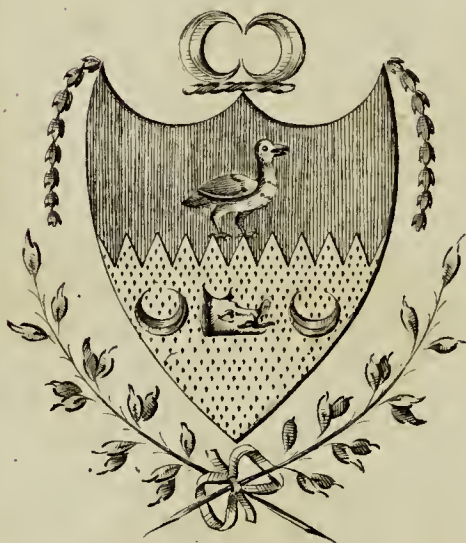


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Division SCB

Section 1945

Volume 2





A
COLLECTION
OF
Confessions of Faith, &c.

VOL. II.

\$4 - 1818. —

A *Sam^l. Miller.*
COLLECTION

O F

Confessions of Faith,
CATECHISMS, DIRECTORIES,
BOOKS OF DISCIPLINE, &c.

Of publick Authority in the
Church of *Scotland*:

Together with

All the *Acts* of Assembly, which are
STANDING RULES concerning
the DOCTRINE, WORSHIP, GO-
VERNMENT and DISCIPLINE
of the CHURCH of *SCOT-*
LAND.

VOL. II.



EDINBURGH,
Printed by JAMES WATSON His Majesty's Printer.

MDCCLXII.

1844



THIS Volume, which contains the Confessions of Faith, Catechisms, Directories, Books of Discipline, &c. approved and used by the Church of *Scotland*, from the Reformation to the Year 1638. having swelled to a greater Bulk than was expected, that which was designed for a Preface to it, is left to the third Volume.

T H E
C O N T E N T S
 O F T H E
 S e c o n d V O L U M E.

- I. **T**HE *Confession of Faith, used in the English Congregation at Geneva, received and approved by the Church of Scotland, in the Beginning of the Reformation.* Page 3.

This is according to a Copy printed 1600. compared with the *Geneva* Edition, 1558.

II. *The Confession of the Faith and Doctrine, belevit and professit be the Protestantis of Scotland, &c. P. 13.*

The *English* is printed according to the Copy which is in Sir John Skene's Edition of the Acts of Parliament compared with many other Editions, particularly, with that in the Acts of Parliament printed in the *Saxon* Character; from which it differs only in the Syllabication of some Words. The *Latin* is according to Leckprevik's Impression 1572. It was done by Mr. Patrick Adamson at the Desire of the Kirk, and is a much better Version than that which is in the *Syntagma Confessionum*. The Scriptures are according to Tindal's and Coverdale's Version of the Bible, which was commonly used by the Protestants in *Britain* at the Reformation.

III. *A general Confession of trew Christian Faith and Religion, according to Godis Word and Acts of Parliament, subscribit be the King's Majesty and his Houshald, &c. P. 103.*

This is printed according to an old Manuscript, compared with a great many Copies, particularly, that which is in the Graduation Book of the University of *Edinburgh*, written 1585. The original Parchment, in Sir John Maxwell of Pollock's Hands, subscribed at *Holy-rood-house*, the 25 of *February* 1587. by the King, Lennox, Huntley, the Chancellor and about 95 other Persons: And with the Copy printed by Robert Waldgrave, 1581. The Acts of Assembly prefixed to it, are printed from the Manuscript Acts of Assembly. The King's Proclamation is in all the old Editions.

[1]

IV. *A general Band made for Maintenance of the trew and Christian Religion, and the King's Majesties Person and Estate ; and withstanding, &c.* P. 108.

This is printed from an old Manuscript, compared with several Copies, particularly, with the original Parchment, which is in the Library of the University of *Glasgow*, subscribed by the King, and divers of the Estates.

V. *The national Covenant, or the general Confession of Faith of the Kirk of Scotland, &c. as it was subscribed, 1638 and 1639.* P. 120.

This is printed from a Parchment subscribed by a great many Hands, compared with two or three others of the same Kind. The latter Part of it is carefully compared with the Acts of Parliament. See the Note † Pag. 125. The Acts of Assembly prefixed to it, are in the printed Acts of Assembly.

VI. *Calvin's Catechism.* P. 139.

According to a Copy printed 1600. with the Psalm Book and Book of Common Order, compared with two other Copies, and with the *French* and *Latin* Catechisms of the *French* Church.

VII. *The*

VII. *The Palatine Catechism, &c.*

P. 273.

According to the Copy authorized by the King's Majesty, for the Use of *Scotland*, printed by *Robert Waldgrave*, 1591. It is a different Translation from that which was printed by *Andro Hart*, 1615. which likewise wants *Bastingius's* Arguments and Uses. The Scriptures are corrected by *Sylburgius's* Edition of it in *Greek* and *Latin*, printed at *Heidelberg* 1597. and by a very good Copy of *Pareus's* Commentary upon it.

VIII. *Craig's Catechism.*

P. 363.

According to a Copy printed 1641. compared with that which was printed at *Edinburgh* by *Robert Waldgrave*. The Acts prefixed to it are in the *Kirk Register*. The last of the Three is on the Title Page of *Waldgrave's* Edition.

IX. *Summula Catechismi.*

P. 378.

This is the little Catechism which has always been taught in the Grammar Schools of *Scotland*. It is said to be composed by Mr. *Andrew Simpson*, the Author of the *Latin Rudiments*, which begins, *Quum literarum consideratio*, who was Master of the Grammar School at *Perth*, before and in the Time of the Reformation; and afterward was the first Protestant Minister of *Dumbar*.

X. *The Book of common Order.*

P. 383.

Printed according to the Edition 1600. compared with several other Editions, particularly, with that of *Geneva* 1558. The Differences are marked on the Foot-margin. This Edition is divided into Chapters.

XI. *The*

XI. *The first Book of Discipline.*

P. 515.

This Edition is according to that which was printed 1621. and is said to have been published by Mr. David Calderwood. The typographical Errors are corrected; some Words which probably have been omitted by the Printer, are supplied from other Copies, but they are printed in the *Saxon* Character; and a few various Readings are printed on the Foot-margin, with some other Remarks. In this Edition the Book is divided into Chapters, and the Paragraphs are numbred.

XII. *Ane schorte Somme of the Buik of Discipline, for the Instruction of Ministers and Reidaris in thair Office.*

P. 608.

The Publishers are uncertain whether this was ever printed before or not, or whether it had the publick Authority of the Church: But finding it written in an old Hand, in a Book, with some old Acts of Assembly, they have presumed to cause print it in this Collection.

XIII. *The Forme and Ordoure of the Election and Admission of the Superintendent: Which may serve in the Election of all uther Ministers.*

P. 625.

This is printed according to Robert Leckprevik's Edition 1569. It differs little from the ordinary Copies that are printed with the old Psalms, but in the Manner of spelling of Words.

XIV. *The*

XIV. *The Election of Eldaris and Deaconis in the Church of Edinburgh.* P. 636.

It is uncertain when this was written; but it is in the Manuscript of *Knox's History*, which is in the College Library of *Glasgow*, and is printed by *Robert Leckprevik*, 1569. according to which this Edition is printed. It is approved by the General Assembly, April 1582. *Sess. 12.* in these Words, *Concerning ane general Ordor of Admission to the Office of Eldaris, referris it to the Ordor usit at Edinburgh, quhilk we approve.*

XV. *The Ordoure and Doctrine of the General Fast.* P. 643.

This is printed from an old *Scots* Copy, and differs from the common Editions with the old *Psalms*, in few Things except the spelling of Words. The Acts of Assembly about Fasting, that are printed at the End of this Treatise, are taken from the manuscript Acts of Assembly.

XVI. *The Ordoure of Excommunication and of publick Repentance, &c.* P. 701.

This is printed from *Leckprevik's* Edition 1569. compared with several other Editions. See the Note in Page 705. The Acts of Assembly printed at the End of this Book, are from the manuscript Acts of Assembly. This Edition is divided into Chapters.

XVII. *The*

XVII. *The second Buik of Discipline.*
P. 757.

This is printed according to the manuscript A&ts of Assembly, several Copies were compared : The Publishers had likewise the Use a Copy from Mr. *Robert Wodrom* Minister at *Eastwood*, written in an old Hand. This Edition is also compared with all the printed Copies of this Book, namely that which was printed 1621. which agrees almost in every Word with the Copy in *Calderwood's* History, and that printed at *London* 1642. the Copy in *Spotswood's* History, and that printed in *Holland* 1682. which is said to be exactly according to the old Copy in the Presbytery-book of *Haddington*. The various Readings are on the Margin.

XVIII. *Confessio Fidei Ecclesiæ Scoti-*
canæ. P. 811.

This is a Translation of the national Covenant as it was subscribed 1581. published at that Time ; but it came not to the Publishers Hands, till after the *English* was printed : It is therefore put here at the End of this Volume, that it may be preserved. It is said to be done by Mr. *John Craig*, who wrote the *English*, which was first subscribed by the King, the whole Council, and the Court. It is a much better Version than that which is in the *Syntagma Confessionum*.



ADVERTISEMENT.

THE third Volume will contain the *Westminster* Directory for the publick Worship of GOD. All the Acts of Assembly from the Reformation 1560. to the Year 1722. relating to the several Heads of the Directory for publick Worship; with all the Acts concerning Doctrine. The Propositions concerning Church Government. The Proceedings of the General Assembly about the Policy of the Church: All the Acts of Assembly from 1560 to 1722. concerning the Government of the Church; the Office, Power and Duty of the several Officers of the Church; and concerning the Constitution, Power, and Duty of the Judicatures of the Church, with the Method and Forms of their Proceeding; and all the Acts against Profaneness, &c. All the Acts of Parliament concerning Religion and the Church, and against Vice and Profaneness. An Appendix containing several Tracts concerning

cerning Ecclesiastical Affairs. With a Preface containing an historical Vindication of the Reformation in *Scotland*: The Agreeableness of the present publick Worship of the Church of *Scotland* with that which was used in Time of the Reformation, and after it, till the Imposition of the Articles of *Perth* and the Service-book. A Defence of the Clause of the Claim of Right, *That Scotland was reformed from Popery by Presbyters*; shewing that Prelacy was never allowed as a standing Office in the Church by any lawful Assembly, but that it hath been a great and insupportable Grievance and Trouble to the Nation: With some Remarks on the occasional Paper, intituled, *A Defence of the Scripture as the only Standard of Faith, in answer to a Preface.*

The Publishers were informed, that the very useful little Treatise, intituled, *A brief Sum of Christian Doctrine contained in the holy Scripture; and holden forth in the Confession of Faith and Catechisms, agreed upon by the Assembly of Divines at Westminster, and received by the General Assembly of the Kirk of Scotland; with the practical Use thereof*, was written by Mr. David Dickson, when he was Professor of Divinity in the University of *Glasgow*, and that it never had the publick Approbation of
the

the Assembly of the Church; only some by Mistake referring the Words, *Agreed upon by the Assembly*, &c. to the *brief Sum of Christian Doctrine*, which ought to be referred to the *Confession of Faith and Catechisms*, caused print it in *Holland*, with the *Confession of Faith, Catechisms, &c.* and since that Time it has been frequently printed with them, as having an equal Authority : And therefore they did not cause print it in the first Volume, which some have very loudly complained of. But if they'll be pleased to communicate any Document of its having been composed by the Assembly of Divines at *Westminster*, or that it was ever approved by the Assembly of the Church of *Scotland*, it shall be printed in the third Volume.





T H E
Confession of Faith,
Used in the
English Congregation
A T
G E N E V A;
Received and Approved by the
Church of *Scotland*,
In the Beginning of the
REFORMATION.

I COR. iii. II.

*Another foundation can no man laye then it that
is layde, whych is Jesus Christ.*



EDINBURGH,
Printed by JAMES WATSON, His Majesty's Printer.
MDCCXX.

THE
CITY OF NEW YORK

OFFICE OF THE
COMMISSIONER OF THE LAND OFFICE

IN THE
MATTER OF

THE
LANDS OF THE CITY OF NEW YORK

IN THE
REFORMATION

OF THE
LANDS OF THE CITY OF NEW YORK

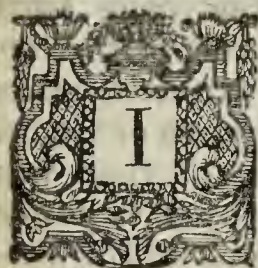


THE
LANDS OF THE CITY OF NEW YORK



T H E
C O N F E S S I O N of F A I T H,
Used in the *English* Congregation at
GENEVA: Received and Ap-
proved by the CHURCH of *SCOT-*
LAND, &c.

I.



Believe and confesse ^a my
Lord G o d eternal, in-
finite, unmeasurable, in-
comprehensible and invi-
sible ^b, one in substance ^c
and three in persons, Fa-
ther, Sonne and holie

I believe
in God the
Father Al-
mighty,
Maker of
Heaven
and Earth.

Ghoste ^d: who by his Almighty power
and wisdom ^e hath not onlie of nothing
created Heaven, Earth, and all thinges
therein contained ^f, and Man after his owne
image ^g, that hee might in him bee glori-

A 2

fied ^h,

^a *Rom.* 10. 10.

^c *Heb.* 1. 2. *Prov.* 8. 22--30.

^b *Gen.* 17. 1. *Psal.* 63. 1. &

^f *Gen.* 1. 1. *Jer.* 32. 16. *Psal.*

90. 2. & 139. 1--16. *1 Tim.* 1. 17.

33. 6, 7.

^e *Dent.* 6. 4. *Eph.* 4. 6.

^g *Gen.* 1. 26. *Eph.* 4. 24. *Col.*

^d *Gen.* 1. 26. *Mat.* 3. 16, 17. &

3. 10.

28. 19. *1 John* 5. 7.

fied ^h, but also by his Fatherly Providence governeth, mainteineth and preserveth the same ⁱ, according to the purpose of his will ^k.

I I.

And in Je-
sus Christ
his only
Son our
Lord.

I Believe also and confesse J E S U S C H R I S T the onlie Saviour and Messias ^a, who beeing equall with G O D, made himselfe of no reputation, but tooke on him the shape of a servant ^b, and became man, in all things like unto us, sinne excepted ^c, to assure us of mercie and forgivenesse ^d. For when through our father Adams transgression wee were become children of perdition ^e, there was no meanes to bring us from that yoke of sinne and damnation, but onlie Jesus Christ our Lord ^f, who giving us that by grace which was his by nature ^g, made us through faith the children of God ^h.

Who was
conceived
by the Ho-
ly Ghost,
born of
the Virgin
Mary,

Who when the fulnesse of time was come ⁱ, was conceived by the power of the holie Ghoste, borne of the Vir-
gine Marie, according to the flesh ^k, and
preached

^h Prov. 16. 4. John 17. 1. 1 Cor. 6. 20.

ⁱ Mat. 6. 26--32. Luke 12. 24--30. 1 Pet. 5. 7. Phil. 4. 6.

^k Eph. 1. 11.

I I. ^a Mat. 1. 21. Acts 4. 12. 1 Tim. 1. 15.

^b John 1. Phil. 2. 6, 7. 1 Tim. 3. 16. 1 John 5. 20. Rom. 9. 5.

^c Heb. 2. 14, 16, 17. Phil. 2. 7, 8. 1 Pet. 2. 22. 1 John 3. 5.

^d Rom. 8. 21, &c. 1 John 2. 1.

^e Gen. 3. Rom. 5. 16, 17, 18. Eph. 2. 3. Gal. 3. 10, 13.

^f Acts 4. 12. 1 Pet. 2. 6. Isa. 28. 16. Rom. 9. 33.

^g John 1. 1, 2. Heb. 1. 5. Rom. 1. 4. Psal. 2. 7.

^h Gal. 3. 26. Rom. 8. 14. John 1. 12. Eph. 1. 5.

ⁱ Gal. 4. 4. Rom. 1. 2, 3. Acts 2. 22.

^k Isai. 7. 14. Luk. 1. 31, 35. Rom. 1. 3.

The Confession of Faith, &c.

preached in earth the Gospel of Salvation¹, till at length, by tyrannie of the Priests, he was guiltlesse condemned under Pontius Pilate, then President of Jurie, and moste slanderouslie hanged on the Crosse betweene two thieves, as a notorious trespasser^m, where taking upon him the punishment of our sinnes, hee delivered us from the curse of the lawⁿ.

Suffered under Pontius Pilate, was crucified,

And for as much as he, being onlie God, could not feele death, neither being onlie man, could overcome death, hee joyned both together, and suffered his humanitie to bee punished with moste cruell death^o, feeling in himselfe the anger and severe judgement of God, even as if hee had beene in the extreame torments of hell, and therefore cryed with a loude voyce, *My God, my God, Why hast thou forsaken mee*^p?

Dead and buried,

He descended into Hell,

Thus of his free mercie, without compulsion, he offered up himself as the onlie sacrifice to purge the sinnes of all the world^q, so that all other sacrifices for sinne are blasphemous, and derogate from the sufficiencie hereof.

The which death, albeit it did, sufficientlie reconcile us to God^r, yet the

A 3

Scri-

¹ Acts 10. 36. Heb. 1. 2.

^m John 7. 32. and 11. 47, 48, 53. and 12. 10, 11, 42. Mat. 12. 14. and 27. Luke 23. Mark 15. John 18. and 19.

ⁿ Gal. 3. 13. Isa. 53. 6, 8, 10.

^o Acts 2. 24. 1 Pet. 2. 24. Isa. 53. 4, 5, 7, 10.

^p Psal. 22. 1. Mat. 27. 46.

^q Isa. 53. Heb. 9. 12, 14, 25, 26, 28. and 10. 10, 12, 14. Gal. 1. 4. Rom. 4. 25. and 5. 8, 9, 10.

^r John 1. 7.

^s Col. 1. 20.

The Confession of Faith, &c.

The third
Day he
rose again
from
Death,

He ascend-
ed into
Heaven,

And sit-
teth at the
right
Hand of
God the
Father Al-
mighty,

Scriptures doe commonlie attribute our regeneration to his resurrection^a: for as by rising againe from the grave the third day^b, he conquered death^c, even so the victorie of our Faith standeth in his resurrection, and therefore without the one we cannot feele the benefite of the other: For as by death sinne was taken away, so our righteousness was restored by his resurrection^d.

And because he would accomplish all things, and take possession for us in his kingdome^e, he ascended into Heaven^f, to enlarge that same kingdome by the abundant power of his Spirit^g, by whom wee are most assured of his continuall intercession towards God the Father for us^h. And although hee be in Heaven, as touching his corporall presenceⁱ, where the Father hath now set him at his right hand^j, committing unto him the administration of all thinges, as well in Heaven above, as in the earth beneath^k, yet is hee present with us his members, even to the ende of the world^l, in preserving and governing us with his effectual power and

^a Rom. 6. 45. 1 Pet. 1. 3.

^b Mat. 28. Acts 10. 40. 1 Cor. 15. 4.

^c Osee 13. 14. 1 Cor. 15. 26, 55, 56, 57.

^d Rom. 4. 25.

^e Eph. 4. 10. John 14. 2, 3. Heb. 1. 20.

^f Mark 16. 19. Luke 24. 51. Acts 1. 9, 11.

^g Luke 24. 49. John 14. 16, 17, 26. Acts 1. 4. and 2. 4.

^h Rom. 8. 34. Heb. 7. 25. and 9. 24. 1 John 2. 1.

ⁱ Acts 3. 21.

^j Col. 3. 1. Rom. 8. 34. Heb. 1. 3. and 10. 11. and 12. 2.

^k Eph. 1. 20, 21, 22. Phil. 2. 9. Col. 2. 10.

^l Mat. 28. 20.

and grace. Who (when all thinges are fulfilled which God hath spoken by the mouth of all his Prophets, since the world beganne ^f) will come in the same visible forme in the which hee ascended ^g, with an unspeakeable Majestie, power and companie, to separate the lambes from the goates, the elect from the reprobate ^h; so that none, whether he be alive then, or dead before, shall escape his judgement ⁱ.

From thence shall he come to judge the quick and the dead.

III.

Moreover, I believe and confesse the holy Ghoste, God equal with the Father and the Sonne, who regenerateth and sanctifieth us, ruleth and guideth us into all trueth ^a, perswading us moſte assuredlie in our consciences, that we are the children of God, brethren to Jesus Christ, and fellow-heires with him of life everlasting ^b.

I believe in the holy Ghost,

Yet notwithstanding it is not sufficient to believe that God is Omnipotent and mercifull, that Christ hath made satisfaction, or that the holy Ghoste hath this power and effect, except we do apply the same benefits to our selves ^c, who are Gods elect ^d.

A 4

IV. I

- ^f Acts 3. 21.
^g Acts 1. 11.
^h Mat. 25. 31--46. Phil. 3. 20.
ⁱ Mat. 24. 30, 31. Acts 10. 42.
 and 17. 31. 1 Cor. 15. 51, 52.
^a 2 Theſſ. 4. 16, 17. 2 Theſſ. 1. 7--10.
^b 2 Tim. 4. 1, 8.
 III. ^c Mat. 3. 16, 17. 1 John 5.

7. 1 Pet. 1. 2, 22. 1 Cor. 6. 11, 19.
 John 16. 7--13. Eph. 3. 16. 2 Theſſ.
 2. 13.
^b Rom. 8. 13--17. Gal. 4.
 6, 7.
^c Abac. 2. 4. Rom. 1. 17. and
 10. 9. &c. 1 John 3. 23. John 3. 36.
^d John 17. 2, 3.

I V.

The holy
Catholick
Church,
the com-
munion of
Saints.

I Believe therefore and confesse one ho-
ly Church ^a, which (as members of
Jesus Christ the onelie head thereof ^b) con-
sent in Faith, Hope and Charitie ^c; using
the gifts of God, whether they be tempo-
rall or spirituall, to the profite and fur-
therance of the same ^d. Which Church is
not seene to mans eye, but only knowne
to God ^e, who of the lost sonnes of Adam
hath ordeined some as vessels of wrath to
damnation ^f; and hath chosen others as
vessels of his mercy to bee saved ^g, the
which also in due time he calleth to inte-
gritie of life and Godly conversation, to
make them a glorious Church to himselfe ^h.

But that Church which is visibie and
seene to the eye ⁱ, hath three tokens or
marks, whereby it may be knowne. First
the word of God contained in the old and
new Testament ^k, which as it is above the
authoritie of the same Church ^l, and on-
ly sufficient to instruct us in all things
concerning salvation ^m; so is it left for all
de-

IV. ^a Mat. 16. 18. John 10. 14,
15, 16. Eph. 5. 25, 26, 27. Rom.
3. 28, &c. Cant. 2.

^b 1 Cor. 12. 12, 13. Eph. 1. 10,
22, 23. and 4. 15, 16. Col. 1. 18.

^c Eph. 4. 3, 4, 5, 13. Phil. 3. 16.
Col. 2. 19.

^d Acts 2. 41, &c. and 4. 32, &c.
Rom. 12. 4, &c. 1 Cor. 12 Chapter.

Eph. 4. 7, 11, 12.

^e Rom. 11. 22, 24. 2 Tim. 2. 19

^f Rom. 9. 21, 22.

^g Rom. 9. 23. Eph. 1. 4, 5, 6,
11, 12.

^h Rom. 8. 30. Eph. 5. 26, 27.

ⁱ Mat. 18. 17. 1 Cor. 15. 9.

^k Mat. 28. 19, 20. Rom. 10. 14,
17. Luke 16. 31. and 24. 27. Eph.
2. 20. John 10. 16. 2 Tim. 3. 15, 16.

^l 2 Pet. 1. 20, 21.

^m John 20. 31. 3 Tim. 3. 15,
16, 17.

degrees of men to reade and understand ^a: For without this word neither Church, Councell or Decree can establish any point touching salvation ^o.

The second is the holy Sacraments, to wit, of Baptisme and the Lords Supper, which Sacraments Christ hath left unto us, as holy signes and seales of Gods promises ^p. For as by Baptisme once received, is signified, that we (as well infants, as others of age and discretion) being strangers from God by originall sinne, are received into his familie and congregation ^q; with full assurance that although this roote of sinne lie hid in us, yet to the elect it shall not bee imputed ^r: So the Supper declareth that God, as a moste provident Father, doth not only feed our bodies, but also spirituallie nourish our soules with the graces and benefites of Jesus Christ; which the Scripture calleth eating of his flesh, and drinking of his blood ^s. Neither must we in the administration of these Sacraments follow mans phantasie, but as Christ himselfe hath ordeined, so must they be ministred, and by such as by ordinarie vocation are thereunto called ^t: Therefore whosoever re-
serveth

^a Deut. 6. 6, 7. Jos. 1. 8. Psal. 78. 5. John 5. 39.

^o Mat. 15. 3, 6, 9. and 22. 29. Eph. 5. 17.

^p Mat. 28. 19. and 26. 26-30. Rom. 4. 11.

^q Rom. 6. 3, 4, 5. Gal. 3. 27. Col. 2. 11, 12. Tit. 3. 5.

^r Rom. 4. Psal. 32. 1, 2.

^s 1 Cor. 11. 23--29. John 6. 48-58.

^t Deut. 12. 32. Heb. 5. 4. John

1. 23. 1 Cor. 4. 1.

The Confession of Faith, &c.

serveth and worshipping these Sacraments, or contrariwise contemneth them in time and place, procureth to himselfe damnation.

The third marke of this Church is Ecclesiastical discipline, which standeth in admonition and correction of faults^a; the final end whereof is excommunication, by the consent of the Church determined, if the offender be obstinate^w.

And besides this Ecclesiastical discipline, I acknowledge to the Church a politike Magistrate, who ministreth to every man justice, defending the good, and punishing the evill, to whom we must render honour and obedience in all things^x, which are not contrary to the word of God^y.

And as Moses^z, Ezechias^a, Josias^b, and other Godlie Rulers purged the Church of God from superstition and idolatrie: So the defence of Christs Church apperteineth to the Christian Magistrates, against all idolaters and heretikes, as Papistes, Anabaptistes, with such like limmes of Antichrist; to roote out all doctrine of devils and men, as the Masse, Purgatorie, *Limbus Patrum*, prayers to Saints and for the dead, Free-will, distinction of meates, apparrell and dayes, vowes of single life, pre-

^a Mar. 18. 15--22. Luke 17. 3.
⁴ Lev. 19. 17. Eccles 19. 13--

17.

^w 1 Cor. 5.

^x Rom. 13. 1-7. Wisd. 6. 4.
Tit. 3. 1. 1 Pet. 2. 13, 14.

^y Acts 4. 19. and 5. 29.

^z Exod. 32.

^a 2 Kings 18. 4. 2 Chron. 29. 30
and 31. Chapters.

^b 2 Kings 23. 3-25. 2 Chron.

presence at idole-service, mans merites, with such like: Which draw us from the societie of Christes Church, wherein standeth onelie remission of sinnes, purchased by Christs blood to all them that believe, whether they be Jewes or Gentiles^d; and lead us to vain confidence in creatures, and trust in our own imaginations. The punishment whereof, although God oftentimes differeth in this life^e, yet after the generall resurrection, when our soules and bodies shall rise again to immortalitie^f, they shall be damned to unquencheable fire^g: And then wee, who have forsaken all mens wisdom to cleave unto Christ, shall heare the joyfull voyce, Come yee blessed of my Father, inherite ye the kingdome prepared for you from the beginning of the world^h, and so shall goe triumphing with him in bodie and soule, to remain everlastinglie in glorieⁱ, where wee shall see G O D face to face, and shall no more need one to instruct another; for we shall all know him, from the highest to the lowest^k.

The forgiveness
of sinnes,

The resurrection
of the Body,

And life
everlasting.

To

* 2 Tim. 4. 2, 3, 4. Col. 2. 8, 16--23. Mat. 15. 1--9 Isa. 29. 13. Heb. 9. 12, 14, 25, 26, 28. and 10. 10, 12, 14. Acts 10. 15. 1 John 2. 22. Rom. 7. 6. Gal. 5. 1. Col. 2. 8, 16--23. Rom. 14. 1 Tim. 4. 1--8. Mat. 19. 10, 11, 12. 1 Cor. 7. 2, 9. 1 Cor. 8. 1 Cor. 10. 25. 2 Cor. 6. 16, 17. Luke 17. 23. Rom. 3. 19--29. 1 Cor. 3. 11. Gal. 4. 9, 10.
^d Isa. 33. 24. Mat. 18. 18. John 20. 23. 2 Cor. 5. 12. Rom. 1.

16. and 10. 11, 12. Eph. 2. 11, &c.
^e 2 Pet. 2. Jude. Rom. 9. 22.
^f Acts 24. 15. 1 Cor. 15. 12, &c. Phil. 3. 11, 21. 1 Thess. 4. 13, &c.
^g 2 Thess. 1. 7, 8, 9. and 2. 12. Isa. 30. 27. John 3. 36. and 5. 28, 29. Mat. 25. 30, 41, 46.
^h Mat. 25. 21, 23, 34, 46.
ⁱ 1 Thess. 4. 16, 17. and 5. 9, 10. John 5. 29. Isa. 26. 19.
^k 1 Cor. 13. 12. 1 John 3. 2. Jer. 21. 24. Heb. 8. 11.

The Confession of Faith, &c.

To whom with the Father and the holy
Ghōste; be all praise, honour and glory,
now and ever. So bee it.



THE
CONFESSION
OF THE
Faith and Doctrine,

Belevit and professit be the
PROTESTANTIS of **Scotland**,

Exhibitit to the Estaitis of the same in Parliament, and be their publick Votis authorisit, as a Doctrine groundit upon the infallibil Worde of God, *Aug. 1560.* And afterwards stablished and publickly confirmed be fundrie Acts of Parliaments, and of lawful General Assemblies.

CONFESSIO
FIDEI & DOCTRINÆ

Per ECCLESIAM Reformatam
Regni *SCOTIÆ* professæ,

Exhibitæ ordinibus Regni ejusdem in publicis Parliamenti, ut vocant, Comitibus, & eorum communi consensu approbatæ, uti certissimis fundamentis verbi Dei innixæ & consentaneæ, 1560; deinde in conventu ordinum, lege confirmatæ & stabilitæ, 1567.

Juxta exemp'ar Andreapoli impressum, 1572.

EDINBURGH,

Printed by JAMES WATSON, His Majesty's Printer.

MDCCXX.

¶ ROBERTUS LEKPREVIK Typographus
Christiano Lectori. S.

LIBELLUS hic christiana fidei confessionem continens, ante annos undecim regni ordinibus, & (ut vulgo dicunt) Parlamento oblatus, ac omnium consensione receptus, primum a nobis vulgari lingua typis excusus est. Deinde cum latine esset redditus, ne exteræ nationes ignorarent quam fidei confessionem Scoticæ ecclesiæ profiterentur, cuperemque quamprimum prælo nostro subicere : Subsecutæ sunt ejusmodi hoc in regno tragædiæ, tantique tempestatum fluctus rempublicam exagitarunt ; præsertim post sublatum e medio nefaria & insidiosa nece, Illustrissimum proregem nostrum Jacobum Moravia comitem, (quo religiosissime rempublicam administrante publicis comitiis hæc confessio primum erat approbata) ut minime integrum mihi fuerit perficere quod volebam. Nam & mihi variæ sedes quærendæ erant, neque prius respirare datum est, quam amplissimi rectoris & gymnasiarcharum hujus urbis totiusque academiæ beneficentia me recrearit. Nactus itaque paululum hoc otii (christiane lector) emisi hunc libellum, cujus doctrinæ fundamentis, pii viri magno animorum consensu nulloque dissidio, ecclesias passim per Scotiam instituunt. Ex eo facile intelliges sic nobis cum optime informatis ecclesiis in religione convenire, ut a Christi doctrina & apostolorum ne pilum deflectamus. Sed quia hujus instituti ratio melius ex subiecta epistola elucescet, pluribus supersedeo. Tu qua es modestia industriam nostram æqui consules ; Deoque ages gratias, qui regnum hoc vindicavit a superstitione Romani Antichristi, & lucis suæ radiis pro immensa bonitate illustraverit. Vale. Andreapoli nonis Jan. 1572.



The P R E F A C E.

The Estaitis of *Scotland* with the Inhabitants of the same professand *Christ Jesus* his haly Evangel, to their natural Countrymen, and unto all uther realmes professand the same Lord *Jesus* with them, wish Grace, Mercie and Peace fra God the Father of our Lord *Jesus Christ*, with the Spirit of richteous Judgement, for Salvatioun.

Ordines ac cives Regni Scottorum qui Christum profitentur, ceteris Scotis, regnis item & nationibus exteris eundem Christum Jesum profitentibus gratiam, misericordiam & pacem a Deo Patre Domini nostri Jesu Christi, una cum spiritu Justitiæ, ac recto Judicio.

LANG have we thristed, dear Brethren, to have notified to the Warld the Sum of that Doctrine quhilk we professle, and for the quhilk we have susteined Infamie and Danger: Bot

JAMPRIDEM optabamus, Fratres charissimi, ut ejus quam profiteamur, ac propter quam ignominia & periculis toties objecti fuimus doctrina ratio, si fieri posset, orbi terrarum clara existeret. Sed

sik hes bene the Rage of Sathan againis us, and againis Christ Jesus his eternal Veritie latlie now againe born amangst us, that to this daie na Time hes been graunted unto us to cleir our Consciences, as maist gladlie we wald have done. For how we have been tof-sit heirtofeir, the maist part of Europe, as we suppose, dois understand. But seing that of the infinit Gudnes of our God (quha never sufferis his afflickit utterlie to be confoundit) abone Expectation we have obtained sum Rest and Libertie, we culd not bot set furth this brefe and plaine Confessioun of sik Doctrine as is proponed unto us, and as we beleeve and professe; partlie for Satisfaction of our Brethren quhaishartis, we nathing doubt, have been and zit ar woundit be the despichtful rayling of sik as zit have not learned to speke

is fuit Sathanæ furor, non modo adversus nos sed adversus ipsum Jesum Christum, & æternam ejus nuper hic renatam veritatem, ut ad hunc usque diem non licuerit, id quod unice optabamus, nostram vobis hisce de rebus dilucide explicare sententiam. Major enim, ut arbitramur, Europæ pars non ignorat quibus toto superiore anno fuerimus afflictæ calamitatibus. Nunc autem cum immensa Dei bonitate, (qui sæpe premi, nunquam penitus opprimi suos patitur) tranquillitatis, & libertatis non nihil illuxerit, non potuimus nobis temperare, quo minus hanc brevem, & dilucidam ederemus Confessionem ejus doctrinæ quæ nobis promulgata fuit, quamque nos & per suasam habemus & profite-mur: partim ut medicare-mur fratrum nostrorum animis, in quibus adhuc proculdubio inhærebant vestigia vulnerum, quæ ex eorum, qui nondum recte loqui didicerunt, scurrilibus acceperant convitiis: partim ut

well: And partlie for
 flapping the mouthis of
 impudent blasphemers,
 quha bauldlie damne
 that quhilk they have
 nouthir heard nor zit
 understude. Not that
 we judge that the can-
 kred malice of sik is abill
 to be cured be this our
 simple confession: na, we
 knaw that the sweet sa-
 voure of the evangel is
 and sal be deathe unto
 the sonnes of perdition.
 Bot we have chief respect
 to our weak and infirme
 brethren, to quham we
 wald communicate the
 bottom of our hartes,
 lest that they be trou-
 bled or carried awaie
 be diversity of rumoris,
 quhilk Sathan spredis a-
 gainst us to the defeat-
 ing of this our maist god-
 lie interprize: Protestand
 that gif onie man will
 note in this our confes-
 sion onie Artickle or
 sentence repugnand to
 Gods halie word, that
 it wald pleis him of his
 gentleness and for chri-

os obstrueremus quibusdam
 impudenter blasphemis, qui,
 quæ nec audierunt unquam,
 nec satis intellexerunt, ea
 confidenter damnare non e-
 ravescent. Neque tamen id
 eo facimus, quod aliquando
 fore speremus, ut in veterata
 illa pestis hac nostra simpli-
 ci & nuda confessione sa-
 nari possit; præsertim cum
 non ignoremus suavem e-
 vangelii odorem filius per-
 ditionis letiferum futurum:
 sed quod fratrum infirmo-
 rum rationem habendam
 duceremus; cum quibus
 sententiam nostram, velut
 ex intimis animi penetrali-
 bus prolatam, communican-
 dam esse putavimus; ne vi-
 delicet perturbarentur, aut
 etiam auferrentur vario-
 rum rumorum ventis, quos
 Sathan adversus nos exci-
 tarat, ut nostrum illud san-
 ctum, ac pium eluderet con-
 silium. Denunciamus igitur,
 omnesque adeo roga-
 mus, si quis aut caput ali-
 quod, aut etiam sententiam
 cum sancto Dei verbo pu-
 gnantem hic animadverterit,
 ut pro sua humanitate, pro-

stian charities sake to admonish us of the same in writing; and we upon our honoures and fidelitie, be Gods grace do promise unto him satisfaction fra the mouth of God, that is, fra his haly scriptures, or else reformation of that quhilk he sal prove to be amisse. For God we take to recorde in our consciences, that fra our heartis we abhorre all sectis of heresie and all teachers of erroneous doctrine: and that with all humilitie we imbrace the purity of *Christis* Gospell, quhilk is the onelie fude of our sauls, and therefor sa precious unto us, that we ar determined to suffer the extremest of wardlie daunger, rather than that we will suffer ourselves to be defraudit of the sam. For heirof we ar maist certainlie perswadit, that quha sumever denieis Christ Jesus, or is aschamit of him in the presence of men, sal be

que eo amore, quo Christum, Christique gregem prosequitur, nos per literas admo-
neat: id qui fecerit, san-
cte ei repromittimus nos ei-
dem aut ex ore Dei, hoc
est, ex sacra scriptura o-
raculo satisfacturos; aut
quod secus a nobis dictum
demonstraverit, emendatu-
ros. Deum enim nostrorum
consiliorum conscium atte-
stamus, quod ab omni pra-
va haeresi, atque adeo erro-
neae assertionis authoribus a-
nimo abhorremus; quodcum
summa humilitate evange-
lii Christi puritatem ample-
ctimur, qui unicus est no-
strorum animorum cibus,
atque ideo eo usque carus,
ut decreverimus omnia quae
possunt humanitus evenire
potius experiri, quam ut nos
eo cibo fraudari patiamur.
Persuasissimum enim id ha-
bemus, quod quemcunque
Christi puduerit, aut qui
eum coram hominibus nega-
verit, hunc ille coram Pa-
tre, sanctisque ejus angelis
negabit. Atque ideo ejus-
dem Domini nostri omnipot-
entis Jesu Christi praesenti

denyit befoir the Father, *ope freti, in animo habemus in hujus nostræ fidei,*
 and befoir his haly Angels. And therefoir be *cujus capita sequuntur, confessione perseverare.*
 the assistance of the mighty spirit of the same our
 Lord Jesus Christ, we firmelie purpose to abide to
 the end in the confessioun of this our faith, as be
 Artickles followis.



The CONFESSION of the
FAITH and DOCTRINE, Belee-
vit and Professit be the Protestan-
tis of Scotland, &c.

Matth. 24. 14.

And this glad tidings of the King-
dom shal be preached throughout the
hail world, for a witnes unto all
nations, and then shal the end come.

1. Cor. 3. 11.

Fundamentum aliud nemo
potest ponere, prater id quod po-
situm est: quod est, Christus Je-
sus.

I. Of God.

WE confesse and
acknowledge
ane only God,
to whom on-
ly we must cleave; whom
onely we must serve,
whom onely we must
worship; and in whom
onely we must put our
trust. Who is Eternall,

I. De Deo.

Confitemur atque
agnoscimus uni-
cum Deum, cui
uni adhaerere,
uni servire, quem unum co-
lere debeamus, in quo uno
collocemus omnem spem sal-
utis. Eundem etiam cre-
dimus aeternum, infinitum,
immensum, incomprehen-
sibilem,

B 3

I. 1. Dent. 6. 4. Heare O Israel, the Lord our God is Lord onely.
1 Cor. 8. 6. Unto us there is but one God. Dent. 4. 35. Unto the it was
shewed, that thou mightest knowe, howe that the Lorde he is God,
and

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Infinit, Unmeasurable, *bilem, omnipotentem, invi-*
 Incomprehensible, Om- *sibilem; essentia quidem u-*
 nipotent, Invisible ^b: *num, in tres autem distin-*
 ane in substance, and zit *etum personar, Patrem, Fi-*
 distinct in thre personis, *lium, ac Spiritum sanctum.*
 the Father, the Sone, *Per hunc Deum assevera-*
 and the holie Gost. Be *mus atque etiam credimus*
 whom we confesse and *quacunque visibilia aut in-*
 beleve all thingis in he- *visibilia cælo terraque con-*
 vin and eirth, aswel Vi- *tinentur creata esse, consta-*
 sible as Invisible, to have *re, & inscrutabili ejus pro-*
 been created, to be re- *videntia regi & gubernari:*
 teined in their being, *omniaque eo referri, quo*
 and to be ruled and guy- *ejus aternæ sapientiæ, boni-*
 ded be his inscrutable *tati & justitiæ visum est;*
nempe

and that there is none other but he. *Eesai. 44 5, 6.* One shall say,
 I am the Lordes, another shal call hymself after the name of Ja-
 cob, the thyrd shall subscribe with his hande unto the Lord, and
 geve hymself under the name of Israel. Thus hath the Lorde spo-
 ken, even the Kyng of Israel, and his Redeemer the Lorde of hostes,
 I am the first and the last, and without me is ther no God.

^b *1 Tim. 1. 17.* So then unto God Kynge everlastyng, immortal,
 invisyble, wyse onelie, be honoure and prayse for ever and ever. A-
 men. *1 Kyns 8. 27. & 2 Chron. 6. 18.* Beholde heaven, and hea-
 ven above all heavens are not able to contayne the. *Psal. 139. 7.*
 8. Whither shal I goe then from thy sprete, or whither shal I goe
 then from thy presence? yf I clyme up into heaven, thou arte there,
 yf I goe downe to hell, thou arte there also. *Gen. 17. 1.* The Lorde
 appeared to Abram, and sayde unto hym, I am the Almyghtie God,
 walke befoir me, and be thou perfecte. *1 Tim. 6. 15, 16.* That is bles-
 sed and myghtie onely, Kynge of kynges and Lorde of lordes,
 whyche onely hath immortalte, and dwelleth in the lyght that no
 man can attayn: whom no man hath sene nether can se. *Exod. 3.*
 14. And God answered Moses, I am that I am, and he sayde: Thys
 shalt thou saye unto the chyl dren of Israel, I am hathe sent me un-
 to you. *v. 15.* Thys is my name for ever, and thys is my memo-
 riall into generacion and generacion.

^c *Matth. 28. 19.* Go ye therefor and teach all nacyons, bapti-
 synge them in the name of the Father, and of the Sonne, and of the
 Holy

Providence, to sik end, *nempe ad gloria maiestatis-
as his Eternal Wifdome, que ipsius illustrationem.*
Gudnes, and Justice hes
appoynted them, to the manifestatioun of his awin
glorie.

II. Of the Creatioun of man.

WE confesse and ac-
knowledge this
our GOD to have crea-
ted man, to wit, our
first father *Adam*, to his
awin image and simili-
tude, to whome he gave
wisdome, lordship, ju-
stice, free-wil, and cleir
knowledge of himselfe, sa
that in the haill nature
of man, there culd be
noted no imperfectioun.
Fra quhilk honour and
perfectioun, man and
woman did bothe fal:
the woman being decei-

II. De creatione hominis.

CRedimus item & confi-
temur ab hoc nostro
Deo, hominem, id est, hu-
mani generis primum pa-
rentem *Adamum*, ad ima-
ginem & similitudinem
ipsius fuisse creatum. Item
ab eodem sapientia, impe-
rio, iustitia, libertate ar-
bitrii, & perspicua ipsius
cognitione donatum: adeo
ut in universa hominis na-
tura nil animadverti posset,
quod non omni ex parte fo-
ret absolutum. Ab hac au-
tem dignitate, & natura
perfectiōe vir mulierque

B 4 excide-

Holy Ghoſte. *I John, 5. 7.* For there are thre, whiche beare recorde
in heaven, the Father, the Worde, and the Holy Ghoſte. And theſe
thre are one.

^d *Gen. 1. 1.* In the beginning God created heaven and erth *Heb.*
11. 3. Thorowe ſayth we underſtande that the world was ordeined
by the worde of God, and that thynges which are ſene, were made
of thynges which were not ſene *Acts 17. 28.* For in hym we lyve,
move and have our beyng. *Prov. 16. 4.* The Lord doth all thynges
for his own ſake.

II. ^e *Gen. 1. 26, 27, 28, &c.* And God ſayd, Let us make man in
our ymage, after our lykenesse, and let them have rule of the fyſhe

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ved be the Serpent, and man obeying the voyce of the woman, both conspyring against the Sovereigne Majestie of God, who in expresse words had before threatned deith, gif they presumed to eit of the forbidden tree.

exciderunt; vir a muliere, mulier a serpente decepta: vir mulieris voci obtemperans, uterque conjuratione inita adversus Dei majestatem, qui aperte antea mortem iis comminatus fuerat, si de arbore vetita gustassent.

III. *Of original sinne.*

BE quihilk transgression, commonlie called Original sinne, wes the Image of God utterlie defaced in man, and he and his posteritie of nature become en-

III. *De peccato originali.*

HAC imperii contemptio, quod originale peccatum vulgo dici solet, imago Dei in homine penitus obliterata fuit: eaque contemptio, ipsum hominem totamque ejus posteritatem ita

Deo

of the see, and foule of the ayre, and cattel, and all the erth, and of every crepyng thyng that crepeth upon the erth. And so God created man in hys owne ymage, in the ymage of God created he hym, male and female created he them. And God blessed them, and God sayde unto them, Growe and increase and replenysh the erth, and subdue it: and have dominion of the fysh of the see and foule of the ayre, and of every lyving thyng that moveth upon the erth, &c. *Col. 3. 10.* And have put on the newe man which is renewed into the knowlage and ymage of hym that made hym. *Eph. 4. 24.* And to put on that newe man, whych after God is shapen in ryghteousnesse and true holynesse.

Gen. 3. 6. And so the woman (seyng that the same tree was good to eate, and lustie to the eyes, and that the same tree was pleauante to get wysedom) took of the frute thereof, and dyd eate, and gave unto her husbande beyng wyth her, which dyd eate also. *Gen. 2. 17.* But as touchyng the tre of knowlage of good and evyl, thou shalt not eate of it, els in what daye soever thou eatest thereof, thou shalt dye the death.

mies to God, slaves to Sathan, and servandis unto sin^e. In samekle that deith everlasting hes had, and sall have power and dominion over all that have not been, ar not, or sal not be regenerate from above: quhilk regeneration is wrocht be the power of the holie Gost; working in the hartes of the elect of God, ane assured faith in the promise of God, reveiled to us in his word, be quhilk faith we apprehend Christ Jesus, with the graces and benefites promised in him.

Deo inimicam, Sathane mancipium, & peccato reddidit obnoxiam, ut sempiterna mors dominata fuerit, atque adeo in posterum dominatura sit in omnes, qui non fuerint, sunt, aut erunt divinitus regenerati. Hac autem regeneratio est actio Spiritus Sancti, qui in corda eorum quos Deus elegit, constantem inserit fidem de promissis, qua Deus verbo suo nobis revelavit: qua fide Jesum Christum, omnemque gratiam & beneficentiam in Christo nobis promissam apprehendimus.

IV. De

III. 8 Psal. 51. 5. Behold, I was shapen in wyckedness, and in sinne hath my mother conceived me. Rom. 5. 10. For yf when we were enemyes we were reconcyled to God, by the death of hys Sonne. Rom. 7. 5. For when we were in the fleshe the lustes of synne which were stered up by the lawe, raygned in our members, to brynge forth fruite unto death. 2 Tmo. 2. 26. And that they maye come to themselves againe out of the snare of the devel whyche are holden captyve of hym at hys wyll. Eph. 2. 1, 2, 3. And you hath he quykkened, wheras ye were dead in trespasses and synnes in the which in tyme passed ye walked, accordyng to the course of thys world, even after the governer that ruleth in the ayre, the spere that now worketh in the chylidren of unbeliefe, amonge whome we all had our conversacion also in tyme past, in the lustes of oure fleshe, and fulfilled the wyl of the fleshe, and of the mynde: and were by nature the chylidren of wrathe, even as well as other.

^h Rom. 5. 14, 21. Neverthelesse deathe raigned from Adam to Moses, even over them also that had not synned with lyke transgression as did Adam. That as synne had raygned unto death, even so myghte

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IV. *Of the Revelatioun of the promise.* IV. *De revelatione promissorum.*

FOR this we constantlie beleve, that **GOD**, after the feirfull and horrible defection of man fra his obedience, did seek *Adam* againe, call upon him, rebuke his sinne, convict him of the same, and in the end made unto him ane most joyful promise, to wit, *That the seed of the woman shuld break down the serpents head*, that is, he shuld destroy the works of the Devill. Quhilk promise, as it was repeated, and made mair cleare from time to time; so was it imbraced with joy, and maist constantlie received of al the faithfull, from *Adam* to *Noe*, *Constanter enim credimus, quod post fo midabilem illam atque horrendam hominis ab obedientia Dei defectionem, rursus Deus Adamum requisierit, vocaverit nominatim, accusaverit, convicerit: denique promissione illa gaudii plena eum sic consolans promissit, Futurum ut semen mulieris caput serpentis contereret, hoc est, universa diaboli opera destrueret ac everteret. Hæc promissio, ut aliis atque aliis temporibus sæpe repetita fuit, ac dilucidius explicata, ita cum summa latitia recepta; & constanter credita est ab omnibus fidelibus, ab Adamo ad Noam, a Noa ad Abrahamum, ab Abrahamo*

myghte grace raygne thorowe ryghteousnes, unto eternal lyfe by the help of *Jesu Chryst*. *Rom. 6. 23.* For the reward of synne is death, but eternal lyfe is the gyft of God; thorowe *Jesu Chryst* our Lorde. *John 3. 5.* *Jesus* answered, Verely verely I saye unto the, Excepte a man be borne of water and of the sprete, he cannot enter into the kingedome of God. *Rom. 5. 1.* Because therefor that we are justified be faith, we ar at peace with God thorowe our Lorde *Jesu Chryst*. *Phil. 1. 29.* For unto you it is geven for *Chryste*, that not onely ye shulde beleve on hym: but also that ye shulde suffre for his sake.

from Noe to Abraham, brahamo ad Davidem, ac from Abraham to David, reliquis deinceps patribus, and so furth to the incar- qui vixerunt sub lege fide- nation of Christ Jesus, les usque ad incarnationem Christi. Hi inquam omnes all (we meane the faith- jucundissimos Jesu Christi full Fathers under the Law) dies viderunt, & gavisi did see the joyfull daie of Christ Jesus, and sunt.

V. Of the continuance, in- crease, and preservati- on of the Kirk.

V. De perpetua succeffi- tione, incremento & con- servatione Ecclesiæ.

WE maist constant- ly beleve, that God preserved, insttu-

ILLud quoque constanter persuasum habemus, quod Deus cunctis deinceps æta- tibus

IV. ¹ Gen. 3. 9 And the Lord God called Adam, and sayde unto hym, Where art thou. Gen. 3. 15. I wyll also put enimitie bytwene the and the woman, betwene thy seed and her seed, the same shall treade downe thy heade, and thou shalt treade upon hys heele. Gen. 12. 3. I wyll also blesse them that blesse the, and curse them that curse the, and in the shal all kynredes of the earth be blessed. Gen. 15. 5, 6. And he brought hym out, and sayde, Loke up unto heven, and tell the starres, yf thou be able to nombre them, and he sayde unto hym, Even so shall thy seed be. And Abram beleved the Lorde, and that counted he to hym for ryghteousnesse. 2 Sam. 7. 14. I wil be his father, and he shal be my sonne. Esai. 7. 14. Beholde a vyr- gyne shal conceyve and beare a sonne, and (thou his mother) shalt call his name Emmanuel. Esai. 9. 6. For unto us a chylde is borne, and unto us a sonne is geven, upon his shulder doth the kyngdome lye, and he is called with his owne name Wonderful, the Gever of counsel, the myghtie God, the Everlastyng Father, the Prince of peace. He shal make no end to encrease the kyngdome and peace. Hag. 2. 7, 9. I wyl move al heathen, and the comforte of al heathen shal come, and so wyl I fyll this house with honoure, saith the Lorde of hoostes. Thus the glory of the last house shal be greater then the fyrst, saith the Lord of hoostes; and in this place wyl I gyve peace. saith the Lorde of hoostes. John 8. 56. Your father Abraham was glad to se my daie, and he saw it and rejoyced.

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ated, multiplied, honoured, decored, and from death called to life, his Kirk in all ages fra Adam, till the cumming of Christ Jesus in the flesh^k. For Abraham he called from his Fathers cuntry, him he instructed, his seede he multiplied^l; the same he marveilouslie preserved, and mair marveilouslie delivered from the bondage and tyrannie of Pharaoh^m; to them he gave his lawes, constitutions and ceremoniesⁿ; them he possessed in the land of Canaan^o; to them after Judges^p, and after Saul^q, he gave David to be

tibus, ab Adamo ad Jesu Christi adventum in carnem; ecclesiam suam conservaverit, erudierit, multiplicaverit, honore affecerit, decoraverit, & a morte ad vitam evocaverit. Evocavit enim Abrahamum e patria, ac majorum suorum sedibus: eum erudit, semen ejus multiplicavit, multiplicatum mirabiliter conservavit; mirabilis etiam e servitute ac tyrannide Pharaonis exemit. His (posteris Abrahami intelligimus) leges suas, instituta, & ceremonias dedit. Hos ad possidendam terram Canaan introduxit. His judices, his Saulem, his Davidem regem dedit: cui

V. ^k Ezek. 16. 6---14.

^l Gen. 12, &c.

^m Exod. 1, &c.

ⁿ Exod. 20, &c.

^o Jos. 1. 3. All the places that the sooles of your feet shal treade upon, have I gyven you, as I layed unto Moses, from the wyldernesie and this Libanon, unto the greate ryver Euphrates. Jos. 23. 4. Behold, I have subdued unto you these nacions that remayne, to be ane enheritance for your trybes: even from Jordan, and (from the landes) of al the nacions that I have destroyed even unto the greate see westwarde.

^p Judg. 1, &c.

^q 1 Sam. 10.

^r 1 Sam. 16. 13. Samuel toke the horne wyth the oyntment, and annoynted hym in the myddes of hys brethren: and the sprete of the Lorde came upon David from that daie forward.

king; to whome hee made promise, that of the fruite of his loynes suld ane sit for ever upon his regall seat. To this same people from time to time he sent prophets, to reduce them to the right way of their God: from the quhilk oftentimes they declined be idolatry. And albeit that for their stubborne contempt of Justice, he was compelled to give them in the hands of their enemies; as befoir was threatned be the mouth of Moses, in sa meikle that the haly cittie was destroyed, the

promisit e fructu lumborum ejus futurum, qui perpetuo super regium ejus thronum sederet. Ad hanc ipsam gentem diversis subinde temporibus misit prophetae, qui eam in viam Dei sui reducerent: a qua saepe ad idolorum cultus deflexerant. Et quanquam ob protervum justicie contemptum saepe eos potestati inimicorum permiserat (quemadmodum artea per Moysen comminatus erat), adeo ut sancta civitas eversa fuerit, templum incensum, ac universa eorum regio per spatium septuaginta annorum in vastam redacta solitudinem: nihilominus misericordia adductus.

1 Sam. 7. 12.

2 Kings 17. 13. And the Lorde testified in Israel and in Juda, by al the prophetes, and by al the sears, saying, Turne from your wycked wayes, and kepe my commaundements and my statutes: accordyng to al the lawe whych I commaunded your fathers, and whych I sente to you by my servautes the prophetes.

2 Kings 17. 14, 15, &c. Notwithstandyng, they wolde not heare, but rather hardened their neckes, lyke to the stubbrunes of theyr fathers, that dyd not beleve in the Lorde theyr God. For they refused his statutes, and hys appoyntment that he made wyth theyr fathers, and the witnesses wherewyth he wytnessed unto them, and they folowed vanitie, &c.

2 Kings 24. 3, 4. Att the byddyng of the Lorde happened in so to Juda, to put them out of syghte, for the synnes of Manasse, accordyng to al that he dyd, and for the innocent blude that he shed, and fylled Jerusalem with innocent blood, and the Lorde wolde not be reconcyled.

1 Deut. 28. 36, &c.

2 Kings

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temple burnt with fire, *ductus, eos Hierosolymam*
 and the haill land left *reduxit; ac civitate in-*
 desolate the space of lxx *staurata, templo restituto*
 years: zit of mercy did *juxta promissionem eis fa-*
 he reduce them againe *ctam, adversus omnes artes*
 to Jerusalem, where the *atque oppugnationes Satha-*
 cittie and temple were *na adventum ibi Messia*
 reedified, and they a- *expectaverunt.*
 gainst all temptations and
 assaults of Sathan did abide, till the *Messias* come,
 according to the promise.

VI. Of the Incarnation of Christ Jesus.

QUhen the fulnes
 of time came, God
 sent his Sonne, his
 eternall Wisdome, the
 substance of his awinglo-
 ry in this world, quha
 tuke the nature of man-
 head of the substance of

VI. De Incarnatione Jesu Christi.

CUm plenitudo temporis
 venisset, Deus filium
 suum, aternam suam sa-
 pientiam, & gloriae suae
 substantiam misit in hunc
 mundum. Isque filius, co-
 operante spiritu sancto, hu-
 manam assumpsit naturam

ex

² 2 Kings 25.

² D n. 9. 2. I Daniel desyred to knowe the yearly nombre out of the bokes, wherof the Lorde spak unto Jeremy the prophete, that Jerusalem shulde lye waste lxx yeares.

⁶ Jeremy 30. Ezra 1, &c. Hag. 1. 14. So the Lorde waked up the sprete of Zorobabel the prynce of Juda, and the sprete of Jesua the sonne of Josedeck the hye preest, and the sprete of the remnaunt of al the people: that they came and laboured in the house of the Lorde of hooftes theyr God. Hag. 2. 7, 8, 9. I wyll move al heathen, and the comferte of al heathen shal come, and so wyl I fyll this house with honoure, saith the Lorde of hooftes. The sylver is myne, and the golde is myne, sayeth the Lorde of hooftes. Thus the glory of the last house shal be greater then the fyrst, sayth the Lorde of hooftes, and in thys place wyl I gyve peace, sayeth the Lorde of hooftes, Zech: 3. 8. Beholde, I wyl brynge forthe the branche of my servant.

Gal.

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woman, to wit, of a virgine, and that be operatioun of the holie Ghost: and so was borne the iust seede of *David*, the Angell of the great counsell of God, the very *Messias* promised, whome we confesse and acknow- ledge *Emmanuel*, very God and very man, two perfit natures united, and joyned in one per- soun. Be quhilk our Confessioun we con- demne the damnable and pestilent heresies of *Ari- us*, *Marcion*, *Eutyches*, *Nes- torius*, and sik uthers, as either did denie the e- ternitie of his God-head, or the veritie of his hu- maine nature, or con- founded them, or zit de- vided them.

ex femina, ejusdemque vir- ginis, substantia. Atque ita editum est iustum illud semen Davidis, Angelus il- le magni consilii. Idem ve- rus fuit Christus in lege promissus; quem nos agno- scimus & confitemur Em- manuel, verum Deum, verum hominem, unamque, quæ ex duabus perfectis na- turis constet, personam. Hac itaque nostra confessione damnamus perniciosam & pestilentem Arii, Marchi- onis, Eutychis, Nesto- rii, & aliorum id genus hominum, hæresim, qui aut æternitatem divinitatis ejus negant; aut humanæ natu- ræ veritatem; aut utram- que in eo naturam confun- dunt, aut separant.

VII. Cur

VI. *Gal. 4. 4.* But when the tyme was ful come, God sent his Sonne, made of a woman, and made bonde unto the lawe. *Luke 1. 31.* Beholde, thou shalt conceive in thy wombe and beare a sonne; and shalt cal his name *Iesus*. *Mat. 1. 18.* When hys mother *Marye* was maryed to *Ioseph* (before they came to dwell togeather) she was founde wyth chylde by the holie Ghooſte. *Mat. 2. 1.* When *Iesus* was borne at *Bethlem*, a citie of *Jewrye*, in the tyme of *Herode the Kyng*. *Rom. 1. 3.* Of his Sonne which was borne of the seede of *David* at- ter the fleshe. *Mat. 1. 23.* Beholde, a mayde shal be wyth chylde, and shal brynge forth a soane, and they shal cal hys name *Ema- nuel*,

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VII. *Why it behooved the Mediator to be very God and very Man.*

WE acknowledge and confesse, that this maist wonderous conjunction betwixt the God-head and the man-head in *Christ Jesus*, did proceed from the eternall and immutable decree of God, from quhilk al our salvatioun springs and depends.

VIII. *Of Election.*

FOR that same eternall God and Father, who of meere grace elected us in *Christ Jesus* his Sonne, befoir the foundatioun of the world

VII. *Cur oporteat Mediatorem & Pacificatorem verum esse Deum & verum hominem.*

Agnoscamus item & fateamur, hanc maxime admirabilem divinitatis cum humanitate conjunctionem, ab aeterno & immutabili Dei decreto profectam: unde omnis nostra salus emanat ac pendet.

VIII. *De Electione.*

Idem enim sempiternus Deus, ac Pater, qui ex mera sua gratia nos in Christo Jesu Filio suo elegit, antequam mundi jacta essent fundamenta, eum nobis

nuel, whych yf a man interpret; it is as muche to saye, as God with us. *John* 1. 45. *Phylp* founde *Nathaniel*, and saieth unto hym, We have founde hym of whome *Moses* in the lawe, and the prophetes did wryt, *Jesus* the son of *Joseph* of *Nazareth*. *1 Tim.* 2. 5. For there is one God, and one Midyator betwene God and man, even the Man *Chryst Jesus*.

VII. ^d *Eph.* 1. 3, 4, 5, 6. Blessed be God the Father of our Lord *Jesus Christ*, whych hath blessed us wyth all maner of spyrytual blessinge in heavenly thynges by *Chryst*, accordyng as he had chosen us in hym, befoir the foundacyouns of the world were layde, that we shulde be haly and wythout blaim befoir hym, thorowe love, whych ordeyned us befoir thorowe *Jesus Chryst*, to be heyres unto hymself, accordyng

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was laide^e, appointed^e his caput, fratrem, pasto-
 him to be our Head^f, rem, ac magnum animorum
 our Brother^g, our Pa-
 stor, and great Bischop nostrorum pontificem desi-
 of our faulsh. Bot be- gnauit. Sed quia tam a-
 cause that the enimitie uersa, atque inimica pecca-
 betwixt the justice of tis nostris erat Dei iustitia,
 God and our sins was ut nulla per se caro ad De-
 sik, that na flesh be it um pervenire posset, Deum
 selfe culd or might have Filium oportuit ad nos de-
 attained unto God: It scendere, & corpus e nostro
 behooved that the Sonne corpore, carnem e carne, os
 ex ossibus assumere, atque
 C ita

to the good pleasure of hys wyll, to the prayse of the glory of his
 grace, wherewyth he hath made us accepted thorowe the beloved.

VIII. ^e Eph. 1. 11. Even by hym by whome we are made heyres,
 and were thereto predestynate accordynge to the purpose of hym, by
 whose power all thynges are wroughte accordynge to the purpose of
 hys owne wyll. Matth. 25. 34. Then shall the Kyng saye to them
 that shall be on hys ryght hande, Come, ye blessed of my Father, in-
 heret the kyngdome prepared for you from the begynnyng of the
 world.

^f Eph. 1. 22, 23. And hath put all thynges under his fete, and
 hath made hym above all thynges, the head of the congregacyon,
 which is his body, and the fulnes of hym that fylleth all in all.

^g Heb. 2. 7, 8. Thou madest hym a lytle lower then the Angels,
 thou hast crowned hym wyth honour and glory, and has set him a-
 bove the worckes of thy handes. Thou hast put all thynges in sub-
 jeccion under hys fete. Inthat he put all thynges under hym, he left
 nothyng that is not put under hym. v. 11, 12. For which causes
 sake he is not ashamed to call them brethren, saying (Psal. 22. 22)
 I wyll declare thy name unto my brethren: in the middes of the
 congregacyon wil I prayse the.

^h Heb. 13. 20. The God of peace that broughr agayne from deathe
 oure Lord Iesus, the great Shepherde of the shepe, thorowe the bloud
 of the everlastyng Testament. 1 Pet. 2. 25. For ye were as shepe
 goynge astraye, but are now turned unto the Shepherde and Byshoppe
 of your soules. 1 Pet. 5. 4. And when the chefe Shepherde shall ap-
 peare ye shall receave an incorruptible crowne of glory.

ⁱ Psal. 130. 3. Yf thou, Lord, wylt be extreme to marke what is
 done amysse, Oh Lord, who maye abyde it. Psal. 143. 2. And en-
 tre not into judgemente with thy servaunt: for in thy sight shall no
 man livyng be justified. ^k 1 Tim.

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of God shuld descend unto us, and tak himself a bodie of our bodie, flesh of our flesh, and bone of our bones, and so become the Mediator betwixt God and man^k, giving power to so many as beleeve in him, to be the sonnes of God^l; as himselfe dois witnesse, *I passe up to my Father, and unto your Father, to my God, and unto your God^m*. Be quihlk maist holie fraternitie, quhatsoever wee have tynt in Adam, is restored unto us agayneⁿ. And for this cause, as we not affrayed to call God our Father^o, not

ita idoneum mediatorem & pacificatorem inter Deum & hominem fieri; qui potestatem daret iis qui in eum crederent, ut filii Dei fierent, quemadmodum ipse testificatur, Vado ad Patrem meum, & Patrem vestrum, Deum meum, & Deum vestrum: ac per hanc sanctissimam fraternitatem, quicquid in Adamo amiseramus, iterum nobis est restitutum; ideoque Deum patrem nostrum appellare non dubitamus, non tam quod ab eo creati sumus, id enim nobis cum reprobis est commune, quam quod indulserit, ut unicus ejus Filius frater nobis fieret;

^k 1 Tim. 2. 5. For there is one God, and one Mediator betwene God and man, even the man *Chryst Jesus*.

^l John 1. 12. But as many as receaved him, to them gave he power to be the sonnes of God, even them that beleved on his name.

^m John 20. 17.

ⁿ Rom. 5. 17, 18, 19. For if by the synne of one, death raigned by the meanes of one, much more they (whych receyve abundance of grace and of the gyft of ryghteousnes) shal raygne in lyfe by the meanes of one, that is to say, *Jesus Chryst*. Lykewise then as by the synne of one sprange up evel on all men to condemnation, even so by the ryghteousnes of one spryngeth good upon all men to the ryghteousnes of lyfe. For as by one mannes disobedience many became synners: so by the obedience of one shall many be made ryghteous.

^o Rom. 8. 15. But ye have receyved the sprete of adopcion, wherby we crye, Abba, Father. Gal. 4. 5, 6. To redeme them whych were bond unto the law, that we (through eleccion) myght receyve the inheri-

sa meikle because he hes created us; quhilk we have common with the reprobate^p; as for that, that he hes given to us his onely Sonne, to be our brother^a, and given unto us grace, to acknowledge and imbrace him for our onlie Mediatour, as before is said. It behooved farther the Messias and Redemer to be very God and very man, because he was to underlie the punishment due for our transgressiouns, and to present himsele in the presence of his Fathers Judgment, as in our person, to suffer for our transgression and inobedience^r, be death to overcome him that was author of death. Bot

ret; idque nobis gratificatus est, ut hunc unum interpretem & pacificatorem, ut est superius memoratum, agnosceremus & amplecteremur. Præterea necesse erat, ut qui verus Messias & redemptor esset futurus, idem verus homo & verus esset Deus: quippe qui penas esset pensurus, quas nostro delicto commeriti eramus; & ante tribunal patris sese representaturus esset, ut in pœna luenda pro nostro delicto & inobedientia, nostram sustineret personam, ac morte sua mortis authorem superaret. Et quia nec sola divinitas pati, nec sola humanitas vincere mortem poterat, utranque in unam coaptavit personam: ut alterius infirmitas morti, quam commerueramus esset obnoxia; alterius,

C 2

id

inheyrtaunce that belongeth to the naturall sonnes. Because ye are sonnes, God hath sent the sprite of his Sonne into your hartes, crying, Abba, Father.

^p Acts 17. 26. Seynge he hymself geveth lyfe and breth to all men every where, and hath made of one bloud all nacyons of men, for to dwell on all the face of the earth.

^a Heb. 2. 11, 12. See above in 8.

^r 1 Pet. 3. 18. For as moch as Christe hath once suffered for synnes, the iuste for the unjust, to brynge us to God, and was kylled as per-
taynyng

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because the onely God- *id est divinitatis, invicta*
 head culd not suffer *& immensa vis, de morte*
 death; neither zit culd *triumpharet, nobisque vi-*
 the onlie man-head o- *tam, libertatem, ac perpe-*
 vercome the famin, he *tuam pareret victoriam.*
 joyned both togither in
 one persone, that the imbecillitie of the ane, suld
 suffer and be subject to death, quhilk we had de-
 served: And the infinit and invincible power of
 the uther, to wit, of the God-head, suld triumph
 and purchesse to us life, libertie and perpetuall vi-
 ctory: And so we confes; and maist undoubtedly
 beleve.

IX. *Of Christ's Death,*
Passion and Burial.

IX. *De morte, passione,*
& sepultura Christi.

THat our Lord Je-
 sus offered himselfe
 a voluntary Sacrifice un-

Item asseveramus, & pro-
certo persuasum habemus
quod Dominus noster Jesus
Christus Patri sese victi-
mam

raynyng to the flesh, but was quickened in the sprete. *Esa. 53. 8.*
 He was cut of from the ground of the livyng, whiche punysment
 dyd goe upon hym for the transgression of my people, which indede
 had deserved that punishment.

Acts 2. 24. Whom God hathe raysed up, and loosed the sorowes
 of death, because it was unpossyble that he should be holden of it.

1 John 1. 2. And the lyfe appeared, and we have sene and beare
 wytnes, and shewe unto you that eternal lyfe which was wyth the
 Father, and appeared unto us. *Acts 20. 28.* Torule the congrega-
 cyon of God which he hathe purchased wyth hys bloude. *1 Tim. 3.*
16. And wythout doubte great is that mystery of godlynnes, God was
 shewed in the flesh, was justyfyed in the sprete, was sene among the
 aungels, was preached unto the Gentyles, was belevd on in the world,
 and receaved up in glorye. *John 3. 16.* For God so loved the world,
 that he gave hys onely begotten Sonne, that whosoever beleveth in
 hym, shuld not peryshe, but have everlastyng lyfe.

IX. *u Heb.*

to his Father for us ^v, *manulatro pro nobis obtulerit: quod a peccatoribus contumeliis sit vexatus, quod pro nostris peccatis vulnera passus, quod cum purus & innocens Dei agnus esset, ad tribunal terreni iudicis fuerit damnatus, ut nos ante tribunal Dei nostri absolueremur: quod non modo mortem in cruce atrocem, & Dei ire execratam subierit; sed, quam*
C 3 pecca-

IX. ^u *Heb. 10. 4.* The bloude of oxen and of gootes cannot take away synnes. ^{v. 5.} Wherefor when he cometh into the world he sayeth, Sacryfice and offrynge thou woldest not have, but a body hast thou ordeyned me. ^{v. 6.} Burnt offeringes also for sinne hast thou not allowed. ^{v. 7.} Then sayed I, Lo I am here, in the begynnyng of the booke it is written of me, that I shuld do thy wyll, O God. ^{v. 8.} Above when he sayeth, Sacrifice and offeryng, and burnt sacrifices, and synne offerynges thou woldest not have, nether haste thou allowed them (whych yet are offered by the Lawe) ^{v. 9.} Then sayde he, Lo I am here, to do thy wyl, O God, he taketh away the fyrste to stablysh the latter. ^{v. 10.} By which wyl we are made holy, even by the offerynge of the bodye of Jesu Christe once for all. ^{v. 11.} And every prest is ready dayly ministringe and offeryng aften tymes one maner of oblacion which can never take away synnes. ^{v. 12.} But thys man, after he hath offered one sacryfice for synnes, is set downe for ever on the ryght of God.

^w *Esa. 53. 5.* Whereas he, notwithstanding, was wounded for oure offences, and smitten for our wickednes. For the chasteiment of our peace was layde upon him, and with his strippes we are healed. *Heb. 12. 3.* Consider therefore how that he endured suche speakyng agaynst hym of synners.

^x *John 1. 29.* The nexte daye *John* seeth *Jesu* commyng unto him, and sayeth, Behold the Lambe of God whyche taketh away the synne of the worlde.

^y *Matth. 27. 11.* *Jesu* stode before the debyte, and the debyte asked hym, sayenge, Arte thou the Kynge of the Jewes? *Jesu* sayeth unto hym, Thou sayeste. ^{v. 26.} Then let he *Barrabas* loose unto them, and scourged *Jesu*, and delyvered hym to be crucyfied. *Mark 15. Luke 23.*

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of our God ^a. That hee suffered not onlie the cruell death of the Crosse, quhilk was accursed be the sentence of God ^a; bot also that he suffered for a season the wrath of his Father ^b, quhilk sinners had deserved. Bot zit we avow that he remained the only welbelovied and blessed Sonne of his Father, even in the middest of his anguish and torment, quhilk hee suffered in bodie and saule, to mak the full satisfaction for the sinnes of the people ^c. After the quhilk we confesse and avow, that there remaines na uther Sacrifice for sinne ^d, quhilk gif ony affirme, we nathing dout

tores meruerant, iram patris ad tempus tulerit. Nichilo tamen minus asseveramus, quod in medio etiam dolore & cruciatu, quos animo pariter & corpore pertulit, (ut peccata hominum plene lueret) semper unice charus & benedictus patri filius esse perseveraverit. Deinde fatemur atque etiam affirmamus, nullum post illud pro peccato restare sacrificium. Si qui autem contra assument, nihil dubitamus eos blasphemos adversus Christi mortem, & aeternam ejus purgationem, ac satisfactionem, per quam sua morte patrem nobis placavit, asserere.

^a Gal. 3. 13. *Chryst* hath delivered us from the curse of the lawe, in asmuche as he was made accursed for us: for it is written, Cursed is every one that hangeth on a tre.

^b Deut. 21. 23. For the curse of God is on hym that is hanged.

^c Matth. 26. 38, 39. Then sayd *Jesus* unto them, My soul is heavy even unto death. Tary ye here and watch wyth me. And he went a littel farther and fell flat on his face, and prayed, sayenge, O my Father, yf it be possyble, let this cuppe passe from me; nevertheleis, not as I wyll, but as thou wylte.

^d 2 Cor. 5. 21. For he made hym to be synne for us whych knewe no synne, that wee by his meanes should be that ryghteousnesse, whiche before God is allowed.

^e Heb. 9. 12. Nether by the bloude of goates and calves, but by hys owne bloude he entred in once into the holy place, and founde

eternall

to avow, that they ar blasphemous against Christs death, and the everlasting purgatioun and satisfactioun purchased to us be the same.

X. Of the Resurreccion.

WE undoutedlie beleve, that in sa mekle as it wes impossible, that the dolours of death sulde reteine in bondage the Author of life; that our LORD JESUS crucified, dead and buried, quha descended into hell, did ryse agayne for our Justificatioun, and destroying of him quha wes the Author of death, brocht life againe to us, that wer subject to death, and to the bondage of the same.

X. De Resurrectione.

PRO certo etiam credimus, quod quatenus fieri non poterat, ut mortis dolores perpetuam haberent potestatem adversus authorem vitæ, Dominus Jesus, qui cruci affixus, mortuus & sepultus fuerat, quique ad inferos descenderat, iterum surrexit, ut nos justificaret: & authore mortis (cui æque ac morti eramus obnoxii) devicto, vitam nobis restituit. Scimus etiam resurrectionem ejus fuisse confirmatam acerbissimorum ipsius inimicorum testimoniis;

eternall redempcyon. Heb. 10. 14. For wyth one offering hath he made perfect for ever them that are sanctified.

X. Acts 2. 24. Whom God hath rayfed up; and loosed the sorowes of death, because it was unpollyble that he should be holden of it.

Acts 3. 26. Fyrst when God had rayfed up hys Sonne unto you, he sente hym to blesse you, that every one of you should turne from his wyckednes. Rom. 6. 5. For if we be grafte in death lyke unto hym, even so shall we be partakers of the resurreccyon. v. 9. Knowyng, that Chryst beyng rayfed from death, dyeth no more, death hath no more power over hym. Rom. 4. 25. Which was delyvered for oure synnes, and was rayfed agayne for our justificacyon.

Heb. 2. 14, 15. For as much then as the chyl dren are partakers of the fleshe and bloude, he also hymselfe lykewyse toke parte wyth them

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We knaw that his Resurrectioun wes confirm-
ed be the testimonie of his verie Enemies^h, be the resurrectioun of the dead, quhais Sepultures did oppen, and they did ryse, and appeared to mony, within the Cittie of *Jerusalem*. It wes also confirmed be the testimonie of his Angels^k, and be the senses and judgements of his Apostles, and of uthers, quha had conversatioun, and did eate and drink with him, after his Resurre-
ction.

XI. of

them, that thorowe death he myghte expel hym that had lordship over death, that is to say, the devel. And that he myghte delyver them, whyche thorowe fear of death were all theyr lyfe tyme subdued unto bondage.

^h *Matth.* 28. 4. And for feare of hym the keepers were astonnyed, and became as dead men.

ⁱ *Matth.* 27. 52, 53. And graves dyd open: and many bodyes of sayntes which slepte, arose and went out of the graves after hys resurreccyon, and came into the holye cytie, and appeared unto many.

^k *Matth.* 28. 5, 6. The angel answered and sayde unto the women, Feare ye not, for I knowe that ye seke *Jesus* whych was crucyfied: he is not here, he is rysen, as he sayd.

^l *John* 20. 27. And after that sayd he to *Thomas*, Brynge thy syn-ger hyther, and se my handes, and reach hyther thy hande and thruste it into my syde, and be not faythlesse, but belevyng. *John* 21. 7. Then sayde that discipule whom *Jesus* loved, unto *Peter*, It is the Lord. v. 12, 13. *Jesus* sayth unto them, Come and dyne, and none of the dyscyples durst ask hym, What art thou? for they knew it was the Lord. *Jesus* then came and tokethe bread, and gave them, and fyshe lykwyse. Thys is now the thyrd tyme that *Jesus* appeared to his dyscyples, after that he was rysen agayne from death. *Luke* 24. 41, 42, 43. And while they yet belevied not for joy, and won-
dered,

XI. Of the Ascension.

WE nathing doubt, bot the self same bodie, quhilk was borne of the Virgine, was crucified, dead, and buried, and quhilk did rise againe, did ascend into the heavens, for the accomplishment of all thinges^m: Quhere in our names, and for our comfort, he hes received all power in heaven and eirthⁿ, quhere he sittes at the richt hand of the Father, inaugurate in his kingdome, Advocate and onlie Mediator for us^o. Quhilk glorie, honour, and prerogative, he alone amonges the brethren sal posses, till that all his E-

XI. De ascensione.

NEque dubitamus quin idem corpus, quod ex virgine natum, cruci affixum, mortuum, & resuscitatum fuerat, in cœlum ascenderit, ut omnia impleret nostro nomine, & ad nostri consolationem accepit omnium potestatem in cœlo & in terra; & regno suscepto sedet ad dextram patris, patronus & unicuique intercessor pro nobis. Atque hanc gloriam, honorem & prerogativam ille unus e fratribus tenebit, donec ponat inimicos suos scabellum pedum suorum. Ibi credimus usque ad ultimum iudicium, futurum; ad quod exercendum, credimus constanter eundem Dominum nostrum Jesum Christum

dered, he sayde unto them, Have ye here any meate? and thei offered hym a pece of a broyled fishe and of an hony combe, and he toke it, and did eat before them.

XI. ^m Luke 24. 51. And it came to passe, as he blessed them he departed from them, and was caryed up into heaven. Acts 1. 9. And when he had spoken these thynges he was taken up on hye, and a cloude receaved hym up oute of theyr sight

ⁿ Matth. 28. 18. And *Jesus* came, and spake unto them, sayenge, All power is geven unto me in heaven and in earth.

^o 1 John 2. 1. And yf any man synne, we have an advocate wyth the Father, *Jesus Christe* the ryghteous. 1 Tim. 2. 5. For there is one God,

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nimies be made his fute-
 stule ^p, as that we un-
 doubtedlie beleeeve, they
 fall be in the finall Judg-
 ment: To the Execution
 whereof we certainelie
 beleve, that the same
 our Lord JESUS fall vi-
 siblie returne, as that hee
 was sene to ascend ^q.
 And then we firmly be-
 leve, that the time of re-
 freshing and restitution
 of all things fall cum ^r,
 in same kile that thir, that
 fra the beginning have
 suffered violence, injurie,
 and wrang, for richter-
 ousnes sake, sal inherit
 that blessed immortalitie
 promised fra the begin-
 ning ^s. Bot contrariwise
 the stubburne, inobedi-

*stum visibilem, & qualis
 erat cum ascenderat, ven-
 turum: ac tum omnia in-
 stauratum & redintegratum
 iri, usque adeo, ut qui to-
 lerarant vim, contumelias,
 injurias, justitiæ ergo, beatæ
 illius quæ ab initio promissa
 est immortalitatis fient he-
 redes. Contra protervi, in-
 obedientes, crudeles, violenti,
 impuri, idololatræ, ac cæ-
 tera impiorum genera con-
 jicientur in carcerem tene-
 brarum exteriorum, ubi nec
 vermis eorum morietur, nec
 ignis exstinguetur: cujus ju-
 dicii exercendi dies, ejusque
 memoria non solum nobis pro-
 frano est ad voluptates car-
 nis coercendas, sed in æstima-
 bilis etiam animi confirma-
 tio, quæ nos ita corroboret,
 ut*

God, and one Medyator betwene God and man, even the man
Chryst Jesus.

^p *Psal.* 110. 1. *Matth.* 22. 44. *Mark* 12. 36. *Luke* 20. 42, 43.
 The Lorde saied unto my Lord, Sit thou on my ryght hande, untill
 I make thyne enemies thy footstole.

^q *Acts* 1. 11. Thys same *Jesus*, whyche is taken up from you into
 heaven, shal so come, even as ye have sene hym go into heaven.

^r *Acts* 3. 19. Let it repent you therefore, and convert that your
 synnes may be done away, when the tyme of refreshyng commeth,
 which we shal have of the presence of the Lorde.

^s *Matth.* 25. 34. Then shall the Kyng saye to them that shal
 be on hys ryght hande, Come, ye blessed of my Father, inheret the
 kyngdome prepared for you from the begynnyng of the worlde.

ent, cruell oppressours, *ut neque minis principum*
 filthie personis, idolaters, *terrenorum, neque mortis*
 and all such sortes of un- *huius momentanea admoto*
 faithfull, sal be cast in *metu, nec presentia ulla pe-*
 the dungeoun of utter *riculi commoveamur, ut be-*
 darkenelle, where their *atam illam dirimamus so-*
 worme fall not die, nether *cietatem quæ nobis, utpote*
 zit their fyre fall bee ex- *membris, conflata est cum*
 tinguished. The re- *capite nostro, & unico inter-*
 membrance of quhilk *cessore Jesu Christo. Quem*
 day, and of the Judge- *nos profitemur & assvera-*
 ment to be executed in *mus esse Messiam in lege*
 the same, is not onelie to *promissum, unicum ecclesiæ*
 us anc brydle, whereby *sux caput, justum nostrum*
 our carnal lustes are re- *legislatorem, unicum nobis*
 sum-

2 *Theff.* 1. 4, &c. So that we oure selves boaste of you in the con-
 gregacyons of God, over your pacyence and fayth in al your perie-
 cutions and trybulacions that ye suffre, whych is a token of the rygh-
 teous judgement of God, that ye are counted worthy of the kyngdom
 of God, for whych ye also suffre. It is verelie a ryghteous thinge
 with God, that he recompence tribulacion to them that trouble you;
 and to you which are troubled, rest with us. When the Lord *Jesus*
 shal shewe hymself from heaven, with the angels of hys power, wyth
 flamyng fyre whych shal rendre vengeaunce unto them that knowe
 not God, and that obceye not the goस्पell of our Lorde *Jesus Christe*,
 whych shall be punished wyth everlastyng damnacyon, from the
 presence of the Lorde, and from the glory of hys power, when he
 shall come to be gloryfied in hys saynctes, and to become marvelous
 in all them that beleve.

1 *Rev.* 21. 27. And there shall enter into it, none uncleane thyng,
 nether whatsoever worketh abhominacyon or maketh lyes. *Esa.* 66.
 24. For theyr wormes shall not dye, neyther shall theyr fyre be quen-
 ched. *Matth.* 25. 41. Then shall he saye also unto them that shall
 be on the left hande, Departe from me, ye cursed, into everlastyng
 fyre, whyche is prepared for the devel and his angels. *Mark* 9. 44,
 46, 48. To go into hell into fyre that never shall be quenched, wher
 theyr worme dyeth not, and the fyre goeth not out. *Matth* 22. 13.
 Then sayde the Kyng to the mynysters, Take and bynde hym hande
 and fete, and caste hym into utter darkness, there shall be wepyng
 and gnathynge of teth.

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frained, bot als wa sik in- *sumum pontificem, patro-*
 estimable comfort, that *num, & pacificatorem. E-*
 nether may the threat- *jus hos honores, atque hæc*
 ning of worldly Princes, *munera si quis hominum aut*
 nether zit the feare of *angelorum arroganter & su-*
 temporal death and pre- *perbe sibi attribuat, eum nos*
 sent danger, move us to *aspernamur, & detestamur*
 renounce and forsake that *velut blasphemum adversus*
 blessed societie, quhilk *supremum nostrum rectorem*
 we the members have *Jesum Christum*
 with our Head and one-

lie Mediator CHRIST JESUS^u: Whom we con-
 fesse and avow to be the Messias promised, the
 onlie Head of his Kirk, our just Lawgiver, our
 onlie hie Priest, Advocate, and Mediator^w. In
 quhilk honoures and offices, gif man or Angell
 presume to intruse themself, we utterlie detest and
 abhorre them, as blasphemous to our Sovereigne
 and supreme Governour CHRIST JESUS.

XII. of

^u 2 Pet. 3. 11. Seynge then that all these thynges shall peryshe,
 what maner of persons ought yet to be in holy conversacyon and god-
 lynes. 2 Cor. 5. 9, 10, 11. Whether wee bee at home or from home,
 wee endeavour ourselves to please hym. For we must all appear be-
 fore the judgment seate of *Christe*, that everye manne maie receive
 the woorkes of hys body accordyng to that he hathe doen, whether
 it bee good or bad. Seeyng then that we knowe how the Lord isto
 be feared, we fare fayre with menne. Luke 21. 27. 28. And then
 shal thei see the Sonne of manne come in a cloude with power and
 greate glory. When these thynges begynne to come to passe, then
 loke up, and lifte up your heddes, for your redempcion draweth nie.
 John 14. 1, &c. And he sayde unto his discyples, Lette not your
 herte be troubled, ye beleve in God, beleve also in me, in my Fa-
 thers house are many mansyons: yf it were not so, I woulde have
 tolde you: I goo to prepare a place for you, I wyll come agayne
 and receyve you, even unto my self: that where I am there maye
 ye be also.

^w Esa. 7. 14. Beholde a vyrgyne shall conceyve and beare a sonne,
 and (thou his mother) shalt call his name Emanuel. Eph. 3. 22. And
 hath

XII. Of Faith in the holy Goste.

THIS our Faith and the assurance of the same, proceeds not fra flesh and blude, that is to say, fra na natural poweris within us, bot is the inspiration of the holy Gost^x: Whome we confesse God equall with the Father and with his Sonne^y, quha sanctifyis us, and bringis us in al veritie be his awin operation, without whome

XII. De fide in Spiritum sanctum.

HÆC nostra fides, ejusque certitudo, non a carne & sanguine proficiscitur, hoc est, a nulla qua in nobis est vi & potentia naturali; sed ab inspiratione & instinctu sancti Spiritus, quem nos item Deum confitemur æqualem patri & filio: qui nos sanctificat, qui omnem in nobis veritatem operatur, sine quo perpetuo maneremus inimici Deo, & Jesum Christum filium

hath put all thynges under his fete, and hath made hym above all thynges the head of the congregacyon. *Col. 1. 18.* And he is the head of the bodye, even of the congregacyon. *Heb. 9. 11.* But *Chryst* being an hye prest of good thynges to come. *v. 15.* And for thys cause he is the Medyatour of the newe Testament. *Heb. 10. 21.* And seynge also that we have an hye preast, which is ruler over the house of God, let us drawe nye with a true hert in sure sayth. *1 John 2. 1. 1 Tim. 2. 5.* See above in ^o.

XII. ^x *Matth. 16. 17.* And *Jesus* answered and sayde unto hym, Happy art thou, *Simon* the sonne of *Jonas*, for fleshe and bloud hath not opened that unto the, but my Father which is in heaven. *John 14. 26.* But the Comforter, which is the holy Ghost, whom my Father wyll sende in my name, he shall teach you al things. *John 15. 26.* But when the Comforter is come, whom I wyll sende unto you from the Father, even the Sprete of truthe, whiche procedeth of the Father, he shall testifye of me. *John 16. 13.* When he is come, whiche is the Sprete of truthe, he wyll leade you into all truch.

^y *Acts 5. 3.* But *Peter* sayde, *Ananias*, howe is it that *Sathan* hath fylled thyne hart, that thou shouldest lye unto the holy Goste? *v. 4.* Why hast thou conceived thys thyng in thyne herte? thou hast not lyed unto menne, but unto God.

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we fulde remaine for ever enimies to God, and ignorant of his Sonne *Christ Jesus*; for of nature we are so dead, so blind, and so perverse, that nether can we feill when we ar pricked, see the licht when it shines, nor assent to the will of God when it is reveiled, unles the Spirit of the Lord *Jesus* quicken that quihilk is dead, remove the darknesse from our myndes, and bowe our stubburne hearts to the obedience of his blessed will². And so as we confesse, that God the Father created us, when *filium ejus ignoraremus. Natura enim ita sumus mortui, obcæcati, depravati, ut neque stimulis confisſi quicquam sentiamus, neque lumen oblatum videamus, neque cum voluntas Dei revelata est nobis, ei assentiamur; nisi Dei Spiritus, & mortuos ad vitam revocet, & a mentis nostræ oculis tenebras discutiat, & contumaces flectat animos, ut sanctæ ipsius voluntati pareamus. Et quemadmodum confitemur a Deo patre nos creatos, cum antea nihil essemus, ab Jesu Christo redemptos, cum inimici essemus; similiter fatemur nos a Spiritu sancto renatos, & sancti-*

² *Col. 2. 13.* And ye when ye were dead thorowe synne and thorowe the uncircumcisyon of your flesh, hath he quyckned with hym. *Eph. 2. 1.* And you hath he quyckened, wheras ye were dead in trespasses and synnes. *John 9. 39.* And *Jesus* sayde unto hym, 'I am come unto judgements into this world, that they whiche se not, myghte se. *Rev. 3. 17.* Because thou sayest, I am rych and increased wyth goods, and have nede of nothyng, and knowest not, howe thou art wretched, and myserable, and pore, and blynde, and naked. *Matth. 17. 17.* *Mark. 9. 19.* *Luke 9. 41.* *Jesus* answered and sayd, O faythlesse and croked nacion, howe longe shall I be wyth you and suffer you. *John 6. 63.* It is the Sprete that quyckeneth, the fleshe profyterh nothyng. *Mic. 7. 8* Though I syt in darknes, yet the Lorde is my lyght. *1 Kings 8. 57, 58.* The Lorde our God be with us, as he was wyth oure fathers, and forsake us not, neyther leave us, but that he maye bowe our hertes unto hym, that we maye walke in all hys wayes, and kepe hys commaundements.

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we were not ^a, as his *sanctificatos esse, nulla ratio-*
 Sonne our Lord *Iesus re-* ne *habita meritorum nostro-*
 deemed us, when wee rum, *sive quæ regeneratio-*
 were enimies to him ^b; nem *præcesserint, sive quæ se-*
 so also do we confesse that quantur. *Atque ut hanc rem*
 the holy Gost doth san- paulo *explicatius dicamus,*
 ctifie and regenerat us, quemadmodum *non inviti*
 without all respect of o- nosmetipsos *omni creationis*
 ny merite proceeding & *redemptionis nostræ glo-*
 from us, be it before, or ria *spoliamus; ita regenera-*
 be it after our Regene- tionis & *sanctificationis no-*
 ration ^c. To speak this stræ *ne minimam quidem*
 ane thing zit in mair partem *nobis nostrisque me-*
 plaine words: As we ritis *arrogamus: nam natu-*
 willingly spoyle our selves ræ *nostræ sponte, ne ad cogi-*
 of all honour and gloir- tandum *quidem quicquam*
 of our awin Creation and boni *sumus idonei; sed is qui*
 Redemption ^d, so do we bene *operari in nobis cœpit,*
 also of our Regeneration idem *solus etiam opus conti-*
 and Sanctification, for of nuat *ad gloriam & laudem*
 our selves we ar not suf- nominis *sui; quippe qui sua*
munera

^a *Psal. 100. 3.* Be ye sure that the Lorde he is God: it is he that made us, and not we our selves.

^b *Rom. 5. 10.* For yf when we wer enemyes we wer reconcyled to God by the death of hys Sonne.

^c *John 3. 5.* *Iesus* answered, Verely verely I say unto the, Excepte a man be borne of water and of the Sprete, he cannot enter into the kyngedome of God. *Tit. 3. 5.* Nor by the dedes, of righteousnes whiche we wroughte, but accordynge to hys mercy he saved us by the fountayne of the newe byrthe, and renuyng of the holy Gooft. *Rom. 5. 8.* But God setteth out his love towardes, seyng that whyle we were yet synners, *Chryst* dyed for us.

^d *Phil. 3. 9.* And be founde in hym, not havynge myne own ryghteounes of the lawe, but that whych is thorowe the fayth of *Chryst*, even the ryghteousnes which cometh of God thorowe fayth.

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ficient to think one gude munera nobis gratis impart-
thocht, bot he quha hes titur, non meritis vendit.
begun the wark in us, is
onlie he that continewis us in the same^e; to the
praise and glorie of his undeserved grace^e.

XIII. *Of the cause of gude warkis.*

SA that the cause of
gude warkis, we
confesse to be not our
free wil, bot the Spirit
of the Lord *Jesús*, who
dwelling in our hearts
be trewe faith, bringis
furth sik warkis, as God
hes prepared for us to
walke in. For this wee
maist boldelie affirme,
that blasphemy it is to
say, that *Christ* abydes
in the heartes of sik, as
in whome there is no spi-
rite of sanctification^s.
And therefore we feir

XIII. *De causa bono- rum operum.*

ITaque bonorum in nobis
operum causam esse asse-
rimus, non arbitrii nostri
libertatem, sed spiritum Do-
mini nostri *Jesu Christi*,
qui in cordibus nostris per
veram habitat fidem, ea-
que dedit opera bona, quæ
a Deo praparata sunt, ut
in eis ambularemus. Quam-
obrem blasphemum esse di-
ctu constanter asseveramus,
in cordibus eorum in quibus
Spiritus sanctificationis non
est, *Christum inhabitare*.
Idcirco etiam non veremur
affirmare in homicidis, in
violen-

^e *Phil.* 1. 6. And am surely certyfyed of thys, that he which hath
begonne a good worke in you, shall perfourme it untill the day of
Jesús Christ. ² *Cor.* 3. 5. Not that we are sufficiente of oure selves
to thinke any thing as of oure selves, but if wee bee able unto any
thyng, the same commeth of God.

^f *Eph.* 1. 6. To the prayse of the glory of his grace, wherewyth he
hath made us accepted thorow the Beloved.

XIII. ^g *Eph.* 2. 10. For we are his workemanship created in *Christ Jesús*
unto good workes. whych God ordeyned that we shulde walke in them.
Phil. 2. 13. For it is God which worketh in you both the wyl, and
also

not to affirme, that murderers, oppressers, cruel persecuters, adulterers, huremongers, filthy persons, Idolaters, drunkards, thieves, and all workers of iniquity, have nether trew faith, nether ony portion of the Spirit of the Lord JESUS, so long as obstinatlie they continew in their wickednes. For how soone that ever the Spirit of the Lord JESUS, quhilk Gods elect children receive be trew faith, taks possession in the heart of ony man, so soone dois he regenerate and renew the same man. So that he beginnis to hait that quhilk before he loved, and begins to love that quhilk befoir he hated, and fra thine cummis that continuall battell, quhilk is betwixt

violentis, in his qui veritatem per vim opprimere contendunt, in adulteris, in fornicatoribus, aut alioqui impuris, in idololatriis, in ebriosis, in latronibus, alterive cuius flagitio aut sceleris deditis, neque veram inesse fidem, neque ullam spiritus Domini Jesu scintillam, quamdiu in sua nequitia obstinate perseverant. Quia cum primum spiritus Domini nostri Jesu Christi (quem electi Dei filii per fidem accipiunt) hominis cuiuspiam cor possidet, eum continuo hominem regenerat, ac renovat, adeo ut quæ antea oderat, amare incipiat, quæ antea amaverat, odisse. Hinc autem in filiis Dei perpetuum illud bellum spiritus adversus carnem proficiscitur; dum caro ac homo animalis suæ corruptioni consentiens, suæ naturæ contentaneis appetit voluptates,

D *rebus*

also the dede, even of good wyl. John 15. 5. I am the vyne, ye are the braunches: he that abyde in me, and I in hym, the same bryngeth forth much frute. For without me ye can do nothing. Rom. 8. 9. But ye are not in the flesh, but in the sprete, yf so be that the sprete of God dwell in yow: yf any man have not the sprete of Chryst, the same is none of his.

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the flesh and the Spirit in Gods children; till the flesh and natural man, according to the awin corruption, lustes for things pleisand and delectable unto the self, and grudges in adversity, is lyfted up in prosperity, and at every moment is prone and reddie to offend the majestie of God^b. Bot the spirite of God, quhilk gives witnessing to our spirite, that we are the sonnes of God, makis us to resist filthie plesures, and to groane

rebus adversis contrahitur, secundis attollitur, ac singulis momentis pronus ad offensionem divinae majestatis inclinatur. At quod inonestis voluptatibus obistimus, quod ante Deum ingemiscences ab hac servitute corruptionis liberari flagitemus, denique quod ita de peccato triumphemus, ut in hoc mortali corpore regnum non obtineat, id a spiritu Dei est, qui spiritui nostro testificatur quod filii Dei sumus. Homines autem carni obnoxii, qui spiritu Dei carent, hoc etiam bello carent;

^a Rom. 7. 15. Because I allow not that which I do: for what I wold that do I not, but what I hate that do I. v. 16. Yf I do now that which I wold not, I consent unto the lawe that it is good. v. 17. So then now it is not I that do it, but synne that dwelleth in me. v. 18. For I knowe that in me (that is to saye, in my flesh) dwelleth no good thyng, for to wyl is present with me, but I fynde no meanes to performe that which is good. v. 19. For the good that I wold, do I not, but the evell which I wold not, that do I. v. 21. I fynde then by the law, that when I wold do good evell is present with me. v. 22. For I delyte in the lawe of God, after the inward man. v. 23. But I see another lawe in my members, rebelling agaynst the lawe of my mynde, and subduyng me unto the lawe of synne, which is in my members. v. 24. O wretched man that I am, who shall delyver me from this body subdued unto death! v. 25. I thanke God thorow *Jesus Christ* our Lorde. So then wyth the mynde I serve the lawe of God, but with the flesh the law of synne. Gal. 5. 17. For the fleshe lusteth contrarye to the sprete, and the sprete contrary to the flesh. These are contrarye one to the other, so that ye cannot do whatfoever ye wolde.

ⁱ Rom. 8. 16. The same sprete certifyeth our sprete, that we are the sonnes of God.

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in Gods presence, for deliverance fra this bondage of corruption ^k; and finally to triumph over sin, that it reygne not in our mortal bodyis^l. This battell hes not the carnal men, being destitute of Gods Spirite, bot dois followe and obey sinne with greedines, and without repentance, even as the Devill, and their corrupt lustes do prick them^m. Bot the sonnes of God, as before wes said, dois fecht against sinne; dois sob and murne, when they perceive themselves tempted in iniquitie; and gif they fal, they rise againe with earnest and unfained repentance; And thir thingis they do not be their awin power, bot

carent; vitiositati suæ obsequuntur; & quo Sathan, & prava libido impellit, eo avide sine ulla pœnitentia ruunt. Filii vero Dei, ut ante dictum est, adversus peccatum pugnant, suspirant, & ingemiscunt, quoties vitiorum illecebris sese titillari ac sollicitari sentiunt: & si quando cadunt, per veram & minime dissimulatam pœnitentiam resurgunt; ac ne id quidem faciunt suis viribus, sed Christi Jesu Domini nostri, sine quo nihil omnino possent.

D 2 be

^k Rom. 7. 24. See above in ^b. Rom. 8. 22. For we know that every creature groneth with us also, and travayleth in payne even unto this tyme.

^l Rom. 6. 12. Let not synne raygne therefore in your mortal body, that ye shulde therunto obey by the lustes of it.

^m Eph. 4. 17, &c. This I say therefore, and testifys thorowe the Lorde, that ye henceforth walk not, as other Gentiles walk, in vanite of their mynd, whyle they are blynded in theyr understanding, being farre from a godly life, by the meanes of ignoraunce that is in them, and becaufe of the blyndnes of theyr hertes: which beyng past repentaunce, have geven themselves over unto wantonnes, to work all maner of uncleanes even wyth greedynes. But ye have not so learned *Christ*.

ⁿ 2 Tim. 2. 26. And that they maye come to themselves againe, out of the snare of the devel, whyche are holden captive of hym at hys wyll.

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be the power of the Lord *Jesus*, without whom they were able to do nothing °.

XIV. *What warkis are reputit gude befoir God.*

WE confesse and acknowledge, that God hes given to man his holy Law, in quhilk not only ar forbidden all sik warkes as displeis and offend his godly Majestie, but als wa ar commanded al sik as pleis him, and as he hes promised to rewaird^P: And thir warkes be of twa sortes. The ane are done to the honour of God, the uther to the profite of our Nichtbouris; and both have the reveiled will of God for their asurance. To have ane God, to worschip and honour him, to call upon him in all our troubles, reverence his holy name, to heare his word, to be-

XIV. *Quæ opera apud Deum habentur bona.*

Fitemur item & pro certo tenemus, quod sanctissimæ Deus leges homini dederit, quæ non modo ventent opera omnia quæ divinam ejus offendunt majestatem; sed ea jubeant quibus gaudet, quæque se remuneraturum pollicetur: eorum autem operum duo sunt genera; altera ad Dei referuntur honorem, altera ad proximi utilitatem: utraque fidem & auctoritatem assumunt ex voluntate Dei nobis revelata. Deum venerari, honore prosequi, eum in omni labore & molestia invocare, sanctum nomen ejus revereri, verbum audire, audito parere, communionem sacramentorum ejus uti; hæc sunt quæ priore tabula præcipiuntur opera.

At

° *John 15. 5. See above in 8.*

XIV. ^P *Exod. 20. 1, &c Deut. 5. 6, &c. Deut. 4. 8.* What nacion is so great, that hath ordynaunces and lawes so ryghteous as all this lawe which I set before you this daye.

love the same, to communicate with his holy Sacraments⁹, are the warkes of the first Tabill. To honour Father, Mother, Princes, Rulers, and superiour powers; to love them, to support them, zea to obey their charges (not repugning to the commaundment of God) to save the lives of innocents, to repress tyrannie, to defend the oppressed, to keepe our bodies cleane and halie, to live in sobernes and temperance, to deall justlie with all men both in word and deed; and finally, to repress all appetite of our Nichtbouris hurt¹, are the gude warkes of the second

At patrem, matrem, reges, magistratus, omnesque qui ius & potestatem in nos habent, honore assicere; eos amare, iis opitulari, dictis, factis audientes esse, quoties cum Dei præceptis non pugnant; vitæ bonorum adesse, tyrannidem opprimere, ab infirmioribus vim improborum defendere, corpus nostrum sanctum ac purum servare, sobrieque & temperanter vivere, in omnibus dictis factisque iure æquali cum omnibus uti, & omnem proximi offendendi libidinem cohibere: hæc sunt opera posterioris tabulæ, Deo imprimis grata ac accepta, utpote ab ipso imperata. Horum autem contraria in vitiorum genere sunt, Deo invisa, ingrata, eumque

D 3 ad

⁹ *Luke 17. 4, 75.* That we, delyvered oute of the handes of oure enemyes, myght serve him without fear all the dayes of oure lyfe, in such holynes and ryghteousnes as are accepted before hym. *Mic. 6. 8.* I wyl shewe the, O man, what is good, and what the Lord requyreth of the, namely to do right, to have pleasure in lovyng kyndnesse, to be lowlye, and walke with thy God.

¹ *Eph. 6. 1.* Chyldren, obeye your fathers and mothers in the Lorde, for that is ryght. *v. 7.* Doyng the wyl of God from the herte wyth good wyl, servynge the Lorde and not men. *Ezech. 22. 1, &c.* The worde of the Lorde came unto me and sayd, Thou sonne of man, wylt thou not reprove this bloud thurstye cytie? shewe them theyr abhominacyons, &c. *1 Cor. 6. 19, 20.* Knowe ye not howe that
yours

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Tabill, quhilk are maist pleising and acceptabill unto God, as thir warkes that are commanded be himselfe. The contrary quhairof, is sinne maist odious, quhilk alwayes displeisis him, and provokes him to anger: As not to call upon him alone, when we have need; not to hear his word with reverence, to contemne and despise it; to have or worschip idols, to maintene and defend Idolatrie; lichtlie to esteeme the reverend name of God; to prophane, abuse, or contemne the

ad iram incitantia; quale est, non eum solum invocare cum res postulat; nolle verbum ejus reverenter audire, aut etiam aspernari ac parvi pendere; idola aut venerari aut apud se habere; cultum idolorum fovere, ac tueri; nomen Dei venerabile parvi facere; prophanare, abuti, aut contemnere sacramenta a Domino instituta; non parere, ac etiam resistere iis quibus autoritas data est divinitus, præsertim quamdiu intra juris & muneris sui terminos sese continent; eadem facere, aut quo fiat coire & consentire; odium conce-

your bodies are the temple of the holy Goste, which dwelleth in you, whom ye have of God; and how that ye are not your owne? for ye are dearly bought, therefore glorifie God in your bodies, and in your sprytes which are Goddes. *1 Theff. 4. 3, 4, 5, 6, 7.* For this is the wyl of God, even youre holynesse, that ye should astayne from fornicacion, and that every one of you shuld knowe howe to kepe his vessel in holynesse and honoure, and not in the luste of concupiscence, as do the heathen whiche knowe not God: that no man oppresse and defraude hys brother in bargainynge, because that the Lorde is the avenger of all such thynges, as we tolde you before and testified: for God hath not called us unto uncleannes, but unto holynes. *Jerem. 22. 3, &c.* Thus the Lorde commaundeth, Kepe equite and ryghteounesse, delyver the oppressed from the power of the vyolent, do not greve nor oppresse the straunger, the fatherlesse nor the wydowe, and shed no innocent bloude in this place, &c. *Esa. 50. 1.* Beholde, for youre owne offences are ye solde, and because of youre transgression is youre mother forsaken.

Sacraments of Christ Jesus; to disobey or resist any that God has placed in authoritie, quhil they passe not over the bounds of their office; to murder, or to consent thereto, to beare hatred, or to let innocent blude be shed, gif wee may withstand it. And finally, the transgression of any other commandement in the first or second Tabill, we confesse and affirme to be sinne, by the quhilk Gods anger and displeasure is kindled against the proud unthankfull world. So that gude warkes we affirme to be thir onlie, that are done in faith, and at Gods commandment,

conceptum continere; pati ut innoxius fundatur sanguis cum impedire possis: ac breviter, quicquid adversus praecepta prioris aut posterioris tabulae committitur, id peccatum esse asseramus, ac tale peccatum quod iram, odiumque Dei adversus hominum ingratitude accendat. Itaque juxta nostram sententiam, ea opera bona sunt, quae ex fide proficiuntur, ac sunt juxta praecepta Dei, qui, lege lata, quid fieri vellet diserte cavit. Contra, ea opera dicimus mala, non modo quae aperte cum verbo Dei pugnant; sed ea etiam quae in rebus quae ad pietatem ac Dei cultum spectant, nullum aliud habent firmentum, nisi ab hominis o-

D 4 pi-

1 Thess. 4. 6. See above in r. Rom. 13. 2. Whosoever therefore resisteth power, resisteth the ordynance of God: but they that resist shall receive to themselves damnation.

Ezech. 22. 13. Beholde, I have smitten my handes upon thy coverousnesse that thou hast used, and upon the bloude which hath bene shed in the.

1 John 3. 4. Whosoever committeth synne, transgresseth also the lawe, for synne is the transgressioun of the lawe.

Rom. 14. 23. Whatsoever is not of fayth, the same is synne. Heb. 11. 6. Wythout fayth it can not be that anye man shoulde please hym.

1 Sam. 15. 22. And Samuel sayd, Hath the Lorde as great pleasure in burnt sacrifices and offrynges, as when the voyce of the Lotte

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quha in his Lawe hes *pinione & commento*; he-
 expresse what the thin- *jus enim generis opera Deus*
 gis be that pleis him. *ab initio usque semper reje-*
 And evill warkis we af- *cit & adversatus est, uti*
 firme not only thir that *ex Esaia propheta, & his*
 expresse dly ar done a- *Christi verbis edocti sumus,*
 gainst Gods commaun- *Frustra me colunt, do-*
 dement: bot thir alswa *centes doctrinas & præ-*
 that in matteris of Reli- *cepta hominum.*
 gioun, and worschipping
 of God, hes na uther assurance bot the inventioun
 and opinioun of man: quhilk God fra the begin-
 ning hes ever rejected, as be the Prophet *Esay 3,*
 and be our Maister **CHRIST JESUS** we ar
 taught in thir words, *In vaine do they worship me,*
teaching the doctrines the precepts of men.

XV. Of the perfection of **XV. Legem esse numeris**
the Law, and the imper- *omnibus perfectam, ho-*
fection of man. *mines autem imperfectos.*

THE Law of God **L**egem Dei maxime ju-
 we confesse and ac- *stam, æquabilem, &*
 knowlege maist just, *perfectam agnoscimus &*
 maist equall, maist halie, *fatemur, ea jubentem quæ,*
 and maist perfite, com- *si perfecte pleneque præsta-*
rentur,

Lorde is obeyed? beholde, to obeye is better than sacrifice, and to
 herken is better than the fat of rammes. *1 Cor. 10. 31.* Whether
 therefore ye eate or drynck, or whatsoever ye dooe, dooe all to the
 praise of God.

^y *1 John 3. 4. See above in 4.*

^z *Esa. 29. 13.* For so muche as thys people, when they be in
 trouble, do honour me wyth their mouth, and wyth their lippes, but
 theyr herte is far from me, and the fear whych they have unto me,
 proceedeth of a commandment that is taught of men.

^a *Matth. 15. 9. & Mark 7. 7.*

XV. b *Leu.*

maunding thir thingis, quhilk being wrocht in perfectioun, were abill to give life, and abill to bring man to eternall felicitie. Bot our nature is sa corrupt, sa weake, and sa unperfite, that we ar never abill to fulfill the warkes of the Law in perfectioun. Zea, gif we say we have na sinne, evin after we ar regenerate, we deceive our selves, and the veritie of God is not in us.^d And *rentur, vitam dare possent, & ad aeternam nos perdu- cere fœlicitatem. Sed nostra natura adeo est corrupta & infirma, ut nunquam ad opera legis perfecte præ- stando simus idonei; nam si peccatum nos habere etiam post regenerationem negemus, nosmetipsos decipimus, & veritas Dei non est in nobis. Propterea necesse erat, ut Christum, qui legis est fi- nis & consummatio, cum sua justitia & satisfatione apprehenderemus; qui in li- bertatem*

XV. ^b *Lev. 18. 5.* Ye shall kepe therfore myne ordynaunces, and my judgements, which yf a man do, he shall lyve in them. I am the Lorde. *Gal. 3. 12.* The lawe is not of fayth, but the man that fullfylleth the thinges (contayned in the lawe) shall lyve in them. *1 Tim. 1. 8.* We knowe that the law is good, yf a man use it law-fullye. *Rom. 7. 12.* Wherefore the lawe is holy, and the commaundement holy and just and good. *Psal. 19. 7, 8, 9, 11.* The lawe of the Lorde is an undefiled lawe, convertyng the soule. The testi- mony of the Lorde is sure, and geveth wysdome unto the symple. The statutes of the Lorde are right, and rejoyce the heart. The commaundement of the Lord is pure, and geveth light unto the eies. The fear of the Lorde is cleane, and endureth for ever. The judge- ments of the Lord are true and righteous altogether: moreover by them is thy servaunt taught, and in kepyng of them there is a great reward.

^c *Deut. 5. 29.* Oh that there were such an hart in them, that they wolde feare me, and kepe all my commaundements alwaye, that it myght go well wyth them, and wyth theyr chyl dren for ever. *Rom. 10. 3.* For they beyng ignoraunt of Gods ryghteousnes, and goyng about to stablishe their owne ryghteousnes, have not bene obedient unto the righteousness of God.

^d *1 Kings 8. 46.* & *2 Chron. 6. 36.* For ther is no man that syn- neth not. *Prov. 20. 9.* Who can saye, My harte is cleane, I am innocent from synne? *Ecl. 7. 22.* For thyne owne hert knoweth, that thou

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therefore, it behovis us to apprehend *Christ Jesus* with his justice and satisfaction, quha is the end and accomplishment of the Law, be quhome we ar set at this liberty, that the curse and malediction of God fall not upon us, albeit we fulfill not the same in al pointes. For God the Father beholding us, in the body of his Sonne *Christ Jesus*, acceptis our imperfect obedience, as it were perfite, and covers our warks, quhilk ar defyled with mony spots, with the justice of his Sonne. We do not meane that we ar so set at li-

bertatem nos asseruit, ne in execrationem ac maledictionem Dei incideremus, etiamsi opera in lege iussa non omni ex parte plene perfecteque faceremus: Deus enim pater, in corpore filii sui Jesu Christi nos iuvans, imperfectam nostram obedientiam boni consulit, & pro perfecta habet; operibusque nostris, quæ multis maculis polluta sunt, filii sui justitiam præstendit. Neque tamen ita nos emancipatos dicimus, ut nullam legi obedientiam debeamus, obedientiam enim deberi supra aperte sumus confessi: illud autem affirmamus, neminem unquam præter unum Christum ita legi

thou thy self also hast oft tymes spoken, evell by other men. *1 John 1. 8.* Yf we saye that we have no synne, we deceave our selves, and the truth is not in us.

Rom. 10. 4. For *Christ* is the fulfylling of the lawe, to justifie all that beleve. *Gal. 3. 13.* *Christ* hath delivered us from the curse of the lawe, in as muche as he was made accursed for us. *Deut. 27. 26.* Cursed be he that contynneth not in all the wordes of this law, to do them.

Phil. 2. 15. That ye may bee such as no man can complayne on, and unfayned sonnes of God without rebuk, in the myddes of a crooked and perverse nacyon.

3 Esa. 64. 6. We are all as an uncleane thyng, and all our ryghteousnes are as the clothes stayned with floures of a woman: we fall every ech on as the leafe; for our synnes carye us awaye lyke the wynde.

berthy, that we awe na obedience to the Law (for that before wee have plainly confessed) bot this we affirme, that na man in eird (*Christ Jesus* onlie except) hes given, gives, or sall give in worke, that obedience to the Law, quhilk the Law requiris. Bot when we have done all things, we must falle down and unfeinedly confesse, that we are unprofitable servants^b. And therefore, quhosoever boastis themselves of the merits of their awin works, or put their trust in the works of Supererogation, boast themselves in that quhilk is nocht, and put their trust in damnable Idolatry.

XVI. *Of the Kirk.*

AS we beleve in ane God, Father, Sonne, and halie Ghaist; sa do we maist constantly beleeve, that from the beginning there hes bene, and now is, and to the end of the world sall be, ane Kirk, that is to say,

XVI. *De Ecclesia.*

QUemadmodum credimus in unum Deum, patrem, filium, & Spiritum sanctum; ita firmissime tenemus, quod ab usque rerum initio fuerit, nunc extet, ac futura sit usque ad mundi finem una ecclesia, id est, unus cœtus & multitudo hominum

^b *Luke 17. 10.* When ye have dooen all those thynges which are commaunded you, saye, We are unprofitable servants.

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ane company and multitude of men chosen of God, who richtly worship and imbrace him betrew faith in *Christ Jesus*; quha is the only head of the same kirk, quhilk als wa is the bodie and spouse of *Christ Jesus*, quhilk kirk is catholic-like, that is, universal, because it containis the Elect of all ages, of all realmes, nations, and tongues, be they of the *Jewes*, or be they of the *Gentiles*, quha have communion and societie with God the Father, and with his Son *Christ Jesus*, throw the sanctificatioun of his haly Spirit^k: and there-

minum a Deo electorum, qui recte ac pie Deum venerantur & amplectuntur per veram fidem in Jesum Christum, qui solus est caput ejus ecclesie, quæ & ipsa corpus est & sponsa Christi. Eademque est catholica, hoc est, universalis; quia omnium atatum, nationum, gentium & linguarum electos continet, sive illi Judæi sunt, seu gentes; iisque communio est & societas cum Deo patre, cumque ejus filio Jesu Christo per sanctificationem sancti Spiritus: atque ideo non hominum prophanorum vocatur communio, sed sanctorum, qui etiam Hierosolymæ cælestis sunt cives, fruunturque bonis

XVI. ⁱ *Matth.* 28. 20. And lo I am wyth you alwaye, even untill the ende of the worlde. *Eph.* 1. 4. Accordyng as he had chosen us in hym, before the foundacyons of the worlde were layde; that we shulde be holy, and wythout blame before hym, thorowe love.

^k *Col.* 1. 18. And he is the head of the bodye, even of the congregacyon. *Eph.* 5. 23, 24, &c. Even as *Christe* is the head of the congregacyon, and the same is he that ministrETH salvacyon unto the bodye: therfor as the congregacyon is in subjection to *Christ*---even as *Christ* also loved the congregacyon, and gave hymself for it to sanctifye it, and cleansed it in the fountayne of water, thorowe the Word, to make it unto himselfe a glorious congregacyon, withoute spot or wrynkle, or any suche thyng, but that it shuld be holy and without blame. *Rev.* 7. 9. After this I behelde, and lo a greate multitude, whych no man coulde number, of all nacyons and people,

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fore it is called the communioⁿ, not of prophane persounes, bot of Saints, quha as citizenis of the heavenly *Jerusalem*¹, have the fruitioun of the maist inestimable benefites, to wit, of ane God, ane Lord *Jesus*, ane faith, and ane baptisme^m: Out of the quhilk Kirk, there is nouth^r lyfe, nor eternall felicitie. And therefore we utterly abhorre the blasphemie of them that affirme, that men quhilk live according to equitie and justice, sal be saved, quhat Religioun that ever they have professed. For as without *Christ Jesus*, there is nouth^r life nor salvationⁿ; so sal there nane be participant thereof, bot sik as the Father hes given unto his Sonne

bonis maxime inestimabilibus, nempe uno Deo, uno Domino nostro Jesu, una fide, & uno baptismo. Extra hanc ecclesiam nulla est vita, nulla aeterna felicitas; idcirco plane ex diametro abhorremus ab eorum blasphemis, qui asserunt, cujusvis sectae, aut religionis professores fore salvos, modo vitae suae actiones ad justitiae & aequitatis normam conformaverint: nam uti absque Jesu Christo nulla est vita, nulla salus; ita salutis ejus nemo erit particeps, nisi quem pater dederit filio suo Jesu Christo, quique ad eum dum tempus habet, adveniet, ejus doctrinam profitebitur, & in eum credet; cum adultis autem parentibus, pueros etiam comprehendit intelligo. Haec ecclesia invisibilis est, uni Deo cognita,

ple, and tounge^s stode before the seat, and before the Lambe, clothed wyth longe whyt garments, and palmes in theyr handes.

¹ *Eph. 2. 19.* Nowe therfore, ye are not straungers and foreyners, but cytesyns wyth the sayntes, and of the housholde of God.

^m *Eph. 4. 5.* One Lorde, one faythe, one baptyme.

ⁿ *John 3. 36.* He that beleveith on the Sonue, hath everlastyng lyfe: he that beleveith not the Sonne, shall not se lyfe, but the wrath of God abydeth on hym.

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Christ Jesus, and they *gnita, qui solus novit quos*
that in time cum unto *elegerit. Hac aque conti-*
him, avowe his doctrine, *net electos, qui jam decesse-*
and beleeve into him °, *runt, quos vulgo ecclesiam*
we comprehend the chil- *triumphantem appellant,*
dren with the faithfull *ac eos qui nunc vivunt, &*
parentes ^p. This Kirk *adversus peccatum & Sa-*
is invisible, knawen one- *thanam praeliantur, eosque*
lie to God, quha alane *qui post nos futuri sunt.*
knawis whome he hes
chosen ^a; and comprehends as weill (as said is) the
Elect that be departed, commonlie called the *Kirk*
Triumphant, and they that zit live and fecht a-
gainst sinne and *Sathan*, as fall live hereafter ^r.

XVII. of

° *John* 6. 37. All that the Father geveth me shal come to me,
and him that cometh to me I cast not away. v. 39. And thys is
the Fathers wil which hath sent me, that of all whyche he hath ge-
ven me, I shal lose nothyng, but rayse them up agayn at the last
day. v. 65. And he sayed, Therefore sayed I unto you, that no
man can come unto me, except it wer given unto hym of my Fa-
ther. *John* 17. 6. I have declared thy name unto the men whiche
thou gavest me out of the worlde: thine they wer, and thou gavest
them me, and they have kepte thy worde.

^p *Acts* 2. 39. The promyse was made unto you, and to youre
chyl dren.

^a *2 Tim.* 2. 19. But the sure grounde of God standeth styll, and
hath thys seale, The Lord knoweth them that are his. *John* 13.
18. I speak not of you all, I know whome I have chosen.

^r *Eph.* 1. 10. That he myght set up all thynges perfectlie by *Christ*,
both the thynges which are in heaven, and the thynges which are
in earth, even by hym by whome we are made heyres. *1 Col.* 1. 20.
And by hym to reconcyle all thynges unto hymself, and to set at
peace by hym thorowe the bloude of hys crosse, both thynges in
heaven and thynges in earth. *Heb.* 12. 4. For ye have not yet re-
sisted unto blood striving against synne.

XVII. Of the immortalitie of the Saules.

THE Elect departed are in peace and rest fra their labours : Not that they sleep, and come to a certaine oblivion, as some Phantastickes do affirme ; bot that they are delivered fra all feare and torment, and all temptatioun, to quhilk we and all Goddis Elect are subject in this life ; and therefore do beare the name of the *Kirk Militant* : As contrariwise, the reprobate,

XVII. De immortalitate animorum.

Electi qui jam decesserunt, laboribus liberi, pace & tranquillitate fruuntur ; non quod dormiant, aut oblivione sopiantur, ut fanatici quidam affirmant ; sed quod ab omni metu, cruciatu, & tentatione sint exempti, quibus nos ac ceteri omnes electi Dei sumus obnoxii quamdiu hac vita fruimur, ideoque nomine ecclesie militantis censemur : contra vero, reprobi & infideles qui decesserunt, in iis molestiis & cruciatibus de-

XVII. ^s Rev. 14. 13. Blessed are the dead, which hereafter dye in the Lord, even so sayth the Spryte that they rest from theyr laboures, but theyr workes followe them.

^s Esa. 25. 8. As for death, he hath destroyed it for ever, and the Lorde God shall wipe away teares from all faces, and the rebuke of his people shall he take away out of all the earth. Rev. 7. 14, 15, 16, 17. These are they which came out of great tribulation, and made theyr garments large, and made them whyte by the bloude of the Lambe: therefore are they in the preasence of the seat of God, and serve hym daye and nyght in hys temple, and he that sytterh in the seat wyll dwell among them. They shall hunger no more, nether thurst, nether shall the sonne lyghr on them, nether any heat. For the Lambe which is in the myddes of the seat shall fede them, and shall lead them unto fountaynes of lyvyng water, and God shall wype awaye all teares frome theyr eyes. Rev. 21. 4. And God shall wype awaye all teares from theyr eyes, and ther shall be no more death, nether sorow, nether cryeng, nethier shall ther be any more pain, for the olde thynges are gone. And he that sate upon the seate, sayde, Behold, I make all thinges newe.

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and unfaithfull departed have anguish, torment, and paine, that cannot be expressed ^u. Sa that nouthar are the ane nor the uther in sik sleepe, that they feele not joy or torment, as the Parable of Christ Jesus in the 16th of Luke ^w, his words to the thiefe ^x, and thir wordes of the faules crying under the Altar ^y, O Lord, thou that art righteous and just, How lang sall thou not revenge our blude upon thir that dwellis in the Eird? dois testifie.

degunt, quæ verbis exprimi non possunt. Neque enim aut illi ita sunt sopiti, ut omni sensu, aut hi, ut sensu poenarum careant; ut indicat Jesu Christi parabola quæ Lucæ 16 est, item ut illa testificantur animorum verba sub altari clamantium, O Domine, qui sanctus es & justus, quoad usque non judicas & vindicas sanguinem nostrum de iis qui habitant in terra?

XVIII. of

^u Rev. 16. 10, 11. And the first angel poured out his vyal upon the seat of the beast, and hys kyngdome waxed dark, and they gnawe their tonges for sorowe, and blasphemed the God of heven for sorow and pain of their sores, and repented not of theyr dedes. Esa. 66. 24. Mark 9. 44, 46, 48. Theyr worme dieth not, and the fire goeth not out.

^w Luke 16. 23, 24, 25. And beyng in hell torments, he lifte up his iyes, and sawe Abraham asarre of, and Lazarus in his bosome, and he cryed and saied, Father Abraham, have mercy on me, and send Lazarus, that he maie dippe the tippe of hys synger in water, and coule my tongue; for I am tormented in this flame: But Abraham saied, Sonne, remember that thou in thy life tyme receivedst thy pleasure, and contrary wise Lazarus received payne; but nou is he comforted, and thou art punished.

^x Luke 23. 43. And Jesus saied unto hym, Verely I saie unto thee, To daie shalt thou be with me in paradise.

^y Rev. 6. 9, 10.

XVIII. ^a Gen.

XVIII. *Of the notis, be the quhilk the trewe Kirk is decernit fra the false, and quha sall be Judge of the doctrine.*

BEcause that Sathan from the beginning, hes laboured to deck his pestilent Synagoge with the title of the Kirk of God, and hes inflamed the hertes of cruell murderers, to persecute, trouble and molest the trewe Kirk and members thereof, as Cain did *Abell*^a, *Ismael Isaac*^b, *Esau Jacob*^c, and the haill Priesthead of the *Jewes Christ Jesus* himselfe, and his Apostles after him^d.

XVIII. Quibus indiciis vera ecclesia distinguitur a falsa, & quis in ecclesiasticæ doctrinæ controversiis sit iudex.

Quia Sathan ab initio semper laboravit, ut pestilentem synagoga veræ Dei ecclesiæ titulo insigniret, animosque crudelium homicidarum accendit, ut veram ecclesiam ejusque membra premerent, turbarent, & infestarent (velut Cain, Abel; Ismael, Isaac; Esau, Jacob; totusque sacerdotum Judaicorum ordo, primum Christum ipsum, deinde apostolos ejus capitali odio sunt persecuti) imprimis necessarium

XVIII. ^a Gen. 4. 8.

^b Gen. 21. 9.

^c Gen. 27. 41.

^d Matth. 23. 34. Wherefore beholde, I sende unto you prophetes and wyse men, and scribes, and some of them ye shall kyll and crucifye: and some of them shall ye scourge in your synagoges and persecute them from cytie to cytie. *John* 15. 18. Yf the worlde hate you, ye know that it hated me before it hated you. v. 19. If ye wer of the worlde, the world wold love his owne. Howbeit because ye are not of the worlde, but I have chosen you out of the world, therefore the world hateth you. v. 20. Yf they have persecuted me, they wyll also persecute you. v. 24. Yf I had not done among them the workes which none other man did, they shuld have had no synne, but nowe have they bothe sene and hated, not only me but also my Father. *John* 11. 47. Then gathered the hye preests and the Phary-

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It is ane thing maist requisite, that the true Kirk be decerned fra the filthie Synagogues, be cleare and perfite notes, least we being deceived, receive and imbrace, to our awin condemnatioun, the ane for the uther. The notes, signes, & assured takens whereby the immaculate Spouse of *Christ Jesus* is knawen fra the horrible harlot, the Kirk malignant, we affirme, are nouthier Antiquitie, Title usurpit, lineal Descence, Place appointed, nor multitude of men approving ane error : For *Cain*, in age and title, was preferred to *Abel* and *Seth* : *Jerusalem* had prerogative above all places of *rimum videtur, veram ecclesiam ab impura synagoga certis & manifestis distinguere indiciiis ; ne in eum incidamus errorem, ut alteram pro altera cum nostro amplectamur exitio. Notas autem & indicia, quibus intemerata Christi sponsa ab impura illa & abominanda meretrice (ecclesiam impiorum intellige) discerni possit, asseveramus, neque ab antiquitatis prerogativa repetendas, nec usurpatis falso titulis, nec a successione perpetua episcoporum, nec a certi loci designatione, nec a multitudine hominum in eundem errorem consentientium : Cain enim atate & primogenitura prerogativa Abel & Seth anteibat ; item Hierosolyma, cetera totius orbis*

Pharysees a council, and sayde, What dowe, for this man doeth many miracles. *v. 53.* Then from that day forth they toke council together for to put him to death. *Acts 4. 1, 2, 3.* As they spake unto the people, the preastes and rulers of the temple, and *Saduces* came upon them, takyng it grevouslye that they taughte the people, and preached in *Jesus* the resurreccyon from death : and they layde handes on them, and put them in hold. *Acts 5. 17, 18.* Then the chiefe preste rose up, and all they that wer wyth hym, whych is the secte of the *Saduces*, and were full of indignacyon, and layed handes on the apostles, and put them in the commune prerson.

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the eird^f, where alswa *his oppida; huc accedebat* were the Priests lineally *in sacerdotibus, ab Aarone* descended fra *Aaron*, and *usque, perpetua familiae &* greater number follow- *successionis series; majorque* ed the Scribes, Pharifies, *erat eorum numerus qui* and Priestes, then un- *scribas & Phariseos secta-* fainedly beleaved and *bantur, quam qui Jesum* approved *Christi Jesus* and *Christum ejusque doctri-* his doctrine^g: And zit, *nam ex animo probabant:* as we suppose, no man *neque tamen arbitramur* of sound judgment will *quemquam, cui purum &* grant, that ony of the *solidum sit judicium, com-* forenamed were the Kirk *missurum ut ulli ex iis quas* of God. The notes *modo commemoravi ecclesiis* therefore of the trew *Dei nomen attribuat. Igi-* Kirk of God, we beleeve, *tur, quam nos veram Dei* confesse, and avow to be, *ecclesiam credimus & fate-* first, the trew preaching *mur ejus primum est indi-* of the worde of God, in- *cium, vera verbi divini* to the quhilk God hes *prædicatio, per quod ver-* revealed himselfe unto *bum Deus ipse sese nobis* us, as the writings of *revelavit, quemadmodum* the Prophets and Apo- *scripta prophetarum & apo-* stles dois declair. Se- *stolorum nobis indicant; pro-* cundly, the right admi- *ximum indicium est, legiti-* nistration of the Sacra- *ma sacramentorum Jesu* ments of *Christi Jesus*, *Christi administratio, quæ*

E 2 cum

^f Psal. 48. 2, 3. The hyll of Syon is a fayre place, and the joye of the whole earth, upon the north syde lyeth the cytie of the great kyng: God is well knownen in her paluyces, as a sure refuge. *Matth.* 5. 35. Swear not at all, nether by *Jerusalem*, for it is the cytie of the greate kyng.

^g *John* 12. 42. Emong the chese rulers also many beleved on hym, but because of the Pharyses they wolde not be acknowen of it, least they shuld be excommunicat.

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quhilk man be annexed unto the word and promise of God, to seale and confirme the same in our hearts ^h. Last, Ecclesiastical discipline uprightlie ministred, as Goddis worde prescribes, whereby vice is repressed, and vertew nourished ⁱ. Wheresoever then thir former notes are

cum verbo & promissionibus divinis conjungi debent, ut ea in mentibus nostris obfignent & confirment. Postremum est, ecclesiastica disciplina severa, & ex verbi divini præscepto, observatio, per quam vitia reprimantur, & virtutes alantur. Ubique hæc indicia apparuerint, atque ad tempus perseveraverint, quantumvis

^h Eph. 2. 20. And are buylt upon the foundacyon of the apostles and prophetes, *Iesus Christ* hymself beyng the head corner stone. Acts 2. 42. And they contynued in the apostles doctrine and fellowship, and in breakyng of bread, and in prayers. John 10. 27. My shepe heare my voyce, and I knowe them, and they folow me. John 18. 37. And all that are of the truth heare my voyce. 1 Cor. 1. 23, 24. But we preach *Christe* crucyfied, unto the *Jewes* an occasion of fallyng, and unto the *Greekes* folyshnes: but unto them which are called, both of the *Jewes* and *Greekes*, we preach *Christe* the power of God, and the wysedome of God. Matth. 28. 19, 20. Go ye therefore and teache all nacyns, baptisynge them in the name of the Father, and of the Sonne, and of the holy Gooft, teachyng them to observe all thynges whatsoever I have commaunded you, and lo I am with you allwaye even untill the ende of the worlde. Mark 16. 15, 16. Go ye into all the world, and preach the gospel to all creatures: he that beleveth and is baptized shal be saved. 1 Cor. 11. 23, 24, 25, 26. That whiche I delevered unto you, I received of the Lorde: for the Lorde *Iesus*, the same night in whiche he was betrayed, toke brede, and when he had geven thanks, he brake it, and saied, Take ye and eate: this is my bodye whiche is broken for you: this dooe ye in remembraunce of me. After the same maner also toke he the cup when supper was dooen, sayng, This cup is the newe testament in my blood: this dooe, as oft as ye drynke it, in remembraunce of me: for as often as ye shall eate this brede, and drynke this cup, ye shall shewe the Lordes deathe till he come. Rom. 4. 11. And he receyved the sygne of cyrcumcysyon, as a seale of the ryghteousnes of sayth.

ⁱ Matth. 18. 15, 16, 17, 18. Moreover, yf thy brother trespassse agaynst the, go and tell hym hys fault betwene hym and the alone; yf

feene, and of ony time vis. *exiguus fuerit numerus*, procul dubio ibi est *ecclesia Christi*, qui, iuxta suam promissionem, in medio eorum est. Non illam dicimus universalem *ecclesiam*, de qua superius facta est mentio, sed particularem; tales erant Corinthia, Gallo-græca, & Ephesina, aliæque complures, in quibus verbi ministerium a Paulo fuerat plantatum, quasque ipse Dei *ecclesias* vocat. Hujusmodi *ecclesias*, qui in regno Scottorum nomen Christi profitemur, in oppidis, vicis,

E 3 ali-

if he heare the not, then take yet wyth the one or two, that in the mouth of two or thre wytnesses everye matter may be stablyshed: yf he heare not them, tell it unto the congregacyon: yf he hear not the congregacyon, let hym be unto the as an heathen man, and as a publican. Verely I saye unto you, Whatsoever ye bynde on earth, shall be bounde in heaven: and whatsoever ye lose on earth, shall be lofed in heaven. 1 Cor. 5. 4, 5. In the name of the Lorde *Jesu Christ*, when ye are gathered together, and my spryte wyth you, wyth the power of the Lorde *Jesus Christe*, to delyver hym unto *Sathan*, for the destruccion of the fleshe, that the spryte may be saved in the daye of the Lorde *Jesus*.

^k *Matth.* 18. 19, 20. Agayne I saye unto you, That yf two of you agree in earth upon any maner of thing, whatsoever they delyre, they shal have it of my Father whyche is in heaven: for where two or thre are gathered together in my name, there am I in the myddes of them.

^l 1 Cor. 1. 2. and 2 Cor. 1. 2. Unto the congregacyon of God which is at *Corinthus*.

^m *Gal.* 1. 2. Unto the congregacyons of *Galacia*.

ⁿ *Acts* 20. 17. And from *Myleton* he sent messengers to *Ephesus*, and called the elders of the congregacyon:

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wethe inhabitantis of the Realme of Scotland, professoris of Christ Jesus, professis our selfis to have in our citties, townes, and places reformed, for the doctrine taucht in our Kirkis, contained in the writen worde of God, to wit in the buiks of the auld and new Testamentis, in those buiks we meane, quhilk of the ancient have been reputed canonicall. In the quhilk we affirme, that all thingis necessary to be beleaved for the salvation of mankinde, is sufficiently expressed°. The interpretation quhair of, we confesse, neither appertaines to private nor publick persone, nether zit to ony Kirk, for ony preheminance or prerogative, personallie or locallie, quhilk ane hes a-

aliisque locis in quibus vera pietatis cultus est restitutus, nos habere asseveramus: ea enim in iis doctrina traditur quæ Dei verbo scripto continetur; novi & veteris testamenti eos intelligimus libros, qui ab infantia usque ecclesiæ semper habiti sunt canonici. Quibus in libris omnia quæ ad humani generis salutem sunt necessaria, asserimus sufficienter esse expressa. Hujus scripturæ interpretandi potestas penes nullum est hominem, sive is privatam, sive publicam gerat personam; nec penes ullam est ecclesiam, quacunque illa, sive loci seu personæ prærogativa sibi blandiatur: sed penes spiritum Dei, cujus instinctu illa ipsa scriptura confecta est. Igitur, cum de scripturæ sensu & interpretatione, aut loci allicujus, aut sententiæ quæ
in

° John 20. 31. These are wrytten that ye myght beleve that Jesus is Christ the Sonne of God, and that in belevynge ye myght have lyfe thorowe his name. 2 Tim. 3. 16, 17. All scrypture given by inspyracion of God, is profitable to teache, to improve, to amend and to instruct in righteousness, that the man of God may be perfect, and prepared unto all good worckes.

bove ane uther, bot apperteines to the Spirite of God, be the quhilk also the Scripture was written ^p. When controuersie then happines, for the right understanding of ony place or sentence of Scripture, or for the reformation of ony abuse within the Kirk of God, we ought not fa-meikle to luke what men before us haue said or done, as unto that quhilk the halie Ghast uni-formelie speakes within the body of the Scriptures, and unto that quhilk *Christ Jesus* himselfe did, and commanded to be done ^q. For this is ane thing universallie granted, that the Spirite of God, quhilk is the Spirite of unitie, is in na-thing contrarious unto

in ea contineatur controversia oritur, aut cum de lapsæ disciplina emendatione agitur in ecclesia, spectare debemus non tam quid homines qui nos antecesserunt dixerint aut fecerint, quam quid perpetuo sibi consensuens spiritus sanctus in scripturis loquatur; præterea, quid Christus ipse fecerit aut fieri iusserit: illud enim omnes uno fatentur ore, spiritum Dei (qui & unitatis item est spiritus) nunquam secum pugnare. Itaque, si qua cujuscvis doctoris, aut ecclesiæ, aut concilii interpretatio, decretum aut opinio, cum expresso Dei verbo quod in alia scripturæ parte continetur, pugnaverit, luce clarius est, eam nec esse veram explicationem, nec mentem spiritus sancti, quantumvis eam concilia, regna, & nationes

E 4

nes

^p 2 Pet. 1. 20, 21. So that ye fyrfte knowe this, that no prophesye in the scripture hath any pryvate interpretacyon: for the scripture came never by the wyll of man, but holy men of God spake as they were moved by the holy Gooft.

^q John 5. 39. Search the scriptures; for in them ye thynke ye have eternal lyfe, and they are they whych testifye of me.

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himselfe^r. Gif then the interpretation, determination, or sentence of ony Doctor, Kirk, or Councell, repugne to the plaine worde of God, written in ony uther place of the Scripture, it is a thing maist certaine, that there is not the true understanding and meaning of the haly Ghaist, although that Councels, Realmes, and Nations have approved and received the same. For we dare non receive or admit ony interpretation quhilk repugnes to ony principall point of our faith, or to ony uther plaine text of Scripture, or zit unto the rule of charitie.

XIX. *Of the authoritie of the Scriptures.*

AS we beleeve and confesse the Scriptures of God sufficient to instruct and make the man of God perfite, so do we affirme and avow the authoritie of the same to be of God, and nether to depend on men nor angelis^s. We affirme

XIX. *De scripturæ authoritate.*

QUemadmodum credimus & confitemur, ex scripturis divinis Dei cognitionem abunde hominibus tradi; ita affirmamus atque asseveramus, a nullo hominum aut angelorum, sed a Deo solo scripturæ auctoritatem pendere. Igitur qui tantam esse scripturæ auctori-

^r Eph. 4. 3, 4. And be diligent to kepe the unitie of the Sprete thorowe the bonde of peace, beyng one bodye, and one sprete, even as ye are called in one hope of your callynge.

XIX. ^s 2 Tim. 3. 16, 17. All scrypture geven by inspyracion of God,

therefore, that sike as al-
lege the Scripture to have
na uther authoritie bot
that quhilk it hes recei-
ved from the kirk, to
be blasphemous against
God; and injurious to
the trew Kirk, quhilk
alwaies heares and o-
beyis the voice of her a-
win Spouse and Pastor^r;
bot takis not upon her
to be maistres over the famin.

XX. *Of generall Councelis,
of their power, authori-
tie, and cause of their
convention.*

AS we do not rash-
lie damne that
quhilk godly men,
assembled togither in ge-
nerall Councel lawfully
gathered, have propo-
ned unto us; so with-
out just examination dare
we not receive quhatso-
ever is obtruded unto

XX. *De conciliis genera-
libus, deque eorum po-
testate, autoritate &
causis cur cogantur.*

Quemadmodum quæ ab
hominibus piis, legiti-
me ad generale concilium
convocatis nobis proposita
sunt, ea non temere aut præ-
cipitanter damnamus; ita
nec sine justa examinatione
recipere audemus, quicquid
generalis concilii nomine no-
bis obtruditur: quippe cum
homi-

God, is profitable to teache, to improve, to amend, and to instruct
in righteousness, that the man of God may be perfect, and prepared
unto all good workes.

^r *John* 10. 27. My shepe heare my voyce, and I knowe them,
and they folow me.

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men, under the name of
generall Councelis: For
plaine it is, as they wer
men, so have some of
them manifestlie erred,
and that in matters of
great weight and impor-
tance. So farre then as
the councell previs the
determination and com-
mandement that it gives,
bee the plaine worde of
God; so soone do we re-
verence and imbrace the
same. Bot gif men, un-
der the name of a coun-
cel, pretend to forge un-
to us new artickles of
our faith, or to make
constitutionis repugning
to the word of God;
then utterlie we must
refuse the same as the do-
ctrine of Devils; quhilk
drawis our saules from

*homines eos fuisse constet,
qui in manifestos inciderint
errores, idque in rebus non
minimi momenti. Itaque
sicubi concilium perspicuo
verbi divini testimonio sua
decreta confirmat, statim ea
reveremur atque amplecti-
mur: sed si homines nova
fidei dogmata, constitutio-
nesve cum verbo Dei pu-
gnantes edant, iisque inte-
rim nomen concilii praten-
dant, ea nos penitus reji-
cimus atque recusamus tan-
quam doctrinam diaboli-
cam, quæ a Dei verbo ad
constitutiones & doctrinas
hominum animas nostras a-
vocent. Causa igitur cur
generalia concilia cogerentur
non ea fuit, ut leges
quas Deus non jussisset ve-
lut perpetuo duraturas ro-
garent; neque ut nova de fi-
de*

XX. ^u Gal. 2. 11, 12, 13, 14. But when Peter was come to Antyoche I wythstode him openly, because he was worthy to be blamed; for yee that certayne came from James he dyd eat wyth the Gentyles, but when they were come, he wythdrew, and separated hymself from them, fearyng them which wer of the cyrcumcyssion: and the other Jewes dissembled as well as he, in so much that Barnabas also was broughte into theyr simulacyon. But whan I saw that they went not the right way after the truth of the gospel, I sayed unto Peter before them al, Yf thou beyng a Jewe lyvest after the maner of the Gentyles, and not as do the Jewes, why causeste thou the Gentyles to lyve as do the Jewes.

the voyce of our onlie God, to follow the doctrines and constitutions of men *. The cause then quhy that generall Councellis convened, was nether to make ony perpetual Law; quhilk God before had not maid, neither zit to forge new Artickles of our beleife, nor to give the word of God authoritie; meikle les to make that to be his word, or zit the trew interpretation of the same, quhilk wes not before be his haly will, expressed in his word *: Bot the

de dogmata comminiscerentur, neque ut verbum Dei autoritate sua confirmarent; multo etiam minus ut pro verbo Dei, aut verbi divini interpretatione nobis obtruderent, quod neque Deus antea voluisset, nec per scripturas suas nobis indicasset: sed cogeantur concilia (de iis loquimur quæ hoc nomine censeri merentur) partim ut hæreses confutarent, partim, ut publicam fidei suæ confessionem ad posterios transmitterent: atque horum utrunque faciebant ex verbi divini scripti autoritate, non autem quod putarent,

* I Tim. 4. 1, 2, 3. The sprete speaketh evidently, that in the latter tymes some shall departe from the fayth, and shall geve hede unto spretes of erreure, and develysh the doctrynes of them whyche speake false thorowe ypocrysie, and have theyr conscyence marked wyth an hooere yron, forbyddynge to marye, and commaundynge to abstayne from meates, whych God hath created to be receaved wyth gevyng thanks.

* Col. 2. 16. Let no man therefore trouble your conscyence about meate and drynke, or for a pece of an holy day, or of the newe mone, or of the sabboth daies. v. 18. Let no man (* make you shoore at a wronge marcke) by the humblenes and († holynes) of aungels, in the thinges whiche he never sawe, beyng causeles, puft up wyth his fleshye mynde, v. 19. And holdeth not the hede, wherof all the bodye by joyntes and couples receyveth noryshmente, and is knyt together, and encreaseth wyth the encreasyng that commeth of God. v. 20, 21, 22. Wherfor yf ye be deade wyth Chryste from the ordynaunces of the worlde, why, as thoughe ye yet lyved in the world, are ye led wyth tradicyons? Touch not, taste not, handell not: whiche

* beguile you of victorie.

† worshipping.

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cause of Councillis (we meane of sik as merite the name of Councillis) wes partlie for confutation of heresies y, and for giving publick confession of their faith to the posteritie following, quhilk baith they did by the authoritie of Goddis written word, and not by ony opinion or prerogative that they culd not erre, be reasion of their generall assembleie : And this we judge to have bene the chiefe cause of general councillis. The uther wes for gude policie, and ordour to be constitute & observed in the Kirk, quhilk, as in the house of God z, it becummis *al things to be* rent, *huius conventionis causa hac se prerogativa donatum iri, ut errare non possent. Atque hanc præcipuam illis fuisse causam existimamus publicorum conventuum. Erat & altera illa ad disciplinam ordinandam, ut in ecclesia, quæ Dei familia est, omnia honeste atque ordine gererentur: nec hoc tamen in eum sensum accipi volumus, ut credamur existimare unam aliquam legem, & ceremoniarum ritum præscribi posse, qui omnibus & locis & sæculis convenire possit; nam ut ceremoniæ omnes ab hominibus excogitatæ temporariæ sunt, ita cum temporum momentis mutari possunt, & mutari etiam debent, quoties earum usus super-*

whiche all peryshe thorow the verye abuse, after the commaundementes and doctrines of men. Whiche thynges outwardlye have the similitude of wysdome by supersticyon and humblenes of mynde, and by hurting of the bodye, and in that they do the fleshe no worshyp unto the nede therof.

y *Acts 15.*

z *1 Tim. 3. 15.* But and yf I tarye longe; that then thou mayest yet have knowledge how thou oughtest to behave thy self in the house of God, whyche is the congregacion of the lvyngē God. *Heb. 3. 2.* Howe that he is saythful unto him that put him in the offyce, even as was *Moses*, in all his house.

a *1 Cor.*

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done decently and in ordour^a. *superstitionem potius alat,*
 Not that we think, that *quam ecclesiam ædificet.*
 any policie, and an ordour in ceremonies can be appoynted for al ages, times and places : For as ceremonies, sik as men have devised, ar bot temporall ; so may and aucht they to be changed, when they rather foster superstition then that they edifie the Kirk using the same.

XXI. Of the Sacramentis.

AS the Fatheris under the Law, be-
 sides the veritie of the
 Sacrifices, had twa chiefe
 Sacramentes, to wit, Cir-
 cumcision and the Passe-
 over, the despisers and
 contemners whereof were
 not reputed for Gods
 people^b ; sa do we ac-
 knowledge and confesse,
 that we now in the time
 of the Evangell have twa
 chiefe Sacramentes, one-

XXI. De sacramentis.

Quemadmodum patres,
 qui lege vivebant, præ-
 ter eam veritatem quæ sa-
 crificiis repræsentabatur, e-
 tiam duo præcipua habebant
 sacramenta, nempe circum-
 cisionem & pascha ; quæ
 quicumque sprevisset, in po-
 pulo Dei non censebatur :
 ita nunc quoque, evangelii
 tempore, nos duo quidem sa-
 cramenta, eaque sola a-
 gnoscimus, atque a Christo
 instituta fatemur ; usumque
 ho-

^a 1 Cor. 14. 40.

XXI. ^b Gen. 17. 10, 11. This is my testament whiche ye shall kepe betwene me and you, and thy seed after the. Every man chyld amonge you shal be circumcysed, ye shall circumcysse the flesh of your foreskynne, and it shall be a token of the bonde betwyxte me and you. Exod. 21. Gen. 17. 14. And the uncircumcysed man chylde, in whose fleshe the foreskynne is not cyrcumcysed, that soul shall perysh from his people, bycause he hath broken my testament. Numb. 9. 13. But the man that is cleane, and is not in a journey, and yet was neglige[n]te to offer passover, the same soule shall peryshe from

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lie-instituted be the Lord *Jesus*, and commanded to be used of all they that will be reputed members of his body; to wit, Baptisme, and the Supper or Table of the Lord *Jesus*, called the Communion of his Body and his Blude ^c. And thir Sacramentes, as weil of auld as of new Testament, now instituted of God, not onelie

horum omnibus imperatum, qui inter corporis ejus membra censerunt volunt: ea sunt baptismus, & cœna seu mensa Domini Jesu, quæ & communio corporis & sanguinis ejus nuncupatur: Hac autem sacramenta, tam veteris quam novi testamenti, instituta credimus a Deo, non modo ut visibile discrimen essent, quo populus Dei ab iis discernetur qui fœdere nobiscum inito non conti-

his people, because he brought not the offerynge of the Lorde in his due season: that man shal bear hys synne.

^c *Matth.* 28. 19. Go ye thertor and teache all nacyns, baptysynge them in the name of the Father, and of the Sonne, and of the holy Gooft. *Mark* 16. 15, 16. Go ye into all the world, and preach the gospel to all creatures: he that beleverth and is baptised, shal be saved; but he that beleverth not, shal be dampned. *Matth.* 26. 26, 27, 28. When they were eatynge, *Jesus* toke bread, and whan he had geven thanks, he brake and gave it to the dysciples, and said, Take, eate, this is my body: and he toke the cuppe, and thanked, and gave it them, sayenge, Drynke ye al of this: forthis is my bloud, which is of the newe testamente, that is shed for many for the remission of synnes. *Mark* 14. 22, 23, 24. And as they did eate, *Jesus* toke bread, and when he had geven thankes, he brake it, and gave to them, and said, Take, eat, this is my bodye: and he toke the cuppe, and when he had geven thankes, he gave it to them, and they all dranke of it: and he saied unto them, This is my blode of the newe testament whych is shed for many. *Luke* 22. 19, 20. And he toke bread, and when he had geven thankes, he brake it, and gave unto them, sayng, This is my bodye whiche is geven for you: this dooe in remembraunce of me. Likewise also when he had supped, he toke the cuppe, sayng, This cuppe is the new testament in my bloodde which is shed for you. *1 Cor.* 11. 23, 24, 25, 26. That whiche I delevered unto you I received of the Lord: for the Lorde *Jesus*, the same nigt in whiche he was betrayed, toke brede, and when he had geven thankes, he brake it, and saied, Take ye

and

to make ane visible difference betwixt his people and they that wes without his league: Bot also to exerce the faith of his Children, and, be participation of the same Sacramentes, to seill in their hearts the assurance of his promise, and of that most blessed conjunction, union and societie, quhilk the elect have with their head *Christ Jesus*. And this we utterlie damne the vanitie of thay that affirme Sacramentes to be nathing ellis bot naked and baire signes. No, wee assuredlie beleeve, that be Baptisme we ar ingrafted in *Christ Jesus*, to be made partakers of his justice, be quhilk our sinnes ar covered and remitted. And als wa, that in the Supper richtlie u-

continebantur : sed etiam ut filiorum suorum fidem erga se Deus exerceat ; & per horum sacramentorum participationem obsignaret in mentibus nostris promissionum suarum fiduciam, ejus item felicissimæ conjunctionis, unionis & societatis, quæ est omnibus electis cum capite suo Jesu Christo. Itaque manifestissimæ vanitatis eos damnamus, qui affirmant sacramenta nihil aliud esse præterquam nuda signa : sed persuasissimum habemus, per baptismum nos in Christum inseri, Christi justitiæ participes fieri, per quam peccata nostra tegantur, propter quam veniam & gratiam impetremus. Item quod in cænæ recto & legitimo usu Christus ita nobiscum sese jungat, ut fiat animarum nostrarum verus victus, verum alimentum. Neque conse-

and eate: this is my bodye, which is broken for you: this dooe ye in remembrance of me. After the same maner also toke he the cup when supper was dooen, sayng, This cup is the newe testament in my bloode, this dooe, as oft as ye drynk it, in remembrance of me: for as often as ye shall eate this brede, and drynke this cup, ye shall shewe the Lordes deathe till he come.

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fed, *Christ Jesus* is so joined with us, that hee becummis very nurishment and fude of our faules^d. Not that we imagine anie transubstantiation of bread into *Christes* body, and of wine into his naturall blude, as the *Papistes* have perniciouslie taucht, and damnablie beleaved; bot this unioun and conjunction, quhilk we have with the body and blude of *Christ Jesus* in the richt use of the Sacraments, wrocht be operatioun of the haly Ghaist, who by trew faith carryis us above al things that are visiblie, carnal, and earthly, and makes us to feede upon the body and blude of *Christ*

confestim ullam naturæ panis in corpus Christi, aut vini in ejus sanguinem transubstantiationem imaginamur, quemadmodum Papistæ perniciosissime docuerunt & crediderunt: sed hanc unionem & conjunctionem, quæ nobis est ex vero sacramentorum usu cum Christi corpore, Spiritus sanctus in nobis operatur; qui nos veræ fidei alis evehit ultra omnia corporea & terrena, aut quæ oculis cerni possint; nobisque proponit epulandum verum corpus Christi, quod semel pro nobis fractum est, & verum sanguinem qui pro nobis fusus est; illud inquam corpus, quod pro nobis in cælis ante patrem nunc apparet. Id autem corpus ipsum, jam gloriosum
 &

^d 1 Cor. 10. 16. Is not the cuppe of blessing whiche wee blesse, the partaking of the bloodde of *Christe*? Is not the brede whiche wee breake, partaking of the bodye of *Christe*? Rom. 6. 3, 4, 5. Know ye not that all we whiche are baptised into *Jesu Chryste*, are baptised to dye with hym? we are buryed then with him by baptye for to dye, that likewyse as *Christ* was raised up from death by the glorie of the Father, even so we also shuld walke in a newe lyfe: for if we be grafted in death lyke unto hym, even so shall we be partakers of the resurreccyon. Gal. 3. 27. For all ye that are baptised into *Christ*, have put on *Christ*.

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Jesus, quhilk wes anes & *immortale, quod nunc*
broken and shed for us, in cœlis est, quanquam tan-
quhilk now is in heaven, to distet a nobis intervallo,
and appearis in the pre- *qui nunc mortales in terra*
sence of his Father for *degimus; hoc tamen con-*
us^e: And zit notwith- *stanter tenemus, panem*
standing the far distance *quem frangimus communio-*
of place, quhilk is be- *nem esse corporis Jesu Chri-*
twixt hisbody now glo- *sti, & calicem cui bene-*
rified in heaven, and us *dicimus, sanguinis ejus i-*
now mortal in this eird; *tem esse communionem. I-*
zit we man assuredly be- *taque confitemur, & procul*
leve, that the bread *dubio credimus, quod fide-*
quhilk wee break, is the *les, in recto cœnæ dominicæ*
communion of Christes *usu, ita corpus Domini Je-*
bodie, and the cupe *su edant, & sanguinem*
quhilk we blesse, is the *bibant, ut ipsi in Christo*
communion of his blude^f. *maneant, & Christis in*
So that we confesse, and *eis: quin & caro de carne*
undoubtedlie beleeve, *ejus, & os ex ossibus ejus*
that the faithful, in the *ita sunt, ut quemadmodum*
richt use of the Lords *carni Christi, quæ suapte*
Table, do so eat the bo- *natura mortalis erat & cor-*
die and drinke the blude *ruptibilis, divinitas vitam*
of the Lord Jesus, that *& immortalitatem largita*
F est;

^e Mark 16. 19. So then, when the Lorde had spoken unto them, he was receyved unto heaven, and is on the ryght hande of God. Luke 24. 51. And it came to passe as he blessed them, he departed from them, and was carryed up into heaven. Acts 1. 11. Thys same Jesus whyche is taken up from you into heaven, shal so come, even as ye have sene hym go into heaven. Acts 3. 21. Whych must receave heaven, untill the tyme that all thynges, whych God hathe spoken by the mouth of all his holy prophetes sence the world began, be restored agayn.

^f 1 Cor. 10. 16. See above in 4.

g Eph:

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he remaines in them, and they in him : Zea, they are so maid flesh of his flesh, and bone of his bones^e ; that as the eternal God-head hes given to the flesh of *Christ Jesus* (quhilk of the aw-in condition and nature wes mortal and corruptible^h) life and immortalitie ; so dois *Christ Jesus* his flesh and blude cattin and drunken be us, give unto us the same prerogatives. Quhilk, albeit we confesse are neither given unto us at that time onelie, nether zit be the proper power and vertue of the Sacrament onelie ; zit we affirme that the faithfull, in the richt use of the Lords Table, hes conjunction with *Christ Jesus*, as the naturall man

est ; ita ut carnem Jesu Christi edimus, & bibimus ejus sanguinem, eisdem & nos prærogativis donamur ; quia ut non eo solum tempore nobis donari fate-mur, neque vi solum & potestate sacramentorum, sic in recto cœnæ dominicæ usu, talem fidelibus cum Christo conjunctionem esse affirmamus, qualem humana mens capere nequeat. Quin illud quoque affirmamus, quanquam fideles, aut negligentia, aut infirmitate conditionis humanæ impediti, in ipso actionis ejus momento eum quem vellent fructum e cœna domini non percipiant ; verumtamen, velut vitale semen in uberem terram jactum aliquando in frugem erumpet : Spiritus enim sanctus, qui a vera Christi institutione nunquam potest excludi,

non

^e *Eph. 5. 30.* For we are members of hys body, of hys fleshe, and of hys bones.

^h *Matth. 27. 50.* and *Mark 15. 37.* and *Luke 23. 46.* and *John 19. 30.* *Jesus*, whan he had cryed agayne wyth a loude voyce, yelded up the gooste.

ⁱ *John 6. 51, &c.* I am that lyvyng bread which came doune from heaven : yf any man eat of thys breade, he shal lyve for ever. And the breade that I wyll geve is my flesh, which I wil geve for the life of

can not apprehend: Zea, and farther we affirme, that albeit the faithful, oppressed be negligence and manlie infirmitie, dois not profite sameikle as they wald; in the verie instant action of the Supper; zit fall it after bring frute furth, as livelie seid sawin in gude ground. For the haly Spirite, quhilk can never be divided fra the richt institution of the Lord Jesus, wil not frustrat the faithfull of the fruit of that mysticall action: Bot all thir, we say, cummis of trew faith, quhilk apprehendis Christ Jesus, who only makis this Sacrament effectuall unto us. And therefore, whosoever sclanders us, as that we

non committet, ut hujus mysticæ actionis fructu fideles frustrentur. Hæc autem omnia manare dicimus e veræ fidei fontibus, per quam Jesum Christum apprehendimus, qui unus sacramentorum suorum effectum in nobis producit. Itaque, quicumque nos calumniantur, tanquam sacramenta dicamus aut credamus nuda modo signa esse, non modo adversus nos, sed adversus veritatem sunt contumeliosi. Illud autem ingenue confitemur, nos magnum discrimen facere inter elementa signorum sacramentalium, & æternam Jesu Christi substantiam. Neque enim eum signis exhibemus honorem, qui rei quæ per ea significatur est exhibendus: neque rursus ea contemnimus, aut vana

F 2

of the world. Verely verely I saye unto you, Excepte ye eate the fleshe of the Sonne of man, and drynke hys bloude, ye have no lyfe in you. Whoso eateth my fleshe, and drynketh my bloude, hath eternal life, and I wyl rayse him up at the last day. For my flesh is meat in dede, and my bloude is drynke in dede. He that eateth my fleshe and drynketh my bloude, dwelleth in me and I in hym. As the lyvyng Father hath sent me, and I live for the Father, even so he that eaterh me, shall lyve by the means of me. Thys is the breade whyche came doune from heaven: not as your fathers dyd eate manna, and are dead: he that eateth of thys breade, shall lyve ever.

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affirme or beleve Sacraments to be naked and bair Signes, do injurie unto us, and speaks against the manifest trueth. Bot this liberallie and franklie we confesse, that we make ane distinction betwixt *Christ Jesus* in his eternall substance, and betwixt the Elements of the Sacramentall Signes. So that wee will nether worship the Signes, in place of that quhilk is signified be them, nether zit doe we dispise, and interpret them as unprofitable and vaine, bot do use them with all reverence, examining our selves diligentlie before that so we do; because we are assured be the mouth of the Apostle, *That sike as eat of that bread, and drink of that coup unworthelie, are guiltie of the bodie and blude of Christ Jesus* ^k.

XXII. *Of the richt administration of the Sacramentis.*

THat Sacramentis be richtlie ministrat, we judge twa things requisite: The

XXII. *De recta administratione sacramentorum.*

AD rectam sacramentorum administrationem duo arbitramur esse necessaria; alterum, ut ea mini-

^k I Cor. II. 28, 29. But let a manne examen hymself, and so let hym eat of the brede, and drinke of the cup; for he that eateth or drynketh unworthely, eateth and drynketh his owne dampnacion, because he maketh no difference of the Lordes body.

ane, that they be ministrat be lauchful Ministers, whom we affirme to be only they that are appoynted to the preaching of the word, into quhais mouthes God hath put sum Sermon of exhortation, they being men lauchfullie chosen thereto be sum Kirk. The uther, that they be ministrat in sik elements, and in sik sort, as God hath appointed; else, we affirme, that they cease to be the richt Sacraments of *Christ Jesus*. And therefore it is that we flee the doctrine of the *Papistical Kirk*, in participatioun of their sacraments; first, because their Ministers are na Ministers of *Christ Jesus*; ze (quhilk is mair horrible) they suffer wemen, whome the haly Ghaist will not suffer to teache in the Congregatioun, to baptize: And secondly, because they have so adulterate both the one Sacrament and the uther

*ministratio per legitimos fiat ministros: legitimos autem eos esse asserimus, quibus verbi prædicatio commissæ est, in quorum ora Deus exhortationis indidit sermonem, modo legitime ab aliqua electi sint ecclesia: alterum autem, ut sub ea elementorum forma, & in eum morem administrantur quem Deus instituit; alioqui enim vera Christi sacramenta esse desinunt. Ea-que causa est, cur in sacramentorum participatione, a papisticæ ecclesiæ communione abhorremus, primum, quod eorum ministri Christi ministri non sunt; & (quod longe detestabilius est) fœminis, quas spiritus sanctus ne docere quidem in ecclesia patitur, illi permittunt, ut etiam baptismum administrant. Deinde, quod utrumque sacramentum ita suis commentis adulterarint, ut ejus ceremonia, quæ a Christo peracta est, nulla pars antiquam & genuinam suam retineat puritatem: nam oleum, sal, sputum, cate-
F 3 raque*

with their awin inventions, that no part of *Christ's* action abydes in the originall puritie: For Oyle, Salt, Spittill, and sik lyke in Baptisme, ar bot mennis inventiounis. Adoration, Veneration, bearing throw streitis and townes, and keiping of bread in boxis or buistis, ar prophana-tioun of *Christ's* Sacramentis, and na use of the same: For *Christ Jesus* saide, *Take, eat, &c. do* ze this in remembrance of me¹. Be quhilk words and charge he sanctified bread and wine, to the Sacrament of his halie bodie and blude, to the end that the ane suld be eaten, and that all suld drinke of the uther, and not that thay suld be keiped to be worship-ped and honoured as God, as the *Papistes* have done heirtofore. Who also committed Sacri-

raque id genus in baptismo, mera sunt hominum com-
menta: panis veneratio, a-
doratio, per urbes & vicos
gestatio, in pixide conser-
vatio, non est sacramento-
rum *Christi* usus, sed pro-
phanatio: *Christus enim*
dixit, Accipite, come-
dite, &c. hoc facite in
mei memoriam. His ver-
bis, atque hoc mandato, pa-
nem & vinum in corporis
& sanguinis sui sacramen-
ta sanctificavit, ut alte-
rum ederetur, alterum bi-
beretur ab omnibus, non
autem ut servarentur ad
venerationem, utque instar
Dei adorarentur, quod ha-
ctenus a papistis est fa-
ctum. Idem quoque sa-
crilegio se alligarunt, cum
alteram sacramenti partem,
hoc est, sacrum calicem, po-
pulo subtraxerunt. Præte-
rea, ad rectum sacramen-
torum usum illud quoque est
necessarium, ut intelligatur
quem ad finem tam mini-
ster, quam qui sacramenta
acci-

XXII. ¹ Matth. 26. 26. Mark 14. 22. Luke 22. 19. I Cor.
11. 24. See preceding Chap. in c.

m I Cor.

lege, steilling from the people the ane parte of the Sacrament, to wit, the blessed coupe. Moreover, that the Sacramentis be richtly used, it is required, that the end and cause why the Sacramentis were institute, be understood and observed, as weil of the minister as of the receiver: For gif the opinion be changed in the receiver, the richt use ceassis; quhilk is maist evident be the rejection of the sacrifices: As also gif the teacher plane-ly teache fals doctrine, quhilk were odious and abhominable before God (albeit they were his awin ordinance) because that wicked men use them to an uther end then God hes ordaned. The same affirme we of the Sacraments in the *Papistical* kirk; in quhilk, we affirme, the haill action of the Lord *Jesus* to be adulterated, as weil in the external

accipit, ea referant: nam qui sacramentum accipit, si secus atqui oportet de fine ejus senserit, ibi sacramenti quoque usus & fructus cessat; quod & in sacrificiorum rejectione est evidens: item si doctor falsam doctrinam palam obtrudat, quamquam sacramenta sint a Deo instituta, tamen, quia impii alio quam quo Deus voluit ea referant, ei sunt ingrata & detestabilia. Id autem usu venire asserimus in sacramentis ecclesiæ papisticæ; tota enim ceremonia a Christo instituta, tam in forma exteriori, quam in fine & fructus opinione, penitus est adulterata; quid Jesus Christus egerit, quid fieri præceperit, id perspicuum est ex evangelistis & Paulo; quid sacerdos agat ad aram, nihil opus est commemorare. Finis & causa cur Christus ea instituerit, & cur nos item eisdem & eodem modo uti debeamus, his verbis diserte exprimitur, Hoc facite in mei memoriam, quoties de

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forme, as in the end and opinion. Quhat *Christ* *Jesus* did, and commanded to be done, is evident be the Evangelistes and be Saint *Paul*: quhat the Preist dois at his altar we neid not to rehearse. The end and cause of *Christ*'s institution, and why the selfesame sould be used, is expressed in thir words, *Do ye ze this in remembrance of me, als oft as ze sall eit of this bread, and drinke of this coupe, ze sall shaw furth, that is, extoll, preach, magnifie and praise the Lords death, till he cum^m. Bot to quhat end, and in what opinion the Preistes say their Messe, let the wordes of the same, their awin Doctouris and wrytings witnes: To wit, that they, as Mediatoris betwix *Christ* and his Kirk, do offer unto God the Father, a Sacrifice propitiatorie for the sinnes of the quick and the dead. Quhilk doctrine, as blasphemous to *Christ* *Jesus*, and making derogation to the sufficiencie of his only*

hoc pane ederitis, & de hoc calice bibetis, annuntiabitis, hoc est, effectis, vulgabitis, predicabitis, & prosequemini laudibus mortem Domini donec venia. Sed quid sacerdotes missando spectent, quam opinionem de missa velint haberi, ipsa missæ verba, ipsi doctores eorum judicabunt, quippe qui, tanquam conciliatores ecclesiæ cum Christo, sacrificium Deo patri offerant propitiatorium pro peccatis vivorum & mortuorum: Hanc nos eorum doctrinam velut contumeliosam adversus Jesum Christum rejicimus & detestamur; quippe quæ unico sacrificio, semel ab eo pro omnibus qui sanctificabuntur oblato, detrahat, & velut parum efficax in eum usum coarguat.

ly Sacrifice, once offered for purgatioun of all they that fall be sanctifiedⁿ, we utterly abhorre, detest and renounce.

XXIII. *To whome Sacramentis apperteine.*

XXIII. Quibus communicari sacramenta debeant.

WE confesse & acknowledge, that Baptisme apperteinis as weil to the infants of the faithfull, as unto them that be of age and discretion: And so we damne the error of the *Anabaptists*, who denies baptisme to apperteine to Children, before that they have faith and understanding °. Bot the Supper of the Lord, we

*B*aptismum existimamus non minus communicandum infantibus fidelium, quam iis quibus est rationis & iudicii usus: itaque damnamus errorem Anabaptistarum, qui ante fidem & rationis usum negant ad pueros pertinere baptismum. Cœnæ autem dominicæ participes esse debere eos modo credimus, qui in familia fidei contineantur; quique sese ipsi probare

ⁿ *Heb. 9. 27, 28.* And as it is appoynted unto all men that they shall once dye, and then commeth the judgement; even so was *Chryst* once offered, to take awaye the synnes of manye, and unto them that looke for hym, shall he appere agayne wythout synne unto saluacyon. *Heb. 10. 14.* For with one offering hath he made perfect for ever them that are sanctified.

XXIII. ° *Col. 2. 11, 12.* By whome also ye are circumsised with circumcision which is done without handes, for as muche as ye have put of the synfull bodye of the fleshe thorowe the circumcysion that is in *Chryste*, in that ye are buried wyth hym thorow baptyme. *Rom. 4. 11.* And he receyved the sygne of circumcysion, as a seal of the ryghteousnes of faith. *Gen. 17. 10.* Every man chyld amonge you shal be circumcysed. *Matth. 28. 19.* Go ye therfor and teache all nacyons, baptisynge them in the name of the Father, and of the Sonne, and of the holy Goost.

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confesse to appertaine to sik onely as be of the houshald of Faith, and can trie and examine themselves, as weil in their faith, as in their dewtie towards their Nichtbouris; sik as eite and drink at that haly Table without faith, or being at dissension and division with their brethren, do eat unworthelie^p: And therefore it is, that in our Kirk our Ministers tak publick & particular examination, of the knowledge and conversation of sik as are to be admitted to the Table of the Lord *Iesus*.

XXIV. *Of the Civile Magistrate.*

WE confesse and acknowledge Emperyes, Kingdomes, Dominions, and Citties to be distincted and ordained be God; the powers and autoritie in the same, be it of Emperours in their Emperyes, of Kingis in their Realmes,

XXIV. *De magistratu civili.*

AGnoscimus item & confitemur imperia, regna, dominatus, & civitates, divisas & institutas esse a Deo: item imperatoribus in sua imperia, regibus in regna, ducibus & principibus in dynastias, aliisque magistratibus in suas civitates, jus & potestatem esse

1 Cor. 12. 28, 29. See above in k.

Dukes and Princes in their Dominionis, and of utheris Magistrates in the Citties, to be Gods haly ordinance, ordained for manifestatioun of his awin glory, and for the singular profite and commoditie of mankind ^a : So that whosoever goeth about to take away, or to confound the haill state of Civile policies, now long establisshed ; we affirme the same men not onely to be enemies to mankinde, but also wickedly to fecht against Goddis expressed will ^r. Wee farther confesse and acknowlege, that sik persons as are placed in authoritie ar to be loved, honoured, feared, and halden in esse ex ordinatione & instituto Dei, ad gloria ipsius manifestationem, & singularem humani generis utilitatem & commoditatem. Itaque quicumque id agit, ut jamdiu corroboratum inter homines civilem ordinem aut tollat aut conturbet, eum nos asserimus non modo humani generis esse inimicum, sed adversus expressam Dei voluntatem impium gerere bellum. Præterea asserimus atque affirmamus, iis qui auctoritate justa funguntur, omnem laudem, honorem, & reverentiam esse deferendam : propterea, quod cum vices Dei inter homines gerant, in eorum conciliis Deus ipse assideat, ac de ipsis iudicibus & principibus (quibus gladium dedit, ut bonos tuean-

XXIV. ^a Rom. 13. 1. Let everye soule submyt hymself unto the authority of the hyer powers; for there is no power but of God : the powers that be are ordeined of God. Tit. 3. 1. Warn them that they submitte themselves to rule and power, that they obeye the offycers, that they be ready unto every good worke. 1 Pet. 2. 13, 14. Submyt yourselves therfore unto all maner ordinaunce of man for the Lordes sake, whether it be unto the kyng, having the preeminence, other unto rulers, as unto them that are sente of hym, for the punymente of evell doers, but for the laude of them that do well.

^r Rom. 13. 2. Whosoever therfore resyseth power, resyseth the ordynaunce of God ; but they that resyst, shall receave to themselves damnacyon.

^s Rom.

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most reverent estimatioun^s; because that they are the Lieu-tennants of God, in whose Sessions God himself dois sit and judge^r: Zea, even the Judges & Princes themselves, to whome be God is given the sword, to the praise and defence of gude men, and to revenge and punish all open malefactors^u. Mair-over, to Kings, Princes, Rulers and Magistrates, wee affirme that chieflie and most principallie the conservation and purgation of the Religioun apperteinis; so that not onlie they are appointed for Civill policie, bot also for maintenance of

tueantur, & in noxios animadvertant) ipse judicabit^{*}. *Præterea affirmamus regum, principum, aliorumque magistratum, vel præcipuum esse munus ut religionem puram tueantur, adulteratam maculis purgent; neque enim ad civilis modo ordinis conservationem, sed ad religionis etiam tutelam sunt instituti, ut idololatriam, omnemque superstitionem in ea oborientem opprimant: quod in Davide, Josaphat, Ezechia, Josia, aliisque regibus intueri licet, qui ob vehementem studium in puritate religionis tuenda, singularem consequuti sunt laudem. Ideoque profiteamur & palam affirmamus, quicumque*
ma-

^s *Rom.* 13. 7. Geve to every man therfore his ductie, trybute to whom trybute belongeth; custome, to whom custome is due; feare, to whom fear belongeth; honoure, to whom honoure pertayneth. *I Pet.* 2. 17. Fear God, honoure the kynge.

^t *Psal.* 8. 1. God standeth in the congregacion of prynces, he is a judge among goddes.

^u *I Pet.* 2. 14. Unto rulers, as unto them that are sent of hym for the punyshmente of evell doers, but for the laude of them that do well.

^w *I Chron.*

* *Interpres hunc locum male convertisse videtur: hic enim asseritur laudem, honorem, & reverentiam iis qui autoritate funguntur esse deferendam, propterea quod vices Dei gerant, & in eorum consiliis Deus ipse assideat & judicet; imo quod sint iudices & principes ipsi, quibus Deus gladium dedit ut bonos tueantur, & innoxios animadvertant: non autem quod Deus ipse de iis judicabit, hoc quidem ipsos iudices monet ne plus æquo sibi arrogant, sed ut iuste exercentur iudicia; honorem vero aut reverentiam iis non conciliat.*

the trew Religioun, and for suppressing of Idolatrie and Superstitioun whatsoever: As in David ^w, Josaphat ^x, Ezechias ^y, Josias ^z, and others highlie commended for their zeale in that cause, may be espyed. And therefore wee confesse and avow, that sike as resist the supreme power, doing that thing quhilk appertains to his charge, do resist Goddis ordinance; and therefore cannot be guiltles. And farther we affirme, that whosoever deniës unto them ayde, their counsell and comfort, quhiles the Princes and Rulers vigilantly travell in execution of their office, that the same men deny their helpe, support and counsell to God, quha, be the presence of his Lieu-tenant, dois crave it of them.

XXV. *Of the gifts freely given to the Kirk.*

Albeit that the word of God trewly preached, and the Sacraments richtlie mini-

magistratui in mora est quominus suum exerceat munus, is ordinationi Dei resistit, neque a scelere excusari potest. Præterea affirmamus, quicumque auxilium, consilium, operamque suam negat magistratui, ad officium vigilanter & ex fide faciendum, idem suum auxilium, consilium, & operam Deo negat, qui per magistratum, qui vices ejus in terris explet, ea ipsa a nobis exposcit.

XXV. *De beneficiis liberaliter ecclesiæ concessis.*

Quanquam verbi divini sincera prædicatio, sacramentorum legitima ministratio, & disciplina conveni-

^w 1 Chron. 22, 23, 24, 25 & 26 Chapters. See in the Bible.

^x 2 Chron. 17. 6, &c. & 19. 8, &c.

^y 2 Chron. 29, 30, & 31 Chapters.

^z 2 Chron. 34 & 35 Chapters.

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fired, and Discipline executed according to the worde of God, be the certaine and infallible Signes of the trew Kirk, we meane not that euerie particular persoun joyned with sik company, be ane elect member of *Christ Iesus*^a: For we acknowledge and confesse, that Dornell, Cockell, and Caffe may be saven, grow, and in great aboundance lie in the middis of the Wheit, that is, the Reprobate may be joyned in the societie of the Elect, and may externally use with them the benefites of the worde and Sacraments: Bot sik being bot temporall professoures in mouth, but not in heart, do fall backe, and continue not to the end^b.

venienter verbo Dei exercitata, sint certa & minime fallacia vera ecclesiae indicia; non continuo tamen quicumque in hunc coetum nomen dedit, sit electum Iesu Christi membrum: scimus enim lolium, zizania, aliasque id genus frugum pestes, una cum tritico feri, copioseque posse crescere; hoc est, impios posse in eundem cum electis coetum coire, & assidue cum eisdem verbi & sacramentorum beneficiis uti: verum huiusmodi homines, qui ad tempus, neque id quidem ex animo, veritatem profitentur, retro abeunt, neque ad finem usque perseverant; ideoque nullus ex morte, resurrectione, & ascensione Christi fructus ad eos pertinet. At qui & animo persuasum habent, & ore constanter confitentur Dominum
Je-

XXV. ^a *Matth. 13. 24, &c.* Another similitude put he forth unto them, sayng, The kyngdom of heaven is lykened unto a manne, whiche sowed good feede in his selde; but whyle menne slepte, his enemye came, and sowed tares emong the wheate, and went his waye. But when the blade was sprong up, and had brought forth frute, there appeared the tares also.

^b *Matth. 13. 20, 21.* But he that received the seede whiche was caste into stonye places, the same is he that heareth the woorde, and

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And therefore have they Jesum Christum, eo quod
 na friute of *Christ's* death, *superius diximus modo, hæc*
 Resurrection nor Ascension. Bot sik as with *haud dubie recipient bene-*
 heart unfainedly beleve, *ficia: primum, in hac vita*
 and with mouth bauldly *peccatorum condonationem,*
 confesse the Lord *Jesum,* *idque duntaxat in sanguine*
 as before we have said, *Christi; adeo ut quanquam*
 fall most assuredly re- *peccatum remaneat, & con-*
 ceivethir guiftes^c: First, *tinenter habitet in hoc mor-*
 in this life, remission of *tali nostro corpore, non ta-*
 sinnes, and that be only *men imputabitur nobis, sed*
 faith in *Christ's* blude; in *condonabitur, atque operie-*
 samekle, that albeit sinne *tur Christi justitia. Dein-*
 remaine and continuallie *de in generali illo judicio*
 abyde in thir our mor- *redivivum cuique suum re-*
 tall bodies, zit it is not *stituetur corpus; mare e-*
 imputed unto us; bot is *nim suos reddet mortuos,*
 remitted, and covered *terra item quos sinu suo*
 with *Christ's* Justice^d. Se- *clausos tenet; ac sempiter-*
 cundly, in the general *nus ille noster Deus manum*
 Judgement, there fall be *suam super pulverem exten-*
 given to every man and *det, surgentque mortui in*
 woman resurrection of *eo ipso quod quisque tulerat*
 the flesh^e: For the Sea *corpore, sed jam immortali*
& incorruptibili, ut recipi-
ant,

anone with joye receiveth it; yet hath he no roote in hymself, but
 dureth for a season: for when tribulacion or persecucion happeneth
 because of the woorde, by and by he falleth,

^c *Rom. 10. 9.* For yf thou knowlage wyth thy mouth that *Jesum* is
 the Lord, and beleve in thyn hert that God rayfed hym up from
 death, thou shalt be safe. *v. 13.* Whosoever doth call on the neme
 of the Lorde shall be safe.

^d *Rom. 7 chapter. 2 Cor. 5. 21.* For he made hym to bee synne
 for us whiche knewe no synne, that wee by his meanes should be
 that righteousnesse whiche before God is alowed.

^e *John 5. 28, 29.* Marvel not at this; for the houre shall come.

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ſal give her dead; the Earth, they that therin be incloſed; zea, the Eternall our God ſall ſtretch out his hand on the duſt, and the dead ſall ariſe uncorruptible^f, and that in the ſubſtance of the ſelfe ſame fleſh that every man now beiris^g; to receive according to their warkis, glory or puniſhment^h: For ſik as now delyte in vanity, cruelty, filthynes, ſuperſtition or Idolatry, ſal be adjudged to the fire unquencheable: In quihilk they ſall be tormented for ever, as weil in their awin bodyes, as *ant, juxta opera ſua, aut gloriam aut pœnam: nam crudeles, flagitioſi, idololatæ, quique rerum partim inanum, partim etiam impiarum ſtudio in hac vita tenebantur, ad ignis inextincti ſupplicium damnabuntur: ibique ſempiternis cruciabuntur pœnis non modo corpora, ſed etiam animæ, quæ in ſervitutem diaboli in omnem immunditiæ & nequitiae uſum addixerant. At qui in bonorum operum exercitio ad finem uſque perfeverabunt, Chriſtumque fidenter profitebuntur, eos perſuaſiſſimum habemus in gloriam, honorem, & immortalitatem aſ-*

in the which al that are in the graves ſhal hear hys voyce, and ſhall come forth, they that have done good, unto the reſurreccyon of lyfe, and they that have done evell, unto the reſurreccyon of dampnacyon.

^f *Rev.* 20. 13. And the ſee gave up the dead which wer in her, and death and hell delyvered up the dead whyche were in them: and they were judged every man accordyng to hys dedes. *1 Cor.* 15. 52, 53, 54. For the trompe ſhall blowe, and the dedde ſhall ryſe incorruptible, and we ſhall be chaunged: for this corruptible muſte putte on incorupcion, and this mortal muſt put on immortalite. When this corruptible hath putte on incorrupcion, and this mortal hath putte on ymmortalite, then ſhall bee brought to paſſe the ſaiyng that is wrytten, Death is ſwallowed up in victory.

^g *Job* 19. 25, 26, 27. For I am ſure that my redemer lyverh, and that I ſhal ryſe out of the earth in the latter daye: that I ſhall be clothed agayne wyth thys ſkyne, and ſe God in my fleſhe: yea I my ſelf ſhall beholde hym, not wyth other, but with theſe ſame eyes.

^h *Matth.* 25. 31, to the end of the Chapter.

in their faules; quhilk *assumptum iri, ut vivi per-*
 now they give to serve *petuo regnent cum Christo;*
 the Devill in all abho- *cujus corpori glorioso omnes*
 mination. Bot sik as *electi ejus conformabuntur,*
 continew in weil doing *cum is rursus in judicio com-*
 to the end, bauldely *parebit, regnumque Deo*
 professing the Lord Je- *patri tradet, qui tum erit,*
 sus, we constantly be- *& in perpetuum persevera-*
 leve, that they fall re- *bit in omnibus & per omnia*
 ceive glorie, honor, and *Deus in æternum benedi-*
 immortality, to reigne *ctus: cui, cum filio & spi-*
 for ever in life everlast- *ritu sancto, omnis honor &*
 ing with Christ Jesus, *gloria, & nunc & in æter-*
 to whose glorified body *num. Amen.*
 all his Elect fall be made
 lyke ^h, when he fall appeir againe in judgement,
 and fall rander up the kingdome to God, his Fa-
 ther, who then fall bee, and ever fall remaine all
 G in

³ Rev. 14. 10. The same shall drynke the wyne of the wrath of God, which is poured in the cuppe of hys wrath. And he shall be punyshed in syre and brymstone, before the holy angells, and before the Lambe. And the smooke of theyr torment ascendeth up evermore, and they have no rest daye nor nyght, whyche worshyppe the beast and hys ymage. Rom 2. 6, 7, 8, 9, 10. When shall be opened the ryghteous judgement of God, which wyll rewarde every man accordyng to hys dedes, that is to saye, prayse, honoure and immortalyte to them which contynue in good doying, and seke immortalyte: but unto them that are rebelles, and that do not obey the truth, but folowe unryghteousnes, shall come indignacyon and wrath, tribulacion and anguysh upon the soule of every man that dothe evell, of the Jew fyrst, and also of the Gentyle, to every man that doth good shall come prayse, and honoure, and peace, to the Jewe fyrst, and also to the Gentyle.

^k Phil. 3. 21. Whiche shall chaunge our vyle bodye, that he may make it lyke unto hys glorious bodye, accordyng to the workyng wherby he is able also to subdue all thynges unto hymself.

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in all things God blessed for ever ¹: To whome, with the Sonne and with the haly Ghaist, be all honour and glorie, now and ever. *So be it.*

¹ 1 Cor. 15. 24, 28. Then cometh the ende, when he hath delivered up the kyngdome to God the Father, when he hath putte doune all rule, and authoritee, and power. When all thynges are subdued unto hym, then shall the Sonne also hymself bee subiecte unto hym that putte all thynges under hym, that God may be all in all.

ARise (O Lord) and let thy enimies be confounded; let them flee from thy presencethat hate thy godlie Name. Give thy servānds strenth to speake thy word in bauldnesse, and let all Natiouns cleave to thy trew knowledge. Amen.

EXurge Domine, & confundantur inimici tui. Fugiant a facie tua qui oderunt sanctum nomen tuum. Da servis tuis virtutem, ut cum omni fiducia verbum tuum eloquantur; omnesque nationes veritatem tuam agnoscant & amplectantur. Amen.

THIR Acts and Artickles ar red in the face of Parliament, and ratified be the thre Estatis, at Edinburgh the 17 day of August, the Zeir of GOD 1560 Zeiris.

F I N I S.

THE
CONFESSION OF FAITH
OF THE
Kirk of Scotland;
OR,
The National Covenant.

Joshua XXIV. 25.

So Joshua made a covenant with the people the same day, and gave them an ordinance in Sichem.

II Kings XI. 17.

And Jehojada made a covenant betweene the Lord, and the king and the people, that they should be the Lords people; likewise betweene the king and the people.

Isaiah XLIV. 5.

One shall say, I am the Lords; another shall be called by the name of Jacob; and another shall subscribe with his hand unto the Lord.



EDINBURGH,

Printed by JAMES WATSON, His Majesty's Printer.

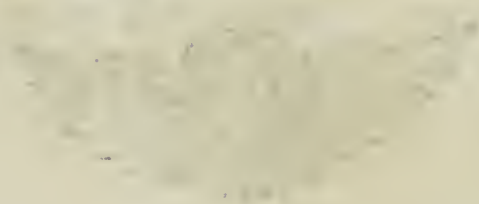
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The Kings Majesties Charge to all Commissioners and Ministers within this Realm.

SEeing that we and our Household have subscribed and given this publicke Confession of our Faith, to the good Example of our Subjects: We commaund and charge all Commissioners and Ministers, to crave the same Confession of their Parishonars, and proceed agains the Refusers according to our Lawes and Order of the Kirk, delivering their Names and lawfull Processe to the Ministers of Our House with all haist and diligence, under the paine of fourtie pound to be taken from their stipend, that We, with the advise of Our Counsell, maie take order with sik proud contemners of God and our Lawes.

Subscribed with Our Hand at Halvudhous * 1580,
the 2 daie of March, the 14. zeir of our reigne.

Assembly, Aprile 1581. Sess. 9.

ANent the Confession laitlie set furth be the Kings Majesties Proclamatioun, and subscribit be his Heines; the Kirk, in ane Voyce, acknowledges the said Confession to be ane trew, Christian, and faithfull Confession, to be agriet unto be sik as treulie professe Christ and his trew Religion, and the tenor theirow to be followit out aefauldly as the samen is laid out in the said Proclamatioun.

G 3

Assem-

* 1581, For they did not begin the Year in Scotland, at that time, till the 25th of March.

Assembly, October 1581. Sess. 5.

FOrswameikle as the Kings Majestie, with advyse of his Counsell, hes sett out and proclaimit ane Godlie confessione of faith, to be imbraceit be all his trew subjects; and be the same expresse giving commandement to the ministrie, to proceed against qwhatsumever persones that will not acknowledge and subscribe the same, qwherein great negligence hes been seen farby the dewty and office of trew pastors: Henfoir the Kirk and Assembly present hes enjoynit and concludit, that all Ministers and Pastors within their bounds, with all expedient and possible diligente, execut the tenor of his Majesties proclamations betwixt and the nixt synodal assemblies of every Province, and present before the synodal assemblies to the moderator theirow their dewtiesfull diligence in this behalf, to be reportit to the nixt General Assembly of the Kirk, under the paine of deprivatione of the saids Ministers from the function of the Ministrie that beis negligent herein.

*A General CONFESSION of the
trew Christian FAITH and RELI-
GION, according to Godis Word and
Acts of Parliaments, subscribit be
the Kings Majestie and his Hous-
hold, to the Glory of God, and gude
Example of all Men; at Edinburgh,
the 28 Day of Januare * 1580;
thereafter, be Persons of all Ranks,
in the Zeir 1581, by Ordinance of
Council and Acts of General As-
sembly: Subscribit again be all
Sortis of Persons, in the Zeir 1590,
by a new Ordinance of Council, at
the Desire of the General Assembly;
with a general Band for Mainte-
nance of the trew Religion, and the
Kings Person and Estate.*

WE all, and every ane of us underwritten,
protest, That after lang and dew exami-
nation of our awne consciences in matters of trew
and false religion, we ar now throughlie resovit in
the trewth be the Word and spreit of God: and

G 4

their-

theirfoir we believe with our heartis, confesse with our mouthis, subscribe with our handis, and constantlie affirme before GOD and the haill warld, That this only is the trew christian Faith and Religion, pleasing God, and bringing salvation to man, quhilk is now, be the mercie of God, revealed to the warld be the preaching of the blessed Evangell; and is received, believed, and defendit by mony and fundrie notabil kirkis and realmes, but chiefly be the kirke of *Scotland*, the Kings Majestie and three Estatis of this Realme, as Godis eternall trewth, and only ground of our salvation; as mair particularlie is expressed in the Confession of our Faith, stablised, and publickly confirmed by fundrie Actis of Parliaments, and now of a langtyme hath been openlie professed by the Kings Majesty, and haill body of this Realme both in brugh and land. To the quhilk Confession and forme of Religion we willingly agree in our consciences in all pointis, as unto Godis undouted trewth and veritie, groundit only upon his written word. And theirfoir we abhorre and detest all contrare Religion and Doctrine; but chiefly all kynde of *Papistrie* in generall and particular headis, even as they ar now damned and confuted by the word of God and kirk of *Scotland*. But in special, we detest and refuse the usurped authoritie of that *Romane* Antichrist upon the scriptures of God, upon the Kirk, the civill Magistrate, and consciences of men: All his tyranous lawes made upon indifferent thingis againis our Christian libertie: His erroneous doctrine againis the sufficiencie of the written word, the perfection of the law, the office of *Christ*, and his

his blessed Evangell : His corrupted doctrine concerning originall sinne, our natural inhabilitie and rebellion to Godis Law, our justification by faith onlie, our unperfect sanctification and obedience to the law ; the nature, number, and use of the holy sacraments : His fyve bastard sacraments ; with all his ritis, ceremonies, and false doctrine, added to the ministration of the trew sacraments without the word of God : His cruell judgement againis infants departing without the sacrament : His absolute necessitie of baptisme : His blasphemous opinion of transubstantiation, or reall presence of *Christis* body in the elements, and receiving of the same by the wicked, or bodies of men : His dispensations with solemn oaths, perjuries, and degrees of marriage forbidden in the word : His crueltie againis the innocent divorcit : His divilish messe : His blasphemous priesthead : His prophane sacrifice for the sinnis of the deade and the quicke : His canonization of men, calling upon angelis or sanctis depairted ; worshipping of imagerie, reliques, and crocis ; dedicating of kirks, altares, dayes ; vowes to creatures : His purgatory, prayers for the dead ; praying or speaking in a strange langage : His processions and blasphemous letany : His multitude of advocatis or mediators with his manifold orders, and auricular confessions : His despered and uncertain Repentance : His general and doutsum Faith : His Satisfactionis of men for their sinnis : His justification by warkis, *opus operatum*, warkis of supererogation, merites, pardons, peregrinations and stations : His holie water, baptising of bellis, conjuring of spreits, cro-
cing,

cing, faining, anointing, conjuring, hallouing of Godis gude creatures, with the superstitious opinion joyned therewith: His warldlie monarchie, and wicked hierarchie: His three solemnet vowes, with all his shavellings of fundrie sortis: His erroneous and bloodie Decreets made at *Trente*, with all the Subscryvars and approvers of that cruell and bloodie Band conjured againis the Kirk of God. And finallie, We detest all his vain allegories, rites, signes, and traditions brought in the Kirk, without or againis the word of God, and doctrine of this trew reformed Kirk; to the quhilk we joyn our selves willinglie in Doctrine, Faith, Religion, Discipline, and use of the holy sacraments, as livelie members of the same, in *Christ* our head: Promising and swearing be the GREAT NAME OF THE LORD OUR GOD, That we sall contenow in the obedience of the Doctrine and Discipline of this Kirk *, and sall defend the same according to our vocation and power, all the dayes of our lyves; under the pains contained in the law, and danger baith of bodie and saul in the day of Godis fearfull Judgment.

And seing that monie ar stirred up be *Sathan*, and that *Roman* Antichrist, to promise, sweare, subscryve, and for a tyme use the holie sacraments in the kirk deceitfullie, againis their awne conscience, minding hei by, first under the external cloke of Religion, to corrupt and subvert secretlie Godis trew Religion within the Kirk; and afterward, when tyme may serve, to become open ene-

* The Confession, which was subscribed at *Halyrudhouse* the 25 of *February* 1587 8, by the *Kng*, *Lennox*, *Marshall*, the Chancelour, and about 95 other Person, hath here added, Agreeing to the word. Sir *John Maxwell* of *Pollock* hath the original Parchment.

enemies and persecuters of the same, under vain houe of the Papis dispensation, devysed againis the word of God, to his greater confusion, and their double condemnation in the day of the Lord *Jesus*. We theirsoir, willing to take away all suspicion of hypocrisie, and of sic double dealing with God and his Kirk, protest, and call the *SEARCHER OF ALL HEARTIS* for witness, that our mindis and heartis do fullilie agree with this our Confession, promiseis, aith, and subscription: sa that we ar not movit with ony worldlie respect, but ar perswadit onlie in our conscience, through the knowlege and love of Godis trew Religion prented in our heartis be the Holie Spreit, as we sal answer to him in the day when the secrets of heartis sal be disclosed.

And because we perceave, that the quyetness and stabilitie of our Religion and Kirk doth depend upon the safety and good behaviour of the Kingis Majestie, as upon ane comfortable instrument, of Godis mercie granted to this countrey, for the meinteining of his Kirk and ministratioun of justice amongs us; We protest and promiseis solemnetlie with our heartis, under the same aith, hand-wreit, and paines, that we sal defend his personne and authoritie with our geare, bodies, and lyves, in the defence of *Christis* Evangell, libertie of our countrey, ministratioun of justice, and punishment of iniquitie, againis all enemies, within this realme or without, as we desire *OUR GOD* to be a strong and mercifull defendar to us in the day of our death, and coming of *OUR LORD JESUS CHRIST*; To whom, with the Father and the holie Spreit, be all honour and glorie eternallie. *Amen.*



*A general Band made for Maintenance
of the trew and Christian Religion,
and the Kings Majesties Person and
Estate; and withstanding all forreyne
or intestine Preparations and Forces
tending to the Trouble thereof: Sub-
scrivit be His Majesty and diverse
of the ESTATIS 1588; and afterwards
subscrivit, in the Year 1590, to-
gether with the Confession of Faith,
be Persons of all Ranks and Degrees,
be an Act of Council, at the Desire
of the General Assembly of the Kirk,
March 6. * 1589.*

WE undersubscriband, considering the strait
Link and Conjunction betwix the trew
and Christian Religion, presentlie professit within
this Realme, and his Heines oure Sovereyne Lordis
Estate and Standing; having baith the self-same
Friendis and common Enemies, and subject to the
lyke

lyke event of standing and decay. And weying thairwithall the imminent danger threatned to the said religion, as weil be forreyne preparationis for prosequutione of that detestabil conspiracie againis *Christ* and his evangell, callit the *Holie league*; as be the inward and intestine practizes of the favourers and suppositis thair of amangis oure selfis, quha now, inanimate be the reportis of forreyne powers in this Realme, begine mair plainlie to utter their lang concelit evill meaning to the trewth, and consequentlie to the standing of His Majestie oure Sovereyne Lord, quham they have found and tryit to be ane constant and inflexibil professor of the same: the preservation quhairof beand deirer to us than quhatsumever we have deirest to us in this lyfe. And finding in His Majestie a molt honourabil and Christian resolution, to manifest him self to the world that zelous and religious Prince quhilk he hes * hithertill professit, and to imploy the means and power that God hes put into his handis, as weil to the withstanding of quhatsumever forreyne force fall mean within this Island, for alteration of the said religion, or endangering of the present estate; as to the ordering and repressing of the inward enemies thairto amangis oure selfis, linkit with thame in the said antichristian league and confederacie. Have thairfore, in the presence of ALMIGHTIE GOD, and with His Majesties allowance, faithfullie promissit and solemnelie sworn, lykeas heirby we faithfullie and solemnelie swear and promise, to tak a trew aefauld and plain part with His Majestie and

* heirtofore

and amangis oure selfis, for diverting of the appearand danger threatned to the said religion, and His Majesties estate and standing depending thair-upon, be quhatsumever forreyne or intestine plotis or preparationis.

And to that effect faithfullie, and upon oure trewths and honours, bind and oblige us to uthers, to convene and assembl oure selfis publicklye with oure friends in armes, or in quyet manner *, at sik tynes and places as we sall be requirit be His Hienes proclamatioun, or be writ or message direct to us from His Majestie, or ony having power from him : and being convenit and assemblit, to joyne and concurre with the hail forces of oure friendis and favoureris, againis quhatsumever forreyne or intestine powers of *Papists* or thair partakers, that sall arryve or ryse within this Island, or ony pairt thair of ; readie to defend or pursue, as we sall be authorizit and conduct be His Majestie, or ony having his power and commissioun : to joyne and hald hand to the exequution of quhatsumever mean or ordour sall be thought meet be His Majestie and Councell, for the suppressing of *Papistrie*, promotion of trew religion, and setting His Hienes estate and obedience in all the quarters and corners of this Realme : to expone and hazard oure lyfis, landis and gudis, and quhatsumever mean that God hes lent us, in the defence of the said trew and christian religion, and of His Majesties person and estate, againis quhatsumever
fall

* In the Band subscribed 1588, by the King and divers of the Estates, it is, *to convene and a embil privilie, or with oure friendis in armes or quyet manner, at sic tynes, &c.* The original Parchement is in the College-library of Glasgow.

fall ayther privilie practize, or oppenlie pretend ony harm or alteration to ayther of thame in ony sort : to pursue and prosequute *Jesuitis*, and seminary or messe-priests, condemnit enemies to God and His Majestie, to thair utter wrack and exterminion, according to the power grantit to us be His Hienes proclamation and acts of Parliament.

To try, search, and speir out all excommunicates, practisand and uthers *Papists* quhatsumever within oure boundis and schyres quhair we keep residence; and delaite them to His Hienes and his privie Councell, and conforme us to sic directions as from tyme to tyme we shall receive from His Majestie and his said Councell in thair behalfis : especiallie sa many of us as presentlie ar, or heir-after shall be appointit commissioners within every schyre, shall follow, pursue, and travail be all meanes possibill, to tak and apprehend sic *Papists*, apostates and excommunicates as we shall receive in valentine * from His Majestie. And we the remanent within that schyre, shall assist and concurre with the saidis Commissioners, with oure haill friendis and forces to that effect, without respect of ony person quhatsumever.

And generallie to assist in the meane tyme, and defend everie ane of us ane uther, in all and quhatsumever quarrels, actions, debaits movit or to be movit againis us, or ony of us, upon occasion of the present band, or uther cause depending thair-upon: and aefauldlie joyne in defence and pursuit againis quhasumever † shall offer or intend ony injurie or revenge againis ony ane of us for the premisses,

* *Billet.* † The Band subscribed 1588. by the King and divers of the Estates hath here, *His Majestie allenarly except.*

misses, making his cause and pairt that is pursuit, all our pairtis; notwithstanding quhatsumever privat grudge or displeasure depending betwix ony of us, quhilk fall be na impediment or hinder to oure said aefauld joyning in the said common cause, but to ly over and be misknawn till they be orderly removit and tane away be the order under specifiet. To the quhilk tyme we, for the better furtherance of the said cause and service, have asfurit, and by the tenor heirof every ane of us, taking burden on us for ourselfis, and all that we may let, assure ilk uther to be unhurt, unharmit, or in ony wayes invadit by us or ony oure foresaids, for auld fied or new, utherwise than be ordinaire course of law and justice: nayther fall we, nor ony of oure foresaids, mak ony provocation of tumult, troubil, or displeisure to uthers in ony sort, as we fall answer to God, and upon our fidelitie to His Majestie, and our honours. And for cure further and mair heartie union in this service, we are content and consentis be thir presents, That all quhatsumever our feids and variances fallen, or that may fall out betwix us, or ony of us, be, within fourtie dayes after the dait heirof, amicably referrit and submittit to seven or fyve indifferent friends, chosen be His Majestie, of oure haill number, and be thair moderation and arbitrement componit and tane away.

And finallie, That we fall na wayse, directlie or indirectlie, separate nor withdraw us from the union and fellowship of the remanent, be quhatsumever suggestion or private advyce; or for quhatsumever incident, retard or stay sic resolutione as be common deliberatione fall be tane in the premisses.

misses: As we fall answer to G O D upon oure consciences, and to the world upon oure trewths and honours, under the paine to be esteemit traitouris to God and to His Majestie, and to have lost all honour, credit, and estimatione in tyme coming, in caise of failzie. In witnes quhairof, His Majestie, in taiken of his approbation and protection promisit in the premisses to us, and we, be his authorizing and allowance foresaid, have subscribed thir presents with oure handis.



Assembly at Glasgow, 1638. Sess. 26. December 20.

Act concerning the Confession of Faith renewed in February, 1638.

THE Assembly considering, that for the Purging and Preservation of Religion, for the King's Majesties Honour, and for the publick Peace of the Kirk and Kingdom, the Renewing of the National Covenant, and Oath of this Kirk and Kingdom, in February 1638, was most necessary, likeas the Lord hath blessed the same from Heaven with a wonderful Success for the Good of Religion: That the said Covenant suspendeth the Practice of Novations already introduc'd, and the Approbation of the Corruptions of the present Government of the Kirk, with the civil Places and Power of Kirkmen, till they be tryed in a free General Assembly: And that now, after long and serious Examination, it is found, that by the Confession of Faith *, the Five Articles of Perth and Episcopal Government are abjured, and to be removed out of this Kirk; and the civil Places and Power of Kirkmen, are declared to be unlawful. The Assembly alloweth and approveth the same in all the Heads and Articles thereof; and ordaineth that all Ministers, Masters of Universities, Colleges and Schools, and all others who have not already subscribed the said Confession and Covenant, shall subscribe the same, with these Words prefixed to their Subscription, viz. The Article of this Covenant which was at the first Subscription referred to the Determination of the General Assembly, being now determined at Glasgow in December 1638: and thereby

* As it was professed, sworn, and subscribed in the Year 1581, and 1590.

by the Five Articles of *Perth*, and the Government of the Kirk by Bishops, being declared to be abjured and removed, and the civil Places and Powers of Kirkmen declared to be unlawful: We subscribe, according to the Determination of the said free and lawful *General Assembly* holden at *Glasgow*. And ordaineth, ad perpetuam rei memoriam, the said Covenant, with this Declaration, to be insert in the Registers of the Assemblies of this Kirk, General, Provincial, and Presbyterial.

Assembly at *Edinburgh*, 1639. Sess. 23. August 30.

The Supplication of the Assembly to His Majesties High Commissioner, and the Lords of Secret Council.

WE the General Assembly considering, with all humble and thankful Acknowledgement, the many recent Favours bestowed upon us by His Majesty; and that there resteth nothing for crowning of His Majesties incomparable Goodness towards us; but that all the Members of this Kirk and Kingdom be joyned in one and the same Confession and Covenant with God, with the King Majestie, and amongst our selves: And conceiving the main Lett and Impediment to this so good a Work, did so much wished by all, to have been the Informations made to His Majesty, of our Intentions to shake off civil and dutiful Obedience due to Sovereignty, and to diminish the Kings Greatness and Authoritie; and being most willing and desirous to remove this and all such Impediments, which may hinder and impede so full and perfect an Union; and for clearing of our Loyalty: We;

in our own Names, and in name of all the rest of the Subjects and Congregations whom we represent, do now, in all Humility represent to your Grace His Majesties Commissioner, and the Lords of His Majesties most honourable Privie Council; and declare before G O D and the World, That we never had, nor have any Thought of withdrawing our selves from that humble and dutiful Obedience to His Majesty and to his Government, which by the Descent, and under the Reign of 107 Kings, is most chearfully acknowledged by us and our Predecessors: And that we never had, nor have any Intention or Desire, to attempt any Thing that may tend to the Dishonour of God, or the Diminution of the Kings Greatness and Authority. But on the contrary, acknowledging our Quietness, Stability and Happiness, to depend upon the Safety of the Kings Majesties Person, and Maintenance of his Greatness and Royal Authority, who is God's Vicegerent set over us, for the Maintenance of Religion and Ministrations of Justice: We have solemnly sworn; and do swear, not only our mutual Concurrence and Assistance for the Cause of Religion, and, to the uttermost of our Power, with our Means and Lives, to stand to the Defence of our Dread Sovereigne, his Person and Authority, in Preservation and Defence of the true Religion, Liberties and Laws of this Kirk and Kingdom; but also in every Cause which may concern His Majesties Honour, shall, according to the Laws of this Kingdom, and the Duties of good Subjects, concur with our Frinds and Followers, in quiet manner or in Armes, as we shall be required of His Majesty, His Council, or any having His Authority. And therefore, being most desirous to clear our selves of all Imputation of this Kind, and following the laudable Example of our Predecessors, 1589, do most humbly supplicate your
Grace

Grace His Majesties Commissioner, and the Lords of His Majesties most honourable Privie Council, to enjoin by an Act of Council, that this Confession and Covenant, which, as a Testimony of our Fidelity to God, and Loyalty to our King, we have subscribed, be subscribed by all His Majesties Subjects, of what Rank and Quality soever.

The Act of the Lords of Council at Edinburgh, August 30. 1639, containing the Answer of the preceding Supplication.

THE which Day, in Presence of the Lord Commissioner and the Lords of Privie Council, compeired personally John Earle of Rothes, James Earle of Montrose, John Lord Lowdown, Sir George Stirling of Keir, Knight, Sir William Douglass of Carvers, Knight, Sir Henry Wood of Bonytoun, Knight, John Smyth Burgess of Edinburgh, Mr. Robert Barclay Provost of Irwine, Mr. Alexander Henderson Minister at Edinburgh, and Mr. Archbald Johnston Clerk to the General Assembly; and in the Name of the present sitting General Assembly, gave in to the Lord Commissioner and Lords of Privie Council, the Petition above written: Which being read, heard, and considered by the saids Lords, they have ordained, and ordaine the same to be insert and registrate in the Books of Privy Council; and, according to the Desire thereof, ordaine the said Confession and Covenant to be subscribed, in time comeing, by all His Majesties Subjects of this Kingdom, of what Rank and Quality soever.

Assembly 1639. Sess. 23. August 30.

Act ordaining, by Ecclesiastical Authority, the Subscription of the *Confession of Faith and Covenant*, with the *Assemblies Declaration*.

THE General Assembly considering the great Happiness which may flow from a full and perfect Union of this Kirk and Kingdom, by joyning of all in one and the same Covenant with God, with the Kings Majesty, and amongst our selves; having by our great Oath declared the Uprightness and Loyaltie of our Intentions in all our Proceedings; and having withall supplicated His Majesties High Commissioner, and the Lords of His Majesties honourable Privie Councel, to injoyne by Act of Councell, all the Lieges in time coming to subscribe the Confession of Faith and Covenant; which, as a Testimony of our Fidelity to God, and Loyalty to our King, we have subscribed: And seeing His Majesties High Commissioner, and the Lords of His Majesties honourable Privie Councell, have granted the Desire of our Supplication, ordaining, by Civil Authority, all His Majesties Lieges in time coming, to subscribe the foresaid Covenant: That our Union may be the more full and perfect, We, by our Act and Constitution Ecclesiastical, do approve the foresaid Covenant in all the Heads and Clauses thereof: And ordains of new, under all ecclesiastical Censure, That all the Masters of Universities, Colleges and Schooles, all Schollers at the passing of their Degrees, all Persons suspect of Papistrie, or any other Errour, and finally, all the Members of this Kirk and King-

Kingdom, subscribe the same, with these Words prefixed to their Subscription.

The Article of this Covenant, which was at the first Subscription referred to the Determination of the General Assembly, being determined; and thereby *the Five Articles of Perth, the Government of the Kirk by Bishops, the civil Places and Power of Kirkmen*, upon the Reasons and Grounds contained in the Acts of the General Assembly, declared to be unlawfull within this Kirk: We subscribe according to the Determination forsaide.

And ordains the Covenant, with this Declaration, to be insert in the Registers of the Assemblies of this Kirk, Generall, Provincial, and Presbyterial, ad perpetuam rei memoriam.

The Act of Assembly declaring the Five Articles of *Perth* to have been abjured, and to be removed, is printed in the Collection of Acts of Assembly, relating to the several Heads of the Directory for publick Worship. The Act declaring Episcopacie to have been abjured by the *Confession of Faith* 1580. and to be removed out of this Kirk, and the Act against the civil Places and Power of Kirkmen, are printed in the Collection of Acts concerning the Government of the Church.

The National Covenant ;

O R,

The General Confession of Faith of the Kirk of Scotland: Together with a Resolution and Promise, for the Causes after expressed, to maintain the true Christian Religion, and the Kings Majestie, according to the foresaid Confession, and Acts of Parliament which are particularly specified for justifying the Union after mentioned: Subscribed by the Nobles, Barons, Gentlemen, Burgessees, Ministers and Commons, in the Year 1638. approven by the General Assemblies 1638 and 1639. and subscribed again by Persons of all Ranks and Qualities in the Year 1639 by an Ordinance of Council, upon the Supplication of the General Assembly, and an Act of the General Assembly.

WE all, and every one of us underwritten, protest, That after long and due Examination of our owne Consciences in matters of true
and

and false Religion, we are now throughly resolved in the Truth by the Word and Spirit of God: And therefore we believe with our Hearts, confesse with our Mouths, subscribe with our Hands, and constantly affirme before God and the whole World, That this onely is the true Christian Faith and Religion, pleasing God and bringing Salvation to Man, which now is, by the Mercie of God, revealed to the World by the Preaching of the blessed Evangel; and is received, believed, and defended by many and sundry notable Kirkes and Realmes, but chieflie by the Kirk of *Scotland*, the Kings Majestie, and three Estates of this Realme, as Gods eternal Truth, and onely Ground of our Salvation; as more particularlie is expressed in the Confession of our Faith, stablished and publickly confirmed by sundry Acts of Parliaments, and now of a long Time hath beene openlie professed by the Kings Majestie, and whole Body of this Realme both in Burgh and Land. To the which Confession and Forme of Religion wee willingly agree in our Conscience in all Points, as unto Gods undoubted Truth and Veritie, grounded onely upon his written Word. And therefore wee abhorre and detest all contrarie Religion and Doctrine; but chieflie all Kinde of *Papisterie* in generall and particular Heads, even as they are now damned and confuted by the Word of God and Kirk of *Scotland*. But in speciall wee detest and refuse the usurped Authoritie of that *Roman* Antichrist upon the Scriptures of God, upon the Kirk, the Civil Magistrate, and Conscience of Men: All his tyrannous Lawes made upon indifferent Things against our Christian Libertie: His

erroneous Doctrine against the Sufficiencie of the written Word, the Perfection of the Law, the Office of *Christ* and his blessed Evangell: His corrupted Doctrine concerning originall Sinne, our naturall Inabilitie and Rebellion to Gods Law, our Justification by Faith onely, our imperfect Sanctification and Obedience to the Law; the Nature, Number, and Use of the holy Sacraments: His Five bastard Sacraments; with all his Rites, Ceremonies and false Doctrine, added to the Ministration of the true Sacraments without the Word of God: His cruell Judgement against Infants departing without the Sacrament: His absolute Necessitie of Baptism: His blasphemous Opinion of Transubstantiation, or reall Presence of *Christs* Body in the Elements, and Receiving of the same by the Wicked, or Bodies of Men: His Dispensations with solemne Oathes, Perjuries, and Degrees of Marriage forbidden in the Word: His Crueltie against the Innocent divorced: His divellish Masse: His blasphemous Priesthood: His prophane Sacrifice for the Sinnes of the Dead and the Quicke: His Canonization of Men, Calling upon Angels or Saints departed; Worshipping of Imagerie, Relicks and Crosses; Dedicating of Kirks, Altars, Dayes; Vowes to Creatures: His Purgatorie, Prayers for the Dead; Praying or Speaking in a strange Language; with his Processions and blasphemous Letanie, and Multitude of Advocates or Mediators: His manifold Orders, auricular Confession: His * desperate and uncertaine

* In the Copie which is in the *Harmony of Confessions*, printed 1586. it is dispersed and uncertain Repentance; and in the *Latine Translation*, which

certaine Repentance : His generall and doubtſome Faith : His Satisfactionſ of Men for their Sinnes : His Juſtification by Works, *opus operatum*, Works of Supererogation, Merits, Pardons, Peregrinations, and Stations: His holy Water, Baptiſing of Bells, Conjuring of Spirits, Croſſing, Sayning, Anointing, Conjuring, Hallowing of Gods good Creatures, with the ſuperſtitious Opinion joyned therewith : His worldlie Monarchie, and wicked Hierarchie : His three ſolemne Vowes, with all his Shavellings of fundrie Sorts : His erroneous and bloudie Decrees made at *Trent*, with all the Subſcribers or Approvers of that cruell and bloudie Band, conjured againſt the Kirk of God. And finallie, wee deteſt all his vaine Allegories, Rites, Signes, and Traditions brought in the Kirk, without or againſt the Word of God, and Doctrine of this true reformed Kirk ; to the which wee joyne our ſelves willinglie, in Doctrine, Faith, Religion, Discipline, and Uſe of the Holy Sacraments, as lively Members of the ſame in *Chriſt* our Head : Promiſing and ſwearing by the GREAT NAME OF THE LORD OUR GOD, That we ſhall continue in the Obedience of the Doctrine and Discipline of this Kirk, and ſhall defend the ſame, according to our Vocation and Power, all the Dayes of our Lives ; under the Paines contained in

which is in the *Synagma confeſſionum*, it is, *diſperſam & incertam vœnitentiam*: but in the Copy which is in the College of Edinburgh, written 1585. and ſubſcribed by the Graduates till the Reſtoration of King Charles II. and in the Copies which were ſubſcribed 1638 and 1639, it is, *deperate*: And in the Original ſubſcribed by the King, &c. And in the Copy printed by Robert Waldgrave 1581, it is *deſpered*: Which is the old *Scottiſh* Word for *deperate*.

in the Law, and Danger both of Body and Soule in the Day of Gods fearefull Judgement.

And seeing that many are stirred up by *Sathan* and that *Roman* Antichrist, to promise, sweare, subscribe, and for a Time use the holy Sacraments in the Kirk deceitfullie, against their owne Conscience, minding hereby, first, under the external Cloake of Religion, to corrupt and subvert secretly Gods true Religion within the Kirk; and afterward, when Time may serve, to become open Enemies and Persecutors of the same, under vaine Hope of the Popes Dispensation, devised against the Word of God, to his greater Confusion, and their double Condemnation in the Day of the LORD *JESUS*: Wee therefore, willing to take away all Suspition of Hypocrisie, and of such double Dealing with God and his Kirk, protest, and call THE SEARCHER OF ALL HEARTS for witnesse, That our Mindes and Hearts do fully agree with this our Confession, Promise, Oath, and Subscription; so that wee are not moved with any worldlie Respect, but are perswaded onely in our Conscience, through the Knowledge and Love of Gods true Religion inprinted in our Hearts by the holy Spirit, as wee shall answer to him in the Day when the Secrets of all Hearts shall be disclosed.

And because wee perceave, that the Quietnes and Stabilitie of our Religion and Kirk, doth depend upon the Safetie and good Behaviour of the Kings Majestie, as upon a comfortable Instrument, of Gods Mercie graunted to this Countrey, for the maintaining of his Kirk and Ministration of Justice amongst us; Wee protest and promise with
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our Hearts, under the same Oath, Hand-writ, and Paines, that wee shall defend his Person and Authoritie with our Goods, Bodies and Lives, in the Defence of *Christ* his Evangell, Liberties of our Countrie, Ministration of Justice, and Punishment of Iniquitie, against all Enemies within this Realme or without, as wee desire our God to bee a strong and mercifull Defender to us in the Day of our Death, and Comming of our Lord *Jesus Christ*: To whom, with the Father and the holy Spirit, bee all Honour and Glorie eternallie.

LIKE as many Acts of Parliament, not onely in generall doe abrogate, annull, and rescind all Lawes, Statutes, Acts, Constitutions, Canons civil or municipal, with all other Ordinances, and * practique Penalties whatsoever, made in prejudice of the true Religion and Professours thereof; Or, of the true Kirk discipline, jurisdiction, and freedome thereof; Or, in favours of Idolatrie and Superstition; Or, of the papistical Kirk, as, Act 3, Act 31, Parl. 1, Act 23, Parl. 11, Act 114 †, Parl. 12 of King JAMES VI. that Papistrie and Superstition may bee utterly suppressed, according to the intention of the Acts of Parliament, repeated in the 5 Act, Parl. 20, King J A M. VI. And to that end they
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* In the Act of Parliament it is *practicks penal*.

† 116 The Acts of Parliament are quoted according to Sir *John Stowe's* Edition, in which the Acts are in some places wrong numbred; as they are likewise in *Glendock's* Folio-edition: the Numbers on the Foot-margine are according to *Glendock's* Edition in 12^{mo}.

ordaine all Papists and Priests to bee punished by manifolde Civill and Ecclesiastical Paines, as adversaries to Gods true Religion, * preached, and by Law established within this Realme, Act 24. Parl. 11. King JAM. VI. as common enemies to all Christian government, Act 18. Parl. 16. King JAM. VI. as rebellers and gainstanders of our Souveraigne Lords Authoritie, Act 47. Parl. 3. King JAM. VI. and as Idolaters, Act 104. Parl. 7. King JAM. VI.

But also in particular, by and attour the Confession of Faith, doe abolish and condemne the Popes Authoritie and Jurisdiction out of this Land, and ordaines the maintainers thereof to be punished, Act 2. Parl. 1. Act 51. Parl. 3. Act 106. Parl. 7. Act 114†. Parl. 12. K. JAM. VI. doe condemne the Popes erroneous doctrine, or any other erroneous doctrine repugnant to any of the Articles of the true and Christian Religion publikely preached, and by Law established in this Realme; And ordaines the spreaders and makers of Bookes or Libelles, or Letters or Writts of that nature, to be punished, Act 46. Parl. 3. Act 106. Parl. 7. Act 24. Parl. 11. K. JAM. VI. Doe condemne all Baptisme conforme to the Popes Kirke, and the Idolatrie of the Masse; and ordains all sayers, wilfull hearers, and concealers of the Masse, the Maintainers and reseters of the Priests, Jesuites, traffiquing Papists, to bee punished without any exception or restriction. Act

5, Parl. 1. A^ct 120. * Parl. 12. A^ct 164. † Parl. 13. A^ct 193. * Parl. 14. A^ct 1. Parl. 19. A^ct 5. Parl. 20. K. J^AM. VI. Doe condemne all erroneous bookes and writtes, containing erroneous doctrine against the Religion presently professed, or containing superstitious Rites and Ceremonies papistickall, whereby the people are greatly abused; and ordaines the homebringers of them to be punished. A^ct 25. Parl. 11. K. J^AM. VI. Doe condemne the Monuments and Dregs of hygane Idolatrie, as going to Crosse, observing the Feastival dayes of Saints, and such other superstitious and Papistickal Rites, to the dishonour of God, contempt of true Religion, and fostering of great error among the people; and ordaines the users of them to bee punished, for the second fault, as Idolaters, A^ct 104. Parl. 7. K. J^AM. VI.

Like as many Acts of Parliament are conceived for maintenance of Gods true and Christian Religion, and the puritie thereof in Doctrine and Sacraments; of the true Church of God, the libertie and freedome thereof in her Nationall, Synodall Assemblies, Presbyteries, Sessions, Pollicie, Discipline and Jurisdiction thereof: As that puritie of Religion and libertie of the Church was used, professed, exercised, preached, and confessed according to the Reformation of Religion in this Realme. As for instance, the 99 A^ct, Parl. 7. A^ct 23. Parl 11. A^ct 114. † Parl 12. A^ct 160. Parl 13. of K. J^A. VI.

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ratified by the 4 Act of K. CHARLES. So that the 6 Act, Parl 1. and 68 Act, Parl. 6 of K. JAM. VI. in the Year of God 1579, declares the Ministers of the blessed Evangell, whom God of his mercie had raised up, or hereafter should raise, agreeing with them that then lived, in Doctrine and Administration of the Sacraments; and the People that professed Christ as he was then offered in the Evangell, and both communicate with the holy Sacraments (as in the reformed Kirkes of this Realme they were presentlie administrate) according to the Confession of Faith: to bee the true and holie Kirk of Christ Jesus within this Realme. And discernes and declares all and sundrie, who either gaine sayes the Word of the Evangell received and approved, as the heads of the Confession of Faith professed in Parliament in the yeare of God 1560, specified also in the first Parliament of K. JAM. VI. and ratified in this present Parliament, more particularlie doe expresse; or that refuses the administration of the holy Sacraments as they were then ministrated: to bee no members of the said Kirk within this Realme, and true Religion presentlie professed, so long as they keep themselves so deuyded from the Societie of Christs body. And the subsequent Act 69, Parl 6 of K. JAM. VI. declares, That there is no other face of Kirk, nor other face of Religion, then was presentlie at that time, by the favour of God, established within this Realm: Which therefore

fore is ever styled Gods true Religion, *Christs* true Religion, the true and Christian Religion, and a perfect Religion; which, by manifold Acts of Parliament, all within this Realme are bound to professe to subscribe the articles thereof, the Confession of Faith, to recant all doctrine and errors repugnant to any of the said Articles, Acts 4 & 9, Parl. 1, Acts 45, 46, 47, Parl. 3, Act 71 Parl. 6, Act 106 Parl. 7, Act 24 Parl. 11, Act 123 * Parl. 12, Acts 194† & 197 * Parl. 14 of K. JAM. VI. And all Magistrates, Shireffs, &c. on the one parte, are ordained to search, apprehend, and punish all contrabainers, for instance, Act 3 Parl. 1, Act 104 Parl. 7, Act 25 Parl. 11 K. JAM. VI. and that notwithstanding of the Kings Majesties licences on the contrarie, which are discharged, and declared to bee of no force, in so farre as they tend, in any waves, to the prejudice and hinder of the execution of the Acts of Parliament against Papists and adversaries of true Religion, Act 106 Parl. 7 K. JAM. VI. On the other part, in the 47 Act Parl. 3 K. JAM. VI. It is declared and ordained, seeing the cause of Gods true Religion and his Highnes Authority are so joyned, as the hurt of the one is common to both; that none shall be reputed as loyal and faithful Subjects to our Sovereigne Lord or his Autority, but be punishable as Rebels and gainestanders of the same, who shall not give their Confession, and
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make their profession of the said true Religion, and that they who after defection shall give the Confession of their Faith of new, they shall promise to continue therein in time coming, to maintaine our Souberaigne Lords Authority : And at the uttermost of their power, to fortifie, assist, and maintaine the true Preachers and Professors of Christs Religion *, against whatsoever enemies and gainestanders of the same; and namelie, against all such, of whatsoever nation, estate, or degree they bee of, that have joyned and bound themselves, or have assisted, or assists to set forward and execute the cruell decrees of the Council of Trent, contrary to the Preachers and true Professors of the Word of God. Which is repeated, word by word, in the Articles of Pacification at Perth, the 23 of Februar 1572, approved by Parliament the Last of Aprill 1573, ratified in Parliament 1587, and related Act 123 † Parl. 12 of K. JAM. VI. with this Addition, *That they are bound to resist all treasonable uproares and hostilities raised against the true Religion, the Kings Majesty, and the true Professors.*

Like as all Liedges are bound to maintaine the Kings Majesties Royall Person and Authority; the Authoritie of Parlements, without the which, neither any lawes or lawfull judicatories can be established, Act 130, Act 131 Parl. 8 K. JAM. VI. and the Subjects liberties, who ought onely to live
and

* Some Copies have *true Religion*, others have *Evangel.*

and be governed by the Kings lawes, the
common lawes of this Realme allanerlie;
Act 48 Parl. 3 K. JAM. I. Act 79 Parl. 6 K.
JAM. IV. repeated in the Act 131 Parl. 8 K.
JAM. VI. Which, if they bee innovated or
prejudged, the Commission anent the Union of
the two Kingdoms of Scotland and England, which
is the sole Act of the 17 Parl. of K. JAM. VI. de-
clares, such confusion would ensue, as this
Realme could bee no more a free Monar-
chie: because by the fundamentall lawes,
ancient priviledges, offices and liberties of
this Kingdome, not onely the Princelie Au-
thority of his Majesties Royall Descent,
hath been these many ages maintained; but
also the peoples securitie of their Lands,
livings, rights, offices, liberties and digni-
ties, preserved. And therefore, for the pre-
servation of the said true Religion, Lawes and
Liberties of this Kingdome, it is statute by the
8 Act Parl. 1, repeated in the 99 Act Parl. 7,
ratified in the 23 Act Parl. 11, and 114 * Act
Parl. 12 of K. JAM. VI. and 4 Act of K. CHAR.
That all Kings and Princes, at their Co-
ronation and reception of their Princely
Authoritie, shall make their faithfull promise
by their solemne oath, in the presence of the
Eternall God, That, enduring the whole
time of their lives, they shall serve the same
Eternall God, to the uttermost of their pow-
er, according as he hath required in his most
holy Word contained in the old and new

Testaments. And according to the same Word, shall maintaine the true Religion of Christ Jesus, the preaching of his holy Word, the due and right ministracion of the Sacraments now receaved and preached within this Realme (according to the Confession of Faith immediatelie preceeding) and shall abolish and gainstand all false Religion contrarie to the same; and shall rule the people committed to their charge, according to the will and command of God revealed in his foresaid Word; and according to the * laudable lawes and constitutions receaved in this Realme, no wayes repugnant to the said † will of the Eternall God: And shall procure, to the uttermost of their power, to the Kirk of God and whole Christian people, true and perfit peace in all time comming: And that they shall bee carefull to roote out of their empire all Heretikes and enemies to the true Worship of God, who shall bee convicted by the true Kirk of God of the foresaid crimes. Which was also observed by His Majestie, at his Coronation in *Edenburgh* 1633, as may be seene in the Order of the Coronation.

In obedience to the Commandement of God, conforme to the Practise of the Godlie in former times, and according to the laudable Example of our worthy and religious Progenitors, and of many yet living amongst us, which was warranted also by Act of Councell, commanding a generall
Band

* In the Act it is *lovabil*.

† Word.

Band to bee made and subscribed by His Majesties Subjects of all Ranks, for two Causes : One was, for defending the true Religion as it was then reformed, and is expressed in the *Confession of Faith* above writtin, and a former large Confession established by sundrie Acts of lawfull *General Assemblies* and of Parlements, unto which it hath relation ; sett downe in publike Catechismes ; and which had been for many Yeares, with a Blessing from Heaven, preached and professed in this Kirk and Kingdome, as Gods undoubted Trueth, grounded onely upon his writtin Word. The other Cause was, for maintaining the Kings Majestie his Person and Estate ; the true Worship of God and the Kings Authoritie beeing so straitlie joyned, as that they had the same Friends and common Enemies, and did stand and fall together. And finallie, beeing convinced in our mindes, and confessing with our Mouthes, that the present and succeeding Generations in this Land, are bound to keep the foresaid nationall Oath and Subscription inviolable : Wee Noblemen, Barons, Gentlemen, Burgeses, Ministers, and Commons under subscribing, considering divers times before, and especially at this Time, the Danger of the true reformed Religion, of the Kings Honour, and of the publicke Peace of the Kingdom ; by the manifold Innovations and Evils generallie contained, and particularlie mentioned in our late Supplications, Complaints, and Protestations : Doe heereby professe, and before God, his Angels, and the World, solemnelie declare, That with our whole Hearts wee agree, and resolve all the Dayes of our Life constantlie to adhere unto and to defend

send the foresaid true Religion: And forbearing the Practise of all Novations, alreadie introduced in the Matters of the Worship of God, or Approbation of the Corruptions of the publike Government of the Kirk, or civill Places and Power of Kirkmen, till they be tryed and allowed in free Assemblies and in Parlements; to labour, by all meanes lawfull, to recover the Puritie and Libertie of the Gospell, as it was established and professed before the foresaid Novations. And because, after due Examination, wee plainelie perceave and undoubtedlie believe, that the Innovations and Evils contained in our Supplications, Complaints and Protestations, have no Warrant of the Word of God; are contrarie to the Articles of the foresaid Confessions, to the Intention and Meaning of the blessed Reformers of Religion in this Land, to the above written Acts of Parliament; and doe sensiblie tend to the re-establishing of the *Papish* Religion and Tyrannie, and to the Subversion and Ruine of the true Reformed Religion, and of our Liberties, Lawes and Estates: Wee also declare, That the foresaid Confessions are to be interpreted, and ought to be understood of the foresaid Novations and Evils, no lesse than if every one of them had beene expressed in the foresaid Confessions; and that wee are obliged to detest and abhorre them amongst other particular Heads of *Papistrise* abjured therein. And therefore, from the Knowledge and Conscience of our Dutie to God, to our King and Countrey, without any worldly Respect or Inducement, so farre as humane Infirmitie will suffer, wishing a further Measure of the Grace of God for this effect:

fect: Wee promise, and sweare by the GREAT NAME OF THE LORD OUR GOD, to continue in the Profession and Obedience of the foresaid Religion; and that we shall defend the same, and resist all these contrarie Errours and Corruptions, according to our Vocation, and to the uttermost of that Power that God hath put in our Hands, all the Days of our Life.

And in like manner, with the same Heart wee declare before God and Men, That wee have no Intention, nor desire to attempt any thing that may turne to the Dishonour of God, or to the Diminution of the Kings Greatnesse and Authoritie: But on the contrarie, we promise and sweare, That wee shall, to the uttermost of our Power, with our Meanes and Lives, stand to the defence of our dread Souveraine, the Kings Majestie his Person and Authoritie, in the Defence and Preservation of the foresayd true Religion, Liberties and Lawes of the Kingdome: As also, to the mutuall Defence and Assistance every one of us of another, in the same Cause of maintaining the true Religion and His Majesties Authoritie, with our best Counsell, our Bodies, Meanes and whole Power against all Sorts of Persons whatsoever; so that whatsoever shall bee done to the least of us for that Cause, shall be taken as done to us all in generall, and to every one of us in particular. And that wee shall neither directlie nor indirectlie suffer our selves to bee devided, or withdrawn by whatsoever Suggestion, Combination, Allurement or Terrour, from this blessed and loyall Conjunction; nor shall cast in any Let or Impediment that may staye or hinder any such Resolution, as

by common Consent shall be found to conduce for so good Ends : But on the contrarie, shall by all lawfull Meanes labour to further and promote the same ; and if any such dangerous and divisive Motion be made to us by Word or Writ, We, and every one of us, shall either suppress it, or, if need bee, shall incontinent make the same knowne, that it may be timeously obviated. Neither doe wee feare the foule Aspersions of Rebellion, Combination, or what else our Adversaries, from their Craft and Malice would put upon us ; seeing what wee doe is so well warranted, and ariseth from an unfained Desire to maintaine the true Worship of God, the Majestie of our King, and the Peace of the Kingdome, for the common Happinesse of our selves and the Posteritie.

And because wee cannot looke for a Blessing from God upon our Proceedings, except with our Profession and Subscription wee joyne such a Life and Conversation, as beseemeth Christians who have renewed their Covenant with God : Wee therefore faithfullie promise for our selves, our Followers and all others under us, both in publike, and in our particular Families and personall Carriage, to endeavour to keepe our selves within the Bounds of Christian Libertie ; and to be good Examples to Others of all Godlinesse, Sobernesse, and Righteousnesse, and of every Deutie wee owe to God and Man.

And that this our Union and Conjunction may bee observed without Violation, Wee call the LIVING GOD THE SEARCHER OF OUR HEARTS to witnes, who knoweth this to bee our sincere Desire and unfained Resolution, as wee shall an-
swere

swere to *JESUS CHRIST* in the Great Day; and under the Paine of *GOD's* everlasting Wrath, and of Infamies and of Losse of all Honour and Respect in this World: Most humbly beseeching the *LORD* to strengthen us by his *HOLY SPIRIT* for this End, and to bless our Desires and Proceedings with a happy Success; that Religion and Righteousnes may flourish in the Land, to the Glory of *GOD*, the Honour of our King, and Peace and Comfort of us all. In witness wherof we have subscribed with our Hands all the Premises.

THE Article of this Covenant, which was at the first Subscription referred to the Determination of the General Assembly, being now determined; and thereby the Five Articles of Perth, the Government of the Kirk by Bishops, and the Civil Places and Power of Kirkmen, upon the Reasons and Grounds contained in the Acts of the General Assembly, declared to be unlawful within this Kirk: We subscribe according to the Determination foresaid.



THE UNIVERSITY OF CHICAGO

PHILIP ALBERT TAYLOR
1894-1971
BORN: 1894, CHICAGO, ILL.
DIED: 1971, CHICAGO, ILL.
EDUCATION: B.S. 1916, M.A. 1917, PH.D. 1920, ALL FROM THE UNIVERSITY OF CHICAGO.
CAREER: Assistant Professor of Chemistry, 1920-1922; Associate Professor, 1922-1925; Professor, 1925-1955; Chairman of the Department of Chemistry, 1955-1965; Emeritus Professor, 1965-1971.
RESEARCH: Organic chemistry, particularly the chemistry of the carbonium ion.
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T H E
Catechisme,

O R

Manner to teach Children

T H E

CHRISTIAN RELIGION;

Wherein the MINISTER demandeth the
Question, and the CHILDE maketh An-
swere :

Made by the excellent Doctor and Pastor of
Christ's Church, JOHN CALVIN; ap-
proved and used by the Church of *Geneva*,
and by the whole Reformed Church of
France.

Used by the Kirk of *Scotland*, ordinarily
printed with the *Book of Common Order*,
and approved by the *First Book of Discipline*.

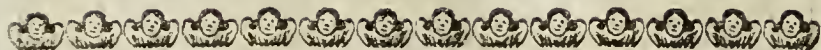
EPHES. II. 20.

*The Doctrine of the Apostles and Prophets is the foundation of
Christ's Church.*

EDINBURGH,

Printed by JAMES WATSON, His Majesty's Printer.

MDCCXX.



First Book of Discipline, Chap. 11. § 3.

*A*fter noone must the young Children be publickly examined in their Catechism, in the Audience of the People; in doing whereof the Minister must take great diligence, as well to cause the people understand the Questions proponed as the Answers, and the Doctrine that may be collected therof: the order to be kept in teaching the Catechism, and how much of it is appointed for every Sondag, is already distinguished in the Catechism printed with the Book of our Common Order; which Catechism is the most perfect that ever yet was used in the Kirk.





Of the ARTICLES of the FAITH.

I. SONDAY.

MINISTER.



What is the Principall and chief end of mans life?

CHILDE.

To know God.

2. M. *What moveth thee to say so?*

C. Because he hath created us, and placed us in this world to set forth his glory in us: And it is good reason that we employ our whole life to his glorie, seeing he is the beginning and fountaine thereof.

Whereunto man was created and made.

3. M. *What is then the chief felicitie of man?*

C. Even the self same; I meane to know God, and to have his glorie shewed forth in us.

The greatest felicitie that man can attaine to.

4. M. *Why doest thou call this mans chiefe felicitie?*

C. Because that without it, our condition or state were more miserable than the state of brute beastes.

5. M. *Hereby then wee may evidently see, that there can no such miserie come unto man, as not to live in the Knowledge of God?*

C. That

C. That is most certaine.

6. M. *But what is the true and right knowledge of God?*

The true
knowledge
of God.

C. When a man so knoweth God, that he giveth him due honour.

7. M. *Which is the way to honor God aright?*

The right
maner to
worship
God stand-
eth in foure
pointes.

C. It is to put our whole trust and confidence in him; to studie to serve him in obeying his wil; to call upon him in our necessities, seeking our salvation and all good thinges at his hand; and finally to acknowledge both with heart and mouth that he is the lively fountaine of all goodnesse.

II.

S O N D A Y.

8. M. *Well then, to the ende that these things may bee discussed in order; and declared more at large; Which is the first Point?*

The first
point of
honoring
God.

C. To put our whole confidence in God.

9. M. *How may that be?*

C. When we have an assured knowledge that he is almightie, and perfectly good.

10. M. *And is that sufficient?*

C. No.

11. M. *Shew the reason.*

C. For there is no worthines in us why God should either shew his power to helpe us, or use his mercifull goodnesse to save us.

12. M. *What*

12. M. *What is then further required?*

C. That every one of us be fully assured in his conscience, that he is beloved of God, and that he will be both his Father and Saviour.

13. M. *How shall we be assured hereof?*

C. By his owne word, wherein he utters unto us his mercy in *Christe*, and assureth us of his love towards us.

14. M. *Then the very ground to have sure confidence in God, is to knowe him in our Saviour Christ?*

The foundation of our faith.

C. Yea truely.

15. M. *Then briefly, what is the effect of this knowledge of God in Christ?*

C. It is contained in the Confession of the Faith used of all Christians, which is commonly called *The Creede of the Apostles*: both because it is a brieft gathering of the Articles of that Faith, which hath bene alwayes continued in *Christes* Church; and also because it was taken out of the pure doctrine of the Apostles.

16. M. *Rehearse the same.*

C. I beleve in God the Father almightie, maker of heaven and earth. And in Jesus Christ, his onely Sonne our Lorde; Who was conceived by the holy Ghost, borne of the Virgine Marie; Suffered under Pontius Pilate, was crucified, dead and buried, he descended into Hell; he rose againe the third day from death; he ascended into Heaven,

The Creede of the Apostles.

and

and sitteth at the right hande of God the Father almightie; From thence he wil come to iudge the quicke and the dead.

I beleeeve in the holy Ghost. The holy Church uniuersall; The communion of Saintes; The forgiveness of sinnes; The rising againe of the bodie; and life everlasting.

III.

S O N D A Y.

17. M. *7* *O the intent thent hat this Confession may bee more plainely declared, into howe many partes shall we divide it?*

C. Into foure principall partes.

18. M. *What be they?*

The Christian Faith standeth in foure points.

C. The first concerneth God the Father: The seconde is of his Sonne *Iesus Christe*; wherein briefly also the whole historie of our redemption is rehearsed: The third is touching the holy Ghost: The fourth concerneth the Church, and Gods gifts unto the same.

19. M. *Seeing there is but one God; what moveth thee to make rehearsal of the Father, the Sonne, and the holy Ghost, as if there were three?*

As concerning the Trinitie.

C. Because that in the substance or nature of God, wee have to consider the Father as the fountaine, beginning and originall cause of al things; then secondly his Sonne, who is his everlasting wisdom; and

dome; and thirdly the holy Ghost, who is his vertue and power spread upon all creatures, and yet neverthelesse remaineth alwayes wholly in himselfe.

20. M. *This is then thy meaning, that there is no inconvenience at all to understand severally these three persons in the Godhead, who notwithstanding is one, and not thereby devided?*

C. It is even so.

21. M. *Make rehearsal now of the first parte of the Creede.*

C. **I beleue in God the Father almighty maker of heaven and earth.**

The first parte of the belief.

22. M. *Wherefore doest thou call him Father?*

C. I call him so, having respect to *Jesus Christ*, who is the everlasting Word, begotten of God before all worlds, who being afterwards openly shewed unto the world, was evidently declared to be his Son. Now seeing God is our Saviour *Christes* Father, it followeth necessarily, that he is also our Father.

The Father.

23. M. *What meanest thou by that, that thou callest him Almighty?*

C. I meane not onely that he hath a power which he doth not exercise, but also that all creatures bee in his hande and under his governance: That he disposeth all thinges by his providence: That he ruleth the worlde as it pleaseth him, and guideth all things after his owne good pleasure

What is ment by this word Almighty.

24. M. *So then by thy saying, the power of God is not idle, but continually exercised, so*

K

that

The power
of God is
not idle.

that nothing is done but by him and by his Ordinance?

C. That is most true.

IV.

S O N D A Y.

25. M. *W* Herefore is that clause added,
Maker of heaven and earth?

A glasse
wherin we
may see
God.

C. Because he hath made himselfe knowen unto us by his workes, it is necessarie for us to seeke him out in them. For our capacitie is not able to comprehend his divine substance; therefore he hath made the world as a glasse, wherein we may behold him, in such sort as it is expedient for us to know him. *Psal. 104. Rom. 1. 20. Heb. 11. 3.*

26. M. *D*oest thou not comprehend all creatures in these two wordes, **h**eaven and **e**arth?

C. Yea verely: And they may right well be conteyned under these two wordes, seeing that all thinges be either heavenly or earthly.

27. M. *A*nd why callest thou God only **C**reator, seeing that to order thinges and to conserve them alwayes in their state, is a thing of much more importance, then to have for one time created them?

Concern-
ing the
providence
of God.

C. By this worde **C**reator it is not onely ment that God did once create them, havinge no further regard to them afterwardes: but we ought to under-
stand

stand, that as the world was made of him in the beginning; even so now he doth conserve the same, so that the heaven and earth, with the rest of the creatures could not continue in their Estare, if his power did not preserve them. Moreover, seeing in this manner he doeth maintaine all thinges; holding them as it were in his hand; it must needs followe, that he hath the rule and governaunce of all. Wherefore in that that he is Creator of heaven and earth, it is he that by his goodnes; power, and wisedome doeth governe the whole order of nature. It is hee that sendeth raine and drought, haile, tempest and faire weather, fertilitie and barrennesse, dearth and plentie, health and sicknesse: and to be short, he hath all things at commaundment, to doe him service at his owne good pleasure.

28. M. *What sayest thou as touching the devils and wicked persons? Be they also subject to him?*

C. Albeit that God doth not guide them with his holy Spirit, yet hee doeth bridle them in such sorte, that they be not able to stirre or move without his permission and appointment: yea, and moreover he doth compell them to execute his will, although it be against their intent and purpose.

Concern-
ing the
devills.

29. M. *To what purpose doeth it serve thee to knowe this?*

The devil
hath no
power but
of God.

C. The knowledge hereof doeth wonderfullie comfort us. For we might think ourselves in a miserable case, if the devils and the wicked had power to doe any thing contrarie to Gods wil. And moreover we could never be quiet in our consciences, if we should think our selves to be in their daunger. But for so much as we knowe that God bridleth them fast, and chayneth them, as it were in a prison, in such wise that they can doe nothing, but as he permitteth; we have just occasion, not onely to be quiet in minde, but also to receyve most comfortable joy, since God hath promised to bee our protector and defender.

V.

S O N D A Y.

The second part
of the be-
liefe.

30. M. *G O E to then: let us come to the seconde part of our beleefe.*

C. And in Jesus Christ his only Sonne our Lord.

31. M. *What is the effect of this part?*

C. It is to acknowledge the Sonne of God to be our Saviour; and to understande the meane whereby he hath redeemed us from death, and purchased life unto us.

Jesus.

32. M. *What signifieth this word Jesus, by which thou namest him?*

C. It is as much to say *Saviour*: And this name was given unto him by the An-

Angel at Gods commaundement. *Matth.*

I. 21.

33. M. *What? is that of more estimation then if that name had ben given unto him by men?*

C. Yea, a great deale: for since Gods pleasure was that he should be so named, hee must needes be our Saviour indeede.

34. M. *What signifieth then this word Christ?*

C. The word **Christ** doeth expresse more effectually his office, and doeth us to wit, that he was annointed of the Father, King, Priest, and Prophet.

Christ.

35. M. *How hast thou knowledge hereof?*

C. By the Scripture, which doth teach us that anointing did serve for these three offices, the which be also attributed unto him in many places of the same.

36. M. *But what manner of oyle was it, wherewith he was annointed?*

C. It was no such materiall oyle, as wee use, and as did serve in olde times to the ordeining of Kings, Priests, and Prophets; but a far more excellent oyle, even the grace of Gods holy Spirit, wherof the outward anointinge in the olde Testament was a figure.

37. M. *What maner of Kingdome is that wherof thou speakest?*

C. It is spirituall, and doth consist in Gods word, and in his holy Spirit, wherein is contayned both righteousnes and life everlasting.

The kingdome of Christ.

38. M. *And what is his priesthood?*

K 3

C. It

The Priest-
hood of
Christ.

C. It is an office and authority to present himselfe before God to obtaine grace and favour for us, and to pacifie his Fathers wrath, by offering an acceptable sacrifice unto him. *Heb. 7, 8, 9, 10, 13 Chapters.*

Wherein
Christe was
a Prophet.

39. M. *Why callest thou him a Prophet?*

C. Because that he came down into the world as a chiefe ambassadour of God his Father, to declare at large his Fathers will, and to finish all revelations and Prophecies. *Isay 53. 11. Heb. 1. 2.*

VI.

S O N D A R.

40. M. *Commeth there any profit unto thee by those names and dignities of Christ?*

C. Yea, they altogether belong to our comfort, for Christe did receave all these of his Father, to make us partakers thereof, whereby we might everie one receave of his fulnesse. *John 1. 16.*

41. M. *Declare this thing unto me more at large.*

C. He receaved the holy Ghost in full perfection, with all the gifts of the same to bestow them on us, and to distribute them unto every one of us in the measure and quantity that God knoweth to be most meete; and so by this meanes wee drawe out of him, as out of a fountaine, all the spirituall gifts that we have.

Christ is the
fountaine
of al good-
nes.

Ephes. 4. 7.

42. M. *To*

42. M. *To what use doeth the Kingdom of Christ serve us?*

C. To set us at libertie of conscience to live godly and holily; that we being enriched with his spirituall treasures, and armed with his power, may be able to overcome the devil, sine, the flesh and the world, which be pernicious enemies unto our soules.

To what use the kingdom of Christ serveth us.

43. M. *What profit have we of his Priesthood?*

C. First, by this meanes he is our Mediatour to bring us into the favor of God the Father, and againe hereby we have a free entry to come in and shew our selves boldly before God, and to offer up our selves, with all that belongeth unto us, for a sacrifice. And in this point, we are fellowes, after a sort, of his priesthoode. *Heb. 7, 8, 9, 10, 13 Chapters. Rom. 12. 1.*

The profit of Christes Priesthoode.

44. M. *The utilitie of his office, in that he is a Prophet, is yet behind.*

C. Since our Lorde *Jesus* hath received this office to become the maister and teacher of his flocke, the end of this dignitie is, to bring us to the right knowledge of the Father and of his truth, so that we might become Gods household scholars, and of his familie.

Wherefore Christ was a Prophet.

45. M. *This is it then that a man may briefly gather of thy wordes, that this name Christ doeth include three sundrie offices, the which God hath given to his Sonne, to the intent to*

bestowe

bestowe the fruite and profite of the same upon his elect.

C. It is verie true.

VII.

SONDAR.

46. M. *BY what reason callest thou Christ the only Son of God, since God doeth name us all also his children?*

Christ the only Sonne of God.

C. As touching that, that wee are Gods children, we are not so of nature, but only by his fatherly adoption, and by grace, in that God doeth accept us for his children: Nowe our Lorde *Jesus* being begotten of the substance of his Father, and being of the selfe same nature, may justly be called Gods onely Son, for there is none other that is so by nature. *John* 1. 12. *Eph.* 1. 5. *Heb.* 1. 3.

47. M. *This is then thy meaning, that this honour pertaineth peculiarly to him alone, as to whome it belongeth by nature, the which notwithstanding he hath by free gift of his goodnessse communicated unto us, in that we are his members.*

C. It is even so: and therefore in respect of that his communicating with us, the Scripture calleth *Christe* in another place, The first borne among manie brethren. *Rom.* 8. 28. *Col.* 1. 18.

48. M. *Why callest thou him our Lord?*

C. Because he is appointed of the Father to have Lordship over us, and to rule

rule in heaven and earth, and to be the head of Men and Angels.

49. M. *What is the meaning of that that followeth?*

C. It declareth after what sort the Sonne of God was annointed of his Father to become our Saviour: That is to say, he tooke upon him our flesh, and therein fulfilled all things necessarie for our redemption, according as they bee here rehearsed.

The anointing
time of
Christ.

50. M. *What meanest thou by these two clauses, conceived by the holy Ghost, borne of the Virgine Mary?*

C. That he was fashioned in the Virgins womb, taking verie substance and manhood of her, that he might thereby become the seed of *David*, as the Prophets had before signified; and yet notwithstanding, all this was wrought by the secret and marvellous power of the holy Ghoste, without the companie of man, *Psal. 132. 11. Luke 1. 35.*

Christ be-
came very
man.

51. M. *What? is it then needfull that he shou'd take upon him our very flesh?*

C. Yea verily: for it was convenient that mans disobedience against God should be purged in the nature of man. And moreover if *Christ* had not bene partaker of our nature, he had not bene a meete Mediator to make us at one with God his Father. *Rom. 5. 19. 1 Tim. 2. 5. Heb. 2. 14. & 4. 15.*

52. M. *Then*

52. M. *Then this is thy saying, that it behoved that Christ should become very man, to the end he might execute the office of a Saviour, as in our person?*

Christ hath performed that which lacked in us.

C. Yea verily; for we must borowe of him all that which is lacking in our selves: for this our default could not otherwise be remedied.

53. M. *But for what cause was this thing wrought by Gods holy Spirit, and not rather by the company of man according to the order of nature?*

Christ was conceived by the Spirit of God.

C. Because that the seede of man is of it selfe altogether corrupted with sinne, it behoved that this conception of *Christ* should be wrought by the power of the holy Ghost, whereby our Saviour might be preserved from al corruption of sinne, and replenished with all manner of holiness.

54. M. *So then by these sayings it is evidently declared unto us, that he which shoulde purifie and cleanse others from filth or sinne, must be himself free from al spotts therof, and even from his mothers wombe dedicated unto God in purenesse of nature, so that he may not bee guiltie of that corruption, wherewith the whole stocke of man is infected?*

C. I meane so.

VIII.
SONDAR.

55. M. *Wherefore speakest thou of his death immediatly after his birth, and leavest out the whole historie of his life?*

C. Because there is nothing mentioned or spoken of it in our Creede, but that which peculiarly belongeth to the Substance of our Redemption.

56. M. *Why is it not saide plainely in one word, that he died, without any speaking of Pontius Pilat, by whose judgement he suffered?*

C. This was not onely to make the historie of *Christes* passion to have more evident assurance, but also to declare unto us, that he was condemned to death by a judge. *Christ was condemned to cleare us.*

57. M. *Howe 'so?*

C. He died to suffer the paine that was due to us, that we might be thereby delivered from the same. Nowe forso-much as we were guilty before Gods judgement as wicked misdoers, *Christ* to take upon him our person, vouchsafed to shew himself before an earthly judge, and to be condemned by his mouth, that therby we might bee cleared before the judgement seate of God.

58. M. *Notwithstanding Pilate doeth pronounce him innocent, and so by that he doth not*
con-

condemne him as worthie of death? Matth.
72. 24. Luke 23. 14.

Christe was
condem-
ned for us.

C. Pilate did both the one and the o-
ther : first he was pronounced innocent
and just by the judges owne mouth, to
signifie that he suffred not for his owne
desert, but for our trespasse : and yet
withal, the same judge did give solemn-
ly the sentence of death against him, to
testifie and expresse that he is our true
pledge and raunsome, as hee who also
hath taken unto him our condemnation,
to deliver us from the same.

Christe was
our ran-
som.

Christe
took upon
himself the
curse due
unto us,
that we
might be
free.

59. M. *That is well said ; for if he had bene
a sinner in deed he had not bene meete to have
suffred death for the offences of others ; and
neverthelesse to the end that wee might bee
clearely quit by his condemnation, it was ne-
cessarie that he should be counted as among
the wicked.* Isa. 53. 12.

C. So I meane.

IX.

S O N D A Y.

60. M. *W* Here thou sayest, *Christe suffer-
ed on the crosse,* was that kind
of death of more importance, then if he had bene
otherwise put to death ?

C. Yea verily ; and touching that mat-
ter, Saint Paule saith, that he was hang-
ed on a tree, to the intent that he might
take uppon him our curse, and so dis-
charge us : For that kinde of death was

accursed of God. Gal. 3. 13. Deut.
21. 23.

61. M. *What? is it not a great reproch and dishonour unto our Lord Jesus, to saye that hee was accursed, and that before God?*

C. No, not a whit: for he through his almightie power, by taking the curse from us unto himselte, did in such sorte make it voide and of none effect, that hee him selfe neverthelesse continued still so blessed, that hee was able to fulfill us also with his blessings.

62. M. *Declare that that followeth.*

C. In so much as death was a punishment appointed unto men for sinne, therefore our Saviour *Christ* did **suffer death**, and by suffering overcame it. And to the intent also to make it the more certainlie knowen unto us that his death was not counterfaite, it pleased him also to be **buried** after the common maner of men.

Christe even in suffering death, vanquished death.

63. M. *But it appeared not that any profit commeth to us by this, that Christ hath wonne the victorie of death, seeing that we notwithstanding cease not to dye.*

C. That doeth not hinder; for the death of the faithfull is nowe nothing else but a readie passage to a better life.

The death of the faithfull is a right passage to life everlasting.

64. M. *It followeth then necessarilie hereof, that wee ought in no wise to bee asfrayde of death, as though it were a dreadful thing; but rather it behooveth us willinglie to walke the trace of our Head and Captaine* **JESUS**

CHRIST,

CHRIST, who as hee perished not by death;
so will hee not suffer us to perishe thereby.

C. It is even so.

X.

S O N D A Y.

65. M. *What is the sense of that clause,
he descended into hell?*

The under-
standing of
this, *Christe*
went down
into hell.

C. That *Christ* did not only suffer naturall death, which is a separation of the soule from the bodie, but also that his soule was in wonderfull distresse; inducing grievouse tormentes, which *Saincte Peter* calleth the sorowe of death. *Acts* 2. 24.

66. M. *For what consideration sustained he those paines, and in what sort?*

C. Because he presented himselfe before the judgement seat of God, to satisfie for sinnes, it was necessarie that hee should feele this horrible torment of conscience, as if God had utterly forsaken him: yea, as though God had bene his extreame enemy, and beeing in this extremitie he cried to his Father, *My God, my God, why hast thou forsaken me?* *Matth.* 27. 46. *Mark* 15. 34.

67. M. *Why? was God then angry with him?*

C. Nay; howbeit it was meete that God shold punish him in such sorte, to performe the words of *Esay*, *That he was beaten with the hande of his Father for our sinnes, and that hee was wounded for our trans-*

transgressions. Isa. 53. 4, 5. 1 Pet. 2. 24.

68. M. *But howe could it be that he was in such dreadful anguish, as though God had utterly forsaken him, seeing he was God himselfe?*

C. We must understand that he was in such distress only as touching his humanity. And to the intent that he might feeble these pangs in his manhood, his Godhead did in the mean time for a little space keepe it selfe close, that is to say, it did not shewe the might thereof.

69. M. *But how could this bee, that Christ who is the Salvation of the worlde, could bee under such condemnation?*

C. He was not so under it, that he should continue in the same; for he hath in such wise felt these terrours which we have spoken of, that he was not overcome of the same, but hath rather thereby made battell against the power of hell to breake and destroy it.

70. M. *Hereby then we see the difference betwene the griefe of minde, which Christ did suffer, and that which the impenitent sinners do abide, whom God doth punish in his terrible wrath, for that verie paine which Christ sustained for a time, the wicked must endure continually: and that which was unto Christ but a pricke, is unto the wicked in stead of a glaive to wound them to death.*

The difference betwene the anguish of Christes Spirit, and the conscience of the wicked.

C. Truth it is; for our Savior Christ, even in the middest of his torments, did not cease to put a full trust evermore in God

God his Father, but the damned sinners doe dispaire: yea they dispise God, in so much that they blaspheme his Majesty.

XI.

S O N D A Y.

71. M. *May wee nowe gather by this, what profit commeth to the faithfull by the death of Jesus Christ?*

The profit
and vertue
of *Christes*
death standeth in
three
points.

C. Yea very well; and first of all, wee see that it is a sacrifice wherewith he hath fully satisfied his Fathers judgement in our behalf: and therby also he hath appeased Gods wrath, and hath brought us into his favour againe. Secondly that his blood is a washing of our soules from all manner of spots. And finally that he hath so cleane wiped away our sinns through his death, that God will never hereafter have remembrance of them, so that the obligation which was against us, is now cancelled and made voyde.

72. M. *Have we none other profite of his death?*

C. Yes verely; that is, if we be true members of *Christ*, our old man is crucified, and our flesh is mortified, to the end that none evil lusts do hereafter beare rule in us. 1 Pet. 1. 18. Rom. 6. 6.

73. M. *Expound the Article following.*

C. He rose the thirde day from death to life, wherin he shewed that
he

he had gotten the victorie of death and sinne. For through his resurrection hee swallowed up death, hee broke asunder the chaines of the devill, and finallie he destroyed all his power.

74. M. *Tell me how many wayes this resurrection of Christ doeth profit us?*

C. Three manner of wayes. The first, that wee have fully obtayned to be righteous thereby: secondly, it is a sure gage of our immortalitie: thirdlie, that if wee be in deede truely partakers of his resurrection, we rise now in this present world into a new kinde of life, whereby we serve God onely, and lead our lives agreeable to his wil. *Rom. 4. 25. 1 Cor. 15. 12, &c. Rom. 6. 4.*

The benefit and vertue of Christes resurrection standeth in three points.

XII.

S O N D A Y.

75. M. *LET us goe forward to the rest?*
C. *He ascended up into Heaven.*

76. M. *Went Christ up into heaven in such sort that he is no longer in the earth?*

C. Yea; for when hee had performed wholly all thinges that were enjoyned him by the commandement of his Father, and had accomplished all that was necessarie for our salvation, it was not needefull that hee should remaine any longer in the world.

Christe ascended into heaven.

77. M. *What profit have we by his ascension?*

L

C. We

The profite
of Christes
ascension
standeth in
two points.

C. We receive double profit thereby, for since that our Saviour *Christ* is entred into Heaven in our name, even in like manner as he came down from thence for our sakes, he hath thereby made an open entry into the same place for us, giving withall an assured knowledge, that the gate of heaven is nowe open to receive us, which was before shutt through our sinnes. The second profit is, that he appeareth in the sight of God the Father to make intercession for us, and to bee our Advocate to make answer for us. *Rom. 8. 34. Heb. 7. 25. & 9. 24. 1 John 2. 1.*

78. M. *But is our Saviour Christ so ascended into heaven, that he is no more here with us?*

C. No, not so; for he himselve promisseth contrarie, that is, that he will be present with us unto the worldes end. *Matth. 28. 20.*

79. M. *Is it meant of his bodily presence that he maketh promise so to continue with us?*

C. No verily; for it is an other matter to speake of his body which was taken up into heaven, and of his power which is spreade abroad throughout the whole world. *Luke 24. 51. Acts 1. 9.*

80. M. *Declare the meaning of this sentence, He sitteth at the right hand of God the Father.*

C. The understanding of that is, that he hath receaved into his hands the governance of heaven and earth, whereby he is king and ruler over all. *Matth. 28. 18.*

81. M. *What signifieth this worde right hand, and the sitting at the right hande?*

C. It is a similitude, or a manner of speech borrowed of earthly Princes, which are wonte to place on their right side such as they substitute next under them, to rule in their name.

To sit at
the right
hande of
God,

82. M. *Then thou meanest nothing else thereby, but that which S. Paule speaketh, that he was appointed head of the Church, set in authority above all powers, and that he hath received a name or dignitie passing all other.* *Eph. 1. 22. Phil. 2. 9.*

C. Even so it is.

XIII.

SONDAR.

83. M. *GO forward to the residue.*

C. From thence he will come to judge the quicke and the dead, that is to say, he will come downe from Heaven, and shewe him selfe visiblie once againe in judgement, as hee was seene to ascend. *Acts 1. 11. & 3. 20. 2 Thess. 4. 16.*

84. M. *Seeing the judgement of God shall be in the ende of the worlde, howe may that be which thou sayest, Some shall be alive, and*

other some shall be dead, since it is a thing appointed unto all men to die once? Heb. 9. 27.

C. Saint Paul maketh answer to this question himself, saying, that they which at that time shall be left alive, shall be suddenly changed, to the end that their corruptible nature beeing abolished, they may be clothed with incorruption.

1 Cor. 15. 51, 52. 1 Thess. 4. 17.

85. M. Thy meaning is then, that this change shall be unto them in stead of a death, in so much as it shall abolish their former nature, and make them rise again in a new state?

C. Trueth it is.

86. M. Doe we receive any comfort by this, that our Saviour Christ wil come once to judge the world?

C. Yea verely, and that great; for we are taught certainly, that his coming at that time, shall be onely for our salvation. *Heb. 9. 28.*

87. M. Then there is no cause why we should be afraid of the day of judgement, or that we should tremble therefore.

*Christe shall
judge us,
and answer
for us*

C. No truely; for so much as we shall appeare before none other judge but him, who is our Advocat, and hath taken upon him to defende our cause.

XIV.

S O N D A Y.

88. M. **L**ET us nowe come to the third parte.

The thirde parte of the Crede.

C. That concerneth our faith in the holy Ghost.

89. M. And to what purpose doeth it serve us?

C. It doeth us to understand, that even as God hath redeemed us and saved us in *Jesus Christ*, even so it pleased him to make us partakers of his redemption and Salvation through his holy Spirite.

90. M. How so?

C. In like manner as the blood of *Christ* is the onely purgation of our soules; even so the holie Ghost must sprinkle our consciences with the same, to make them cleane. I Pet. 1. 2. I John 1. 7.

Of the holie Ghost and his giftes.

91. M. This needeth a more evident declaration?

C. It is to say, that the Spirite of God, dwelling in our hearts, doeth make us feeble the vertue of our Lord *Jesus*: for it is he that doeth open the eyes of our heart to behold *Christis* benefites towardes us; he doeth seale them in our heartes; and this Spirite doth also regenerate us, and make us newe creatures, in such sorte that by his meanes we receive all those gifts and benefites, which bee of-

fered unto us in *Christ* our Saviour. *Eph.*
1. 17, 18, 19. & 4. 23.

XV.

SONDAR.

92. M. *What followeth now next?*

The fourth
parte,
which is of
the Church.

C. The fourth part of our
belief, where it is said, *I beleve that*
there is an holy universall Church.

93. M. *What is the Church univer-*
sall?

What the
Church is.

C. It is the body and fellowship of
them that beleve, whom God hath or-
deined and chosen unto life everlasting.

94. M. *Is it necessarie that we beleve*
this article?

For what
purpose
Christe suf-
fered
death.

C. Yea, unles we minde to make
Christe death of none effect, and make al
those things to no purpose which wee
have rehearsed already: for all *Christe* do-
ings prove there is a Church.

95. M. *This is then thy saying, that al*
which hitherto hath bin declared, doeth touche
the cause and ground of our salvation; in
so much as God hath received us into his fa-
vour by the meane of our Saviour Jesus Christ,
and hath stablished this grace in us through his
holy Spirite: but nowe the effect that commeth
of all this, is declared unto us, to give the
more evident assurance thereof.

C. It is even so.

96. M. *What meanest thou by calling the*
Church holy?

C. I

C. I call the Church *holy* in this sense, because that those whom God hath chosen, hee justifieth and reformeth unto holynesse, and innocencie of life, to make his glorie to shine in them : and also our Saviour *Christ* hath sanctified his Church, which he redemed, to the end it might be glorious and without spot. *Rom. 8.*

29. *Eph. 5. 25, 26, 27.*

97. M. *What meaneth this worde, Catholike or Universall ?*

C. It serveth to put us in remembrance, that as there is but one head of the faithfull, even so it behoveth them to bee knit together in one body, so that there bee not divers Churches, but one Church onely, disperfed throughout the whole worlde. *1 Cor. 12. 12, &c. Eph. 4. 11, 12.*

The meaning of this word *Catholike*.

98. M. *Declare as touching the communion of Saintes.*

C. That clause is put to for a more plaine declaration of the unitie of the members of *Christes* Church. Moreover it doeth us to understande, that all the benefites that *Christ* hath given to his Church, belong to the profit and salvation of everie faithfull person, for so much as they have all a communitie together.

The communion of the Faithfull.

XVI.

S O N D A Y.

99. M. *B*UT is this holynesse of the Church now already perfect?

C. No verely; for it is in continuall battell so long as it is in this world, and laboreth alway under imperfection and infirmities, which shall never be cleane taken away, untill it bee altogether cowpled to her heade *Christ*, by whom it is perfectly sanctified. *Eph. 5. 26, 27.*

100. M. *Is there none other way to knowe this Church but by faith?*

C. Yes verely: there is a Church which may be seene to the eye, for so much as God hath given sure tokens, by the which we may know the same: but here in this place mention is made properly of that Church which he hath chosen by his secrete election to everlasting life: the which can not be perfectly discerned by our senses.

101. M. *What is there more?*

C. *I beleeeve the remission of our finnes.*

102. M. *What is the proper signification of this worde Remission?*

C. That God doeth freely forgive all the finnes of them which beleeeve in him, in such sorte, that they shall never be called to any account, to receive any punishment therefore.

Touching
the for-
giveness
of finnes.

103. M.

103. M. *It is easie then to bee gathered of this, that we doe not merite by our owne satisfaction, that God should pardon our sinnes?*

C. Ye say true: our Saviour Christ hath made satisfaction by sustaining the paine due unto the same: for we of our part be not able to make any recompense to God, but of his meere liberality we obtaine this benefite freely.

104. M. *Wherefore dost thou make mention of remission of sinnes, immediatly after that thou hast spoken of the Church?*

C. Because that no man can receive forgiveness of his sinnes, unlesse he be joyned in fellowship of Gods people, and so continue in the unitie of Christs body even to the end, like a true member of his Church.

There is no remission of sin without the bodie of the church.

105. M. *By this saying then, without the Church there is nothing but hell, death and damnation?*

C. That is most certaine: for all such as do divide themselves from the body of Christ, to break the unity thereof by sectes, are utterly destitute of al hope to enjoy everlasting life, whiles they keep themselves so devided.

XVII.

SONDAR.

106. M. *What followeth more?*

C. The rising againe of the bodie, and life everlasting.

Of our resurrection.

107. M.

107. M. *Whereto serveth this Article in our beliefe?*

C. To teache that our felicitie consisteth not in any thing upon earth; the which knowledge may serve us for two necessary purposes. First, it serves to teache us to passe through this transitorie world as through a strange countrey, setting not by earthly thinges. Secondly, it putteth us in comfort, that although as yet we do not fully enjoy the fruit of that grace which our Lorde God hath freely given us in *Christ*; that yet we ought not to bee discouraged, but patiently to waite for him unto the time that he shall appeare.

108. M. *What shall be the maner of our resurrection?*

C. All they which bee dead before that time, shall then take their owne bodies again unto them; howbeit they shal be of another sorte: that is, they shall be no more subject to death or corruption: and yet notwithstanding they shal be of the selfe same nature and substance as before: and such as shall then remain alive, God will raise them up marveilousslie, and suddenlie change their bodies, in the twinkling of an eye, as we have said before. 1 Cor. 15. 35, &c.

109. M. *Shal not the wicked be aswel partakers of this resurrection, as the faithfull?*

C. Yes verely; but they shal be in condition far unlike: for the faithfull shall

shall rise again to everlasting joye and salvation, and the other to everlasting death and damnation. *Matth. 25. 33, 34, 41. John 5. 29.*

110. M. *Wherefore is there mention made of life everlasting, and not of hell?*

C. Because the Creede is a brief summe of our faith, conteining in as few wordes as can be, that that belongeth peculiarly to comfort the consciences of Gods faithfull: therefore Gods benefites which hee freely bestoweth upon his people, bee rehearsed onely, without any mention of the wicked, who are cleane shut out of his kingdome.

XVIII.

SONDAY,

111. M. *Since we have the foundation wherupon our faith is builded, we may well gather hereof, what is the right faith?*

C. Yea verely; that is to say, it is a sure perswasion and steadfast knowledge of Gods tender love towards us, according as he hath plainly uttered in his Gospell, that he wil be both a Father and a Saviour unto us, through the meanes of *Jesus Christ*.

What thing
lively faith
is.

112. M. *Doeth faith stand in our power; either is it a free gift of God?*

C. The Scripture teacheth us, that it is a speciall gift of the holy Ghost, and
very

very experience doth also confirme the same.

113. M. *How so?*

The holy
Ghost do-
eth lighten
our winder.

C. For the feebleness of our wittes is such, that we can by no meanes attaine unto the spirituall wisdom of God, the which is reveiled unto us by faith: and our hearts are naturally inclined to a certain distrust, or at least a vaine trust either in our selves or in other creatures: but what time Gods Spirit hath lightened our hearts, and made us able to understand Gods will, (the which thing wee can not attaine otherwise) then doeth hee arme us also with a steadfast confidence in his goodnesse, sealing the promises of salvation in our heartes.

114. M. *What profit commeth to us through this faith, when we have it?*

This faith
maketh us
sure of our
righteous-
nesse.

C. It doeth justifie us before God, and maketh us inheritours of everlasting life.

115. M. *Is not a man then justified through good works, if he live holily, and in the obedience of Gods will?*

C. If any man were so perfect before God, he might worthely be called righteous: But for so much as wee are all wretched sinners in the sight of God, wee are driven to seeke elsewhere for a worthinesse to make answer for us to Gods judgement.

XIX.

S O N D A Y.

116. M. *B*UT bee all our workes so disproved, that they can merit nothing at all for us before God?

C. First, all such workes as we do of our selves, by our nature, are utterly corrupt: whereof it followeth necessarily, that they cannot please God, but rather do provoke his wrath, and he condemneth them every one.

All mans workes be damnable, until they be regenerate through Gods Spirit.

117. M. *T*his is then thy saying, that unto the time that God hath received us to mercie, and regenerate us by his Spirit, we can doe nothing but sin; even as an evill tree can bring forth no frute, but that that is evill. Matth. 7. 17.

C. Even so it is; for although our workes make a faire shewe to mans sight, yet they are wicked before God, so long as the hart is naught, unto the which God chiefly hath respect.

118. M. *H*ereby then thou doest conclude, that it lieth not in our power to prevent God with our merites, and so to provoke him to love us, but much rather we thereby doe stir him to be more and more angrie against us.

C. Yea surely; and therefore I say, that without any consideration of our owne workes, hee doeth receive us into his favour, of his bountifull mercie, through the merites of our Saviour *Christ*, accounting

counting his righteousness to be ours, and for his sake imputeth not our faultes unto us. *Tit.* 3. 4, 5.

119. M. *What meanest thou then, that a man is justified by faith?*

C. For as much as through beleiving, that is, receiving with an assurance of the heart the promises of the Gospell, we enter into possession of this righteousness.

120. M. *This is then thy meaning, that as God doth offer righteousness to us by his Gospell, so the onely way to receive it, is faith?*

C. So I meane.

XX.

S O N D A Y.

121. M. *Well then, after that God hath once received us into his favour, be not the works which wee doe by the vertue of his Spirit, acceptable unto him?*

The good
workes
which pro-
ceede one-
ly of faith.

C. Yes verely; because hee doeth of his free goodnesse so accept them, and not because their worthinesse doeth deserve so to be esteemed.

122. M. *How is it that they be not worthy of themselves to be accepted, since they proceede of the holy Ghost?*

C. Because there is mixed some filth through the infirmity of the flesh, wherby they are defiled.

123. M. *By what meanes then are they made acceptable unto God?*

C. By

C. By faith onely, whereby a man is assured in his conscience, that God will not straitly examine his works, nor trie them by the sharpe rigor of his justice; but that he will hide the unperfectnesse and the uncleane spots that be in them, with the purenesse of our Saviour Christ, and so account them as perfect.

The way
to doe
good
workes
which
please
God.

124. M. *May we say then that a Christian is justified by his works, after that God hath called him, or that he doth merite through them Gods favour to the procurement of life everlasting?*

C. No verely; but rather it is said, that no man living shal be justified: and therefore we must pray, that hee doe not enter into judgement with us. *Psal.*

143. 2.

125. M. *Thou meanest not hereby that the good deeds of the faithfull are unprofitable?*

C. I meane nothing lesse; for God promiseth to reward them largely, both in this world, and in the life to come: and yet this notwithstanding, those rewards of God be not given for our worthy desertes, but onely because it pleaseth God of his goodnesse to love us freely, and so to cover and forget our faultes, that he will never call them any more to remembrance.

126. M. *May we be just without good works?*

C. That

A right
faith is ne-
ver idle.

What it is
to beleve
in *Christe*.

C. That is not possible; for to beleve in *Christ* is asmuch to say, as to receive *Christ* in such sorte as he doeth give himselfe unto us: now this is an evident thing, that *Christ* doth not only promise to deliver us from death, and to restore unto us the favour of God his Father through the only merits of his innocency; but also he promiseth to make us new creatures by his Spirite, to the end that we should lead an holy conversation in al good works, so that these must be joyned together, except wee would divide *Christ* from himselfe.

127. M. Then I see, that it is so far from the office of faith to make men despisers of good deeds, that it is the very roote whence all good workes doe spring?

The effecte
of the Gospell
is
Faith and
Repentance;

C. It is mosse certaine; and for this cause the doctrine of the Gospell doeth consist in these two pointes, Faith and Repentance.

XXI.

SONDAR.

128. M. *W*hat manner of thing is Repentance?

What Re-
pentance,
is.

C. It is the hatred of sinne, and love of justice, proceeding of the feare of God, which bringeth us to the forsaking of our selves, and to the mortifying of our flesh, that we may give our selves to be governed by the Spirit, in the service of God.

129. M.

129. M. *This then was the second member in the division, which wee made at the beginning concerning a Christian mans life?*

C. Yea verely: and we have saide also, that the very right and allowable service of God doth consist in obeying his will. Wherein the right serving of God standeth.

130. M. *Why so?*

C. Because he will not be served after our fantasie, but after his owne pleasure.



Of the Law of G O D.

131. M. *What rule hath hee given unto us; to lead our life by?*

C. His Lawe.

132. M. *What things doeth it containe?*

C. It is devided into two parts, wherof the first doeth contayne foure commandments: the second containeth six; so that there bee ten in the whole. The Law hath two partes.

133. M. *Who hath made this division thereof?*

C. God himselfe: who also gave it written in two tables unto Moses, saying, that the whole was reduced into ten sentences. *Exod. 31. 18. & 34. 4. Deut. 5. 22. & 10. 1, 2, 3.*

134. M. *What is the content of the first table?*

C. It containeth the maner of the true worship of God.

The effect of the first table.

M

135. M. *What*

135. M. *What is contained in the second table?*

The effect
of the se-
cond table.

C. How we ought to behave our selves towards our neighbours, and what duety we owe unto them.

XXII.

SONDAR.

136. M. *R*Ehearse the first commandement.

The first
commoun-
dement.

C. Hearken, and take heede Israell, I am the Lord thy God, which have brought thee out of the lande of Egypt, from the house of bondage. Thou shalt have none other gods before my face. Exod. 20: 2, 3. Deut. 5. 6, 7.

137. M. *Declare the meaning hereof.*

C. In the beginning hee useth as it were an introduction to the whole Law. For he doeth challenge here unto himselfe firste authoritie to commande, naming himself the Everlasting, and the Creator of the world: and againe after, he calleth himselfe our God, to make us highly to esteeme his doctrine: for if that he bee our Saviour, it is good reason, that we be also his obedient people.

138. M. *But that which followeth after, touching the deliverance from the bondage of Egypt, is it not referred peculiarly to the people of Israel?*

What sig-
nifieth the
delive-
rance out
of Egypt.

C. Yes verely, as concerning the body: howbeit it belongeth also indifferently unto

unto all, in so much as he hath delivered our soules from the spirituall captivitie of sinne, and from the tyrannie of the divell.

139. M. *Why doeth he make mention of this in the beginning of his Law?*

C. To put us in remembrance, how greatly we are bounde to obey his good pleasure, and what unkindnesse it is to doe the contrarie.

140. M. *What requireth he in this first commandement?*

C. To reserve unto him only his whole honor, not giving any parte thereof to any other.

The summ
of the first
command-
ment.

141. M. *What is his due honour?*

C. To worship him, to put our whole trust in him, to call upon him, and such other like, which be attributed onely unto his majestie.

The ho-
nor that is
due to God
alone.

142. M. *Wherefore saith he, before my face?*

C. For so much as hee seeth and knoweth all thinges, and judgeth the secret thoughts of mens hearts, he signifieth unto us, that he doth not require onely that in our outwarde profession, but that unfainedly from the bottome of our heartes, we doe take him for our onely God.

XXIII.

S O N D A Y.

143. M. *R*Ehearse the second commandment.

The second commandment, touching Images and the worshipping of them.

C. Thou shalt make thee no graven image, neither any similitude of thinges that are in heaven above, neither that are in earth beneath, nor that are in the waters beneath the earth: thou shalt not bowe downe to them, neither serve them.

144. M. *D*oeth he utterlie forbidde the making of Images?

C. No, but he doeth forbid expresse either to make anie image to represent God, either to worship him thereby.

145. M. *W*herefore are we forbidden to represent God in any visible image?

C. Because there is no comparison betweene him that is an everlasting Spirit, incomprehensible; and a materiall body, mortall, corruptible and visible. *Deut.* 4. 15, 16. *Isa.* 40. 18. *Acts* 17. 29. *Rom.* 1. 23.

146. M. *T*hy minde is then that he doeth great dishonor to Gods majestie, that goeth about to represent him in such sorte?

C. Yea verily.

147. M. *W*hat manner of adoration is here condemned?

C. We

C. We are forbidden here to come before any image to make our prayers, or to bowe our knee before it, or to make any other signe of reverence as though GOD did there shewe him selfe by them.

Of honor
forbidden
to images.

148. M. *This is not then to be taken, as though all carving or painting of images were utterlie prohibited; but alonely to make images, either to seeke or to honour God in them, or to abuse them unto any kinde of superstition or idolatrie?*

C. It is even so.

149. M. *For what purpose was this commandement given?*

C. That as in the firste commaundement God sheweth himselfe to be him alone, whom we ought to worship and honour: even so now he sheweth the right kinde of worship, to withdrawe us from all superstitions and carnall imaginations.

XXIV.

SONDAR.

150. M. **G**O E forth.

C. He joyneth unto it a threatning, That he is the Eternall, our God, jelous, visiting the iniquitie of the fathers in their children, upon the thirde and fourth generation of such as doe hate him.

151. M. *Wherefore doeth he make mention of his might?*

C. To signifie, that he is of sufficient power to maintaine his honour.

152. M. *What meaneth he by speaking of jealousy?*

Touching
spirituall
whoredome.

C. That hee can not abide a companion with him; for even as he hath of his unspeakable goodnesse freely given himselfe unto us, even so he will that we become altogether his, and this is the chastitie of our soules, that they bee dedicated unto him, and kept holy for him: as contrariwise, it is a spirituall whoredome, if they be withdrawen from him to anie kinde of Idolatrie or superstition.

153. M. *Howe ought this to be taken, that hee punisheth the transgressions of the fathers in their children?*

C. To pearce our heartes more deeply with the terrour of his wrath, who doeth not onely threaten to punish the offenders, but also their posteritie after them.

154. M. *What? is not this contrary unto the righteousness of God, to punish the one for the others faulte?*

Howe God
punisheth
the fathers
wickednes
in the
childe.

C. If we consider the state of man, the question is soone answered, for wee are every one of us by nature under the curse of God, so that wee cannot finde faulte with God, when he leaveth us in this state. And as he sheweth his favour towards his servants, when he doeth blesse their posteritie, so doeth he shewe his vengeance towards the wicked, when he
suf-

suffreth their ofspring to continue in their cursed state.

155. M. *What sayeth he more?*

C. To the end he might stirre us also with tender love, he sayeth moreover, **That hee sheweth forth his abundant mercie unto the thousand descendent of such as love him and keepe his commandementes.**

156. M. *Doeth hee meane, that the obedience of a faithfull man shall be sufficient to save his posteritie, although it be wicked?*

C. No, but that he will in such sort shew forth his goodnesse toward the faithfull, that for the favour he beareth unto them, he wil also be known unto their children, not onely minding to prosper them here in thinges of this worlde, but to sanctifie them also with the giftes of his Spirite, whereby they may become obedient to his will.

Howe God sheweth mercy to a thousand generations.

157. M. *But this seemeth not alwayes so?*

C. No: for as the Lord doeth reserve this libertie to himself alwayes, to shew mercie unto the children of the wicked, so on the other parte he hath not so bound his grace to the children of the faithfull, but that hee may at his pleasure reject whom he wil: yet notwithstanding he doeth in such wise order these things, that al men may easily see that he hath not made this loving promise for nought. *Rom. 9. 15.*

158. M. *Wherefore doeth he rehearse here in the promise to a thousand discantes, whereas in the threatning he made mention but of three or foure?*

C. To signifie, that God is alwayes more ready to use gentlenesse and favour, then roughnesse or rigour, according as he sayth of himselfe, that he is ready to shew mercy, and slowe to anger. *Exod.* 34. 6. *Numb.* 14. 18. *Psal.* 103. 8.

XXV.

SONDAR.

159. M. *LET us come to the third commandement.*

The third
command-
ment.

C. *Thou shalt not take the Name of the Lorde thy God in vaine.*

160. M. *What is the understanding hereof?*

C. Hee doeth not onely forbid to abuse and blaspheme the blessed Name of God by perjurie, but forbiddeth aswell all
of othes. vaine and superfluous oathes.

161. M. *May a man then sweare lawfully at any time?*

C. Yea verely, when there is just occasion, that is to say, to maintaine the trueth, when the time shall require, and likewise to keepe brotherly charitie among us.

162. M. *Doeth he disprove no othes, but such as are made to the hinderance of Gods honour?*

C. In one kinde of othe he teacheth us a generall rule, that we never use the name of God, but in feare and humbleness, to glorifie his Name. For even as it is holy, and of most worthy price, so it behooveth us to take diligent heede, that wee doe not in such sort name it that eyther we may seme to passe lightlie of it our selves, or give to others occasion to have it in small reverence.

With what
reverence
we shold
name God.

163. M. *Howe shall this be?*

C. If we doe neither thinke nor speake of God nor of his workes, but with all reverence and honour.

164. M. *What followeth?*

C. A threatning, **That hee will not holde him innocent that taketh his Name in vaine.**

165. M. *Seeing that God pronounceth threatninglie in other places in a generalitie, that he will punishe all transgressours, what vehemencie is there besides in these wordes?*

C. He doeth expresly declare hereby in howe great estimation he hath the honour of his Name, for so much as he sayeth evidentlie, that hee can not abide, that any man doe despise it, to the intent that we might reverence it the more.

XXVI.

S O N D A Y.

166. M. **L**ET us come to the fourth commandment.

C. Re-

The fourth
command-
ment.

C. Remember to keepe holy the Sabbath daye, six dayes shalt thou labour, and doe all thy worke, but the seventh day is the rest of the Lord thy God: Thou shalt doe no worke in it: neither thou, nor thy sonne, nor thy daughter, neither thy servant, nor thine handmaide, nor thine ore, nor asse, neither the stranger that is within thy gates: for in six dayes God made heaven and earth, and all that is in them, and the seventh day he rested: Therefore he hath blessed the day of rest, and hath made it holy to himself.

167. M. *Doeth God commaunde to labour sixe dayes, and to rest the seaventh?*

C. No, not preciselie: But he doeth give men leave to travell six dayes, and maketh a restrainte onelie of the seventh, in the which he forbiddeth to labour.

168. M. *Are we then bounde by Gods commandement to refraine one day in the weeke from all maner of labour?*

C. This commaundement hath a certaine speciall consideration in it: for as touching the observation of bodily rest, it belongeth to the ceremoniall lawe, which was abolished at the comminge of Christ.

169. M. *Sayest thou then that this commandement belongeth peculiarly unto the Jewes,*
and

and that God did give it only for the time of the olde Testament?

C. Yea verelie, as touchinge the ceremonie thereof.

170. M. *Why then, is there any other thing contained in it besides the ceremonie?*

C. There bee three considerations, why this commandement was given.

171. M. *What are they?*

C. The first is, that it might bee a figure to represent our spiritual rest: The second, for a comely order to bee used in the Church: And thirdly for the refreshing of servants.

Three considerations for the which the Sabbath day was ordained.

172. M. *What is spirituall rest?*

C. That we cease to doe our own workes, that the Lord may bring forth his works in us.

173. M. *How may we thus rest?*

C. By mortifying our fleische and subduing the inordinate affection of our nature, to the end that Gods Spirit may beare rule in us.

174. M. *Are wee bound to this reste but one day in the weeke?*

C. Yes, continually: so that when we have once begun to enter into it, wee must goe on forward whiles our life lasteth.

175. M. *Why is there but one day appointed to represent unto us a thing that dureth our whole life?*

C. It is not necessary that the figure doe resemble in al pointes the thing it is ordein-

ordeined to represent: it is sufficient if they bee like in some pointes.

176. M. *Wherefore was the seventh day appointed rather then any other?*

The number of seven.

C. The number of seaven doeth signifie perfection in the scripture: wherfor the seventh day was moſte meete to ſet out unto us a thing that ſhould ſtil continue: moreover it putteth us in remembrance, that our ſpiritual reſt is but begun in this life, neither ſhal it be perfect untill we depart this world.

XXVII.

SONDAR.

177. M. *What is ment by that which our Lorde alleagethe here, ſaying that it behoveth us to reſt, for ſo much as he hath done the ſame?*

C. When God had created al his works in ſix dayes, he appointed the ſeventh to the conſideration of his works. And to the intent we might be the more ſtirred thereto, he ſetteth ſooth his own example unto us, becauſe there is nothing ſo much to be deſired as to become like unto him.

178. M. *Muſt we then daily meditate the works of God? or is it enough to have minde of them one day in the weeke?*

We are bounde to praiſe God continually in his workes.

C. Our ductie is to bee exerciſed daily therein: but for our weakneſſe ſake there

there is one certaine day appointed. And this is that politike order whereof I spake. As touching politike order for dayes.

179. M. *What order then is there to be observed that day?*

C. That the people come together and give diligent eare to the worde of God, use common prayers, and make profession of their faith and religion.

180. M. *What meanest thou by saying, that it was partly ordeined for the ease of servants?*

C. That they which be under the power of others, might be released somewhat of their labour, the which thing also serveth to the furtherance of the commonwealth, for so much as every man hath just cause to be the readier, willingly to travel the other six dayes, when they consider, that they may take their rest in the seventh.

181. M. *Let us now see howe this commandement belongeth unto us.*

C. As touching the ceremonie thereof, it is abolished: for wee have the accomplishment thereof in *Christ*. Col. 2. 16, The ceremoniall Sabbath is ended.

17. Rom. 6. 4.

182. M. *How so?*

C. For our olde man is nowe crucified by the vertue of his death: and thorough his resurrection we are raised againe into a newnesse of life.

183. M. *What is there then in this commandement that concerneth us?*

C. Wee

C. Wee are bounde to observe the politike order appointed in the Church, for the hearing of Gods worde, for coming together to make common prayers, and for the right use of the Sacramentes.

184. M. *And doeth the figure profit us no more?*

C. Yes verely: for it leadeth us to the trueth of that thing, wherof the Sabbath day is a figure, which is, that we beeing made the true members of *Christe*, ought to cease from our owne workes and commit our selves wholly unto Gods governance.

XXVIII.

SONDAR.

185. M. **L**ET us come now to the second table.

The fifth
command-
ment.

C. Honour thy father and thy mother.

186. M. *What doest thou meane by this worde, Honour?*

What ho-
nour is due
to our Su-
perious.

C. That children use humble obedience towards their father and mother, bearing a reverent minde toward them, ready to assiste and aide them, and willing to doe after their commandementes, according to their duetie.

187. M. *Procede.*

C. God joyned also a promise to this commandement, saying, that thy dayes may

may bee prolonged upon the lande which the Lord thy God hath given thee.

188. M. *What is the meaning of this promise?*

C. That God will indue them with a long life, which have their father and mother in due reverence.

189. M. *Howe commeth it to passe, that God promisetht man to prolong his life (as if it were a speciall benefite) since this life present is so full of miserie?*

C. Though our life bee never so full of wretchednesse, yet it is the blessing of God unto the faithfull, at the least for this one cause, that it is a token of his Fatherly favour, in that he nourisheth them here and preserveth them. A long life.

190. M. *May a man gather of the contrarie parte, that hee, who liveth not many yeares, is accursed of God?*

C. No, but rather it commeth to passe many times, that our Lorde taketh them soonest of all out of this worlde whom he loveth most dearly.

191. M. *In doying thus, it seemeth that he keepeth not alwayes his promise?*

C. What promise so ever God maketh us, touching the benefites of this worlde, we ought to take it with this condition, so far forth as it shal be expedient for the health of our soule: for it were a contrarie order not to have chiefe regarde of the soule.

Benefites of this worlde are promised with one condition.

The punishment
of children
which disobey their
parents.

192. M. *And what is to be said of them that be disobedient unto father and mother?*

C. God will not only punish them with everlasting paine in the day of judgement, but hee will execute his vengeance also on their bodies here in this world, either by shortning their life, either punishing them by a shamefull death, or some otherwayes.

193. M. *Doeth not God speake expressely of the land of Canaan in this promise?*

C. Yes, as touchinge the Children of Israell: but we must now take it in a more generall signification, so that in so much as the whole earth is the Lords, we ought to acknowledge, that what countrey so ever we doe inhabite, God hath given unto us the same for a dwelling place. *Psal. 24. 1. & 115. 16.*

194. M. *Is there nothing else to be understood in this commandement?*

C. Though no mention be made in it expressely but of the father and mother, yet we must understand in them all magistrates, and superiours: for so much as there is one maner of consideration of them all.

195. M. *What is that?*

C. Because God hath given unto them preeminence: for there is none authoritie of Parents, of Princes, or Magistrats, or Maisters, neither any other office or title or preeminence, but such as God hath ordeined. *Rom. 13. 1.*

XXIX.

SONDAR.

196. M. *RE*hearse the sixth commandement.

The sixth commandement.

C. *Thou shalt not kill.*

197. M. *Is there nothing forbidden here but open murther?*

C. Yes verily: for considering that it is God who giveth this in commandement, hee doeth not give us a Lawe to restraine our outwarde deedes, but principally to bridle the affections of our minde.

198. M. *Thy meaning is then, that there is a certaine kinde of murther, lying privily in the heart, the which is forbidden here of God?*

C. It is even so: for hatred or rancour and all desire to doe hurt unto our neighbour, is murther before God.

199. M. *Is it enough then, if we beare no hatred nor malice towards any man?*

C. No, for in that that God condemneth hatred, it is to be understand also, that he requireth of us to love all men unfainedly, procuring their wealth.

200. M. *What is the seventh commandement?*

C. *Thou shalt not commit adulterie.*

The seventh commandement.

201. M. *What is the effect of this commandement?*

C. All whoredome is declared to be accursed of God, and therefore it beho-

All whoredome is accursed.

veth us to refraine from it, except wee wil provoke his wrath againſt us.

202. M. *Is there none other thing required in this commandement ?*

The minde
of the Law-
maker is to
bee conſi-
dered.

C. We muſt alwayes have regarde to the Law-maker, who conſidereth not onely the outward worke, but rather the affection of the hearte.

203. M. *What is here more required ?*

C. For ſo much as our bodies and ſoules are the temples of the holy Spirit, that wee keepe them in all pureneſſe, and therefore we muſt not only bee chaſte as touching the carnall acte, but alſo in heart, words, and behaviour, ſo that there muſt be no parte in us deſiled or unchaſte. 1 Cor. 3. 16, 17. 2 Cor. 6. 16.

XXX.

S O N D A R.

204. M. *G O on to the eight commandement.*

The eight
command-
ement.

C. *Thou ſhalt not ſteale.*

205. M. *Doeth this commandement forbid onely ſuch robberies, as be puniſhed by common lawes, either doeth it reach any further ?*

C. This commandement reacheth unto all unlawful and deceivable occupations, whereby wee plucke unto us any parte of our neighbours ſubſtance, whether it bee by violence, by fraude, or by any o-
the

ther means that God hath not allowed by his worde.

206. M. *Is it enough if a man refraine from the deed doing, either is it forbidden also to desire any such thing?*

C. Wee muste alwayes have a consideration, that God was the maker of this Lawe, who for so much as hee is a Spirit, hath not onely regarde to robberies that bee committed in deede, but hee considereth aswel our secrete enterprises, our devises, and purposes, and the desires of our mindes, to come by riches thorough our neighbours losse. Of inward theft.

207. M. *What behoveth it us then to doe?*

C. We are bound to doe our endeavour, that everie man may have his due and right.

208. M. *What is the ninth commandement?*

C. **Thou shalt not beare false witness against thy neighbour.** The ninth commandement.

209. M. *Doeth God forbid in this commandement open perjurie before a judge onely: Either are we charged to make no lie to the disprofit of our neighbours?*

C. Under one kinde hee giveth a generall doctrine: meaning that we may not speake any thing to the reproche of our neighbour falsely, and wee may in no wise backbite him or make lies of him whereby hee might susteine losse in his goods, or be hindered in his good name. A generall doctrine.

210. M. *Wherefore doeth hee speake expressly of open perjuries?*

After customeable
sclandering and
lying, ther followeth
shortly open perjurie.

C. To the intent that we might more earnestly detest this vice of backbiting, and lying: signifying unto us withall, that who so ever doth accustome himselfe to speake sclaunderously of his neighbour, or to make any lie to his hindrance prively, he will not be ashamed shortly after, to forswear himselfe openly.

211. M. *Be sclanderous and lying wordes forbidden here alone? either bee wee also restrained from all evill thinking?*

That that is il to be
don before men, is il
to be thought before
God.

C. Aswell the one as the other, by the reason which we have already alleaged: For that that is evill in the doing before men, is as evill to bee willed or thought before God.

212. M. *Declare this in few wordes.*

C. We are taught by this commandement, not to judge evill, or to speake any words that sound to the reproche of others, but rather to have a good opinion of our neighbours, and to maintaine their good fame, so farre soorth as the trueth wil beare us.

XXXI.

SONDAR.

213. M. *LET us come nowe to the last commandement.*

C. *Thou shalt not covet thy neighbours*

hours house: neither shalt thou covet thy neighbours wife, nor his man servant, nor his maide, nor his ore, nor his alle, neither any thing that is thy neighbours.

The tenth commandement.

214. M. Seeing the whole Law is spirituall (as thou hast said) and for so much as every one of the other commandements were ordeined, aswell to correct the rebellious affections of the heart, as to governe the outwarde doings, it appeareth that this commandement is superfluous.

C. In the other commandementes God would suppress our will and affections, but here in this hee utterly inhibiteth all evill thoughts, light motions, sudder affections, yea though we never fullie purpose them, neither consent willingly to doe them.

215. M. Sayest thou then, that the least motion or tentation that can enter into the thought of a faithfull man is sinne, though he strive against it, and will not by any meanes consent unto it?

C. It is certaine, that all evill thoughts and motions do proceede out of our corrupt nature: wherof I conclude that the lustes which doe kindle or stirre up mans heart to doe amisse, though he never consent to doe the thing, bee nevertheless directly against this commandement.

Every evil motion is a sinne.

216. M. This is then briefly thy saying, that as evil lustes, whereunto men consent and

subject themselves, are reprov'd as sinne in the former commaundements: Even so by this commaundement GOD requireth of us such perfection, that there may not so much as one evill motion once enter into our heartes, the which might provoke us to doe amisse.

C. Even so I meane.

217. M. May wee nowe make a brieft summe of the whole Lawe?

The effect
of the
whole Law.

C. Very easely: For the whole Lawe is comprehended in these two pointes: the one is, **That we love GOD with all our hearte, with all our soule, and with all our whole minde:** the other is, **That we love our Neighbour as our selfe.**

218. M. What is included in the love of God?

C. To love him as our God: that we acknowledge and take him for our soveraine Lord, Maister, Saviour and Father: so that hereby our duetie is to love him, to feare him, to honour him, to put our whole trust in him, and to obey him.

219. M. What doest thou meane by these wordes: **with all our heart, all our soule, and our whole mind?**

To love
God with
all our
hart.

C. It is, that wee love God with such a zeale and fervent affection, that there may bee in us no desire, no will, no thought, no indeavour contrary unto his love.

XXXII.

S O N D A Y.

220. M. *What is the meaning of the seconde point?*

C. As we be naturally inclined to love our selves, and as this affection doth passe al the rest, even so our love towards our neighbours ought in such sort to bear rule in our hearts; that it should guide us altogether and should be a line and rule, therby to order all our thoughtes and deedes.

Love towards our neighbours.

221. M. *And whom meanest thou, when thou sayest our neighbours?*

C. I do not only signifie our kindred, friends, and such other as bee of our familiar acquaintance: but such also as bee strangers unto us, and more then that, our very enemies.

Who are our neighbours.

222. M. *Howe are we bound to them?*

C. There is a bonde, whereby God hath tied all men together, which is holy, and can not bee broken by any mans malice.

223. M. *Then thou wilt say, if any man hate us, that commeth of himselfe: and yet by the very order, which God himselfe hath appointed, he ceaseth not to continue still our neighbour, and wee are bound even so to take him.*

C. So I meane.

224. M. *Seeing the Lawe requireth such a perfect serving of God, is not every christian man bound to frame his life after the same?*

No man
can fulfil
the Law.

C. Yes truely: but we have in us so much weaknesse, that there is no man which fully doth performe all that the law requireth.

225. M. *Why? doeth God therefore require of us such an exquisite perfection as we bee not able to reache unto?*

C. God requireth nothing of us, but that which we are bounde to do, but if we give diligence to frame our lives to this rule set forth in the Lawe, then albeit wee bee farre from attayning unto the perfection thereof, yet the Lord will not lay to our charge our defaults.

226. M. *Speakest thou generally of all men or of the faithfull onely?*

C. No man is able to begin to do the least point that the Law requireth, untill he bee regenerat through the Spirit of God. Moreover, if it were possible to finde out any man, who were able to performe some parte of that, that the Lawe demandeth, it should not bee enough to discharge him before God: For the Lord pronounceth, that whosoever doth not thoroughly accomlishe every point conteyned in the Law, is accursed. *Gal. 3. 10. Deut. 27. 26.*

XXXIII.
SONDAR.

227. M. **H**ereof wee must needes gather,
that the Law hath two di-
stinct offices, according as there be two sortes
of men.

C. What else? For as touching them
that beleve not, it serveth to none other
purpose but to reprove them, and to take
from them all maner occasion to excuse
themselves before God: and this is that
which Saint *Paule* speaketh, naming it
the instrument of death and damnation.
But as touching the faithfull, it serveth
to another use. 2 Cor. 3. 7, 9.

To what
use the
Law ser-
veth touch-
ing the un-
faithfull.

228. M. To what?

C. First the Law maketh it knowen
unto them, that they can not be justified
by their workes: and so by humbling
them, it doeth stirr them to seake their
salvation in *Christe*. Secondly, wheras
it requireth more then is possible for any
man to do, it warneth them to pray unto
God, that he woulde give them strength,
and also doth put them daily in remem-
brance of their faultes, to beate down
their pride: Thirdly, it serveth them in
stead of a bridle, to hold them fast in the
feare of God.

To what
use the
Law ser-
veth as
touching
the faith-
full.

229. M. Then albeit for the time of this
transitorie life, we never accomplish the Law,
yet it is not to be thought a vaine thinge, that

it

it requireth of us such a perfection: for thereby it setteth up a marke unto us, to the ende that wee every one, according to the grace wherewith God hath indued us, might continually with so much more fervent affection walke towards it, and studie daily more and more to come unto it.

C. So it is meant.

230. M. Have wee not a perfect rule of all righteousness set out in the Lawe?

Obedience
to the Law
is Gods on-
ly service,
and the sa-
crifice that
he requi-
reth of us.

C. Yes, so perfect, that God demandeth none other thing of us, then to follow it: and contrariwise, God disalloweth and refuseth whatsoever man taketh in hande to doe besides: for obedience is the onely sacrifice, which he requireth.

1 Sam. 15. 22. Jer. 7. 23.

231. M. To what purpose then doeth all those monitions, declarations, exhortations, and commaundementes serve, whiche the Prophetes make and the Apostles?

C. They are nothing else but expositions of the Law, which lead us to the obedience of the Law, rather then draw us from it.

232. M. Yet it seemeth that the Lawe doth not set out every mans particular vocation.

C. Wheras the Law of God prescribeth that we ought to render unto every man that that is his due, wee may right well gather therof what every mans duetie is in his state and calling: further (as we have already said) the residue of the Scripture maketh a more particular and plaine

plaine declaration of the same : for the selfe same thinges, which God hath in few wordes comprehended in these tables of his commandements, other partes of the Scripture do intreat here and there more at large.



Of Prayer.

XXXIV.

S O N D A Y.

233. M. *Seeing we have now spoken sufficiently of the right serving of God (that is to say, of obedience to his will) which is the seconde part of the honour due to him, let us treat now also of the third point.*

C. We have saide here before, that the third maner of honor which he demandeth of us, is to call upon him, and to seeke for helpe at his hande in all our needs.

234. M. *Doest thou meane, that we must call upon him alone ?*

C. Yea : for he chalengeth this, as a peculiar honour due unto his divine majestie.

235. M. *Since it is so, after what sorte is it lawfull for us to require succour at mans hand ?*

C. There is great difference betweene those two things : for we call upon the name.

The third point, touching the true honouring of God, is calling on him in our need.

name of God, to protest that we look for no helpe but at his hand, having our whole affiance in him, and in none else: yet in the meane time wee seeke the helpe of men so farre forth as God giveth us leave, and as he hath lent them meanes to succour us.

236. M. *Then to demande succour of men is nothing at all contrarie to this, that we are bound to make our prayer only unto God for helpe; for so much as we put not our trust in them, neither seek their succour, but so farre forth as God hath ordeined them ministers and bestowers of his goods to our necessitie and comfort.*

C. Ye say well: and in very deede, whatsoever benefite we receive at any mans hand, we are bound so to take it, as if God himself did deliver it unto us: for the trueth is, that it is he who sendeth us all those thinges by their hands.

237. M. *Is it not then our deutie, to give thanks unto men for their benefites, seing the law of nature so teacheth?*

C. Yes, and it were for no more, but for that it hath pleased God to call them to such honour as to bee the dealers and distributers of his benefites: for God in so doing doeth binde us unto them, and will that we take the same thankfully at their handes.

238. M. *It appeareth by this, that we may not call upon Angels or Saints departed for helpe?*

C. It

C. It is certaine : for touching Saints departed, God hath not appointed unto them any such office, as to help us. And as concerning his Angels, although he doeth use them as ministers to serve for our health, yet it is not his wil that we should call upon them for helpe, either have our refuge unto them in time of neede.

Neither Angels nor Saintes departed, are to be called upon for any help.

239. M. *Then whatsoever is not agreeable to the order whiche God hath set foorth unto us, is repugnant unto his will.*

C. I meane no lesse : for if so bee wee bee not content with that order which God hath by his word set foorth unto us, it is a most certaine token of infidelitie. Moreover, if in stead of seeking upon God alone for helpe in al our nedes, we shal have recourse unto Angels or any other creatures, putting any parte of our confidence in them, we commit therein damnable idolatrie, by attributing to them that thing which ought to be peculiarly reserved unto God.

An evident token of infidelitie.

XXXV.

SONDAR.

240. M. **L**ET us come nowe to the right maner of prayer unto God. Is it enough to pray with the tongue, either is a fervent minde, and earnest affection of the heart also required?

C. The

We must
praye with
an hearty
affection.

C. The tongue is not alway necessarie in praying: but the understanding and earnest affection are alwayes necessarily required.

241. M. *How prove you that?*

C. For so much as God is a Spirite, he requireth alwayes the heart; and as at all other times so specially in time of prayer, when wee shewe our selves in his presence, and enter into communication with him: And thereupon he maketh a restraints of his promise, saying, that he will bee at hand to heare only all them which call upon him in trueth; contrariwise he pronounceth all them accursed which pray hypocritically, or without an earnest affection. *Psal. 145. 18. Isa. 29. 13.*

They are
cursed of
God that
pray with-
out hearty
affection.

242. M. *Then all such prayers as be made only with the mouth, be unprofitable and to no use?*

C. They be not only unprofitable, but provoke God to displeasure.

243. M. *What maner of affection is required to make the prayer acceptable?*

C. We must first of all have such a feeling of our povertie and wretchednesse, that we may perceive an earnest vexation and grief of mind through the lothsomenes of sinne: we must also have a fervent desire to obtain grace at Gods hande, which desire must kindle our heartes, and ingender in us a fervent prayer.

To pray
for things
when we
feele not
the necessi-
ty therof,
is both un-
profitable
and also
offendeth
God.

244. M. *Doe these things proceede of our nature? either are they given unto us by the speciall goodnesse of God?*

C. God must work therein; for we are of our selves dull, and without all lust to prayer: but the Spirite of God doeth stirre up in our heartes such sighes, as no tongue is able to expresse, and indueth our mindes with such a zeale, and fervent affection, as God requireth in prayer. *Rom. 8. 26. Gal. 4. 6.*

245. M. *Doeth this doctrine teach us, that wee ought not to dispose, and stirre up our selves to prayer?*

C. Nothing lesse: but rather contrariwise, so oft as we doe feele our selves cold, and not disposed to prayer, we ought to make our supplication unto the Lord, that it would please him to inflame us with his Spirite, whereby we may be framed to prayer, with such affection of minde as wee ought to do.

Gods spirite is our only schoole-master to teach us to pray.

246. M. *As touching the use of the tongue, doest thou not count it utterly unprofitable in making of prayers?*

C. No: for the words which the tongue uttereth, do many times helpe, stirre up and confirme the minde, so that it is not so easely drawn from God. Moreover, for so much as the tongue is created of God for his glorie, above all other members of the bodie, it is reason, that the tongue bee employed by all meanes to that use: finally the very fervent affection

The tongue serveth to a good use in the making of our prayers.

of

of the heart doth many times through a vehement motion, enforce the tongue to speake though a man did not purpose so to doe.

To pray
in a strang
language
is a mock-
ing of
God.

247. M. *Since it is as thou sayest: to what purpose is it to praye in a language that a man doeth not understand?*

C. It is a very mocking of God, and a superstitious hypocrisie. 1 Cor. 14. 14.

XXXVI.

S O N D A Y.

248. M. *When we make our prayers unto God, do wee it at all adventures, without sure knowledge whether we shall obtaine any profite or not: either ought we to be surely perswaded that our prayers will be heard?*

Prayer
must pro-
ceede of a
sure confi-
dence in
Gods pro-
mise.

C. We must have this evermore as a sure ground in all our prayers, that they shal be accepted of God, and that wee shall obtaine our request, so farre foorth as it shal be expedient and necessarie for us: whereupon S. Paule sayeth, that the right invocation and praying unto God proceedeth of faith. For if we have not a sure trust in the mercie of God, it is impossible to make our prayer unto him aright. Rom. 10. 14.

249. M. *What sayst thou then of them which be in doubt, whether God will heare them or not?*

C. Their

C. Their prayers are utterly voide, seeing God hath made no promise to any such prayers: for he sayeth, Whatsoever we shall aske, if we beleve, he will graunt it unto us. *Matth. 21. 22. Mark 11. 24.*

Whoſoever
douteth
whether
God hear-
eth his
prayer, ob-
teineth no-
thing.

250. M. *It remaineth to knowe by what meanes, and in whose Name wee may come by this sure confidence, to present our selves before God, considering that we are vile sinners and farre unworthie so to do.*

Three
things
make us
bold to
aske of
God.

C. First of al, we have promises of God wherupon we must stay our mindes, without having any regarde of our owne worthines. Secondly, if we be the children of God, he doth incourage us, and pushe us forward with his holy Spirite, to come to him familiarly as to our father: and that wee should not be afraid to come before his glorious Majestie (although we be but as poore wormes of the earth, and most wretched sinners) he hath given unto us our Lord *Jesus* to be our Mediatour, to the intent that we by the meane of his merites, having recourse unto God, might have an assured trust to finde grace. *Psal. 50. 15. & 91. 15. & 145. 18. Isa. 65. 1. Jer. 29. 12. Joel 2. 12, 13. Matth. 6. 6. Rom. 8. 26.*

1st. His
promise:

2d. His
Spirite.

3d. The
mediati-
on of
Christ his
owne
Sonne.

251. M. *Doeſt thou meane it thus, that we may not call upon God by prayer, unlesse it be done in the name of our Saviour Christ?*

We may
not pray
but in the
name of
our Saviour
Christ.

C. Yea: for we have an expresse com-
mandement so to do: and in so doing we
have

have a sure promise, that through his intercession all our requests shall be granted unto us. *1 Tim. 2. 5. Heb. 4. 14, 16. 1 John 2. 1.*

252. M. *Is it not then a foolish presumption to present our selves boldly before God : since wee have Christ for our Advocate, and set him before us, to the ende that God may for his sake accept both us and our prayers ?*

C. No verely, for we make our prayers, as it were, by his owne mouth, for so much as he him selfe openeth the way for us, and maketh our prayers to be heard, yea and intreateth also continually for us. *John 14. 13, 14. Eph. 3. 12. 1 John 2. 1.*

XXXVII.

SONDAR.

253. M. **L**ET us treat nowe of the substance of our prayers. *Is it lawfull for us to pray for all things that we fantasie, either is there a certaine rule to praye ?*

We may not frame our prayers according to our owne fantasie ; but as Gods worde reacheth us, and his holy Spirit directeth us.

C. If we shoulde followe our own fantasie in making our prayers, they should be very ill framed. For we are so blinde, that we are not able to judge what is mete to be prayed for : moreover, al our desires are so inordinate, that it is expedient for us to bridle them.

254. M. *What is then to be done ?*

C. We must learne of God what is mete to be prayed for, seeing he alone knowe

knoweth what is necessarie for us; and that he leadeth us, as it were by the hand, so that wee our owne selves doe nothing but followe.

255. M. *What instruction hath he given us for prayer?*

C. He hath taught us sufficiently, howe and wherefore to pray, throughout the whole scripture, but to the intent to bring us to one certein and sure marke, he hath set forth unto us one maner of prayer wherein he hath briefly comprehended all such points as be meete or lawfull for us to demande. *Matth: 6. 9, &c. Luke 11. 2, &c.*

256. M. *Rehearse that forme of prayer.*

C. It is the very same that our Lorde *Jesus* taught his disciples to pray. For when they asked of him howe they should pray, he answered that they should say on this wise :

Our Father which art in heaven,
halowed bee thy name : thy king-
dome come : Thy will bee done in
earth as it is in heaven : Give us
this day our daily bread : and for-
give us our * dettes, even as we
forgive our debtors : and lead us
not into temptation but deliver us
from evil. For thine is the king-
dome, and the power, and the glo-
rie for ever. So be it.

The faith-
full prayer
which him-
selfe
taught us.

* or *sins.*

257. M. *For the more easie understanding hereof, tell me how many articles be contained herein.*

The division of the Lords prayer.

C. Six: wherof the first three do concerne the glorie of God, without any consideration of our selves: The other three touche us properly and concerne our wealth and profit.

258. M. *Why then, ought we to desire any thing of God, that bringeth no maner of commoditie unto our selves?*

C. This is true, that God of his infinite goodnesse doeth dispose and order all thinges in such sorte, that nothing can turne to the glorie of his Name, which is not also profitable unto us: so that when his Name is sanctified and honored, he maketh it redounde to our sanctification: and when his kingdome commeth, we are after a sorte partakers thereof. Yet notwithstanding our duetie is at such a time as we aske these thinges, to have onlie regarde to his honor, without any consideration to our selves, or to our own commoditie or profit.

259. M. *By thy saying then, though these three first petitions are greatly profitable to us, yet we may not make them for any other purpose but onely to desire to have God honored?*

C. It is even so: and likewise, albeit the three last requestes be ordeined to pray for thinges expedient and necessarie for us, yet even in them also we ought
most

most earnestly to seeke Gods honor, so that it must be the chiefe end and marke wherto all our wishinges and desires must be directed.

XXXVIII.
SONDAY.

260. M. *LET us come now to the exposition of it, and before that we proceede any further, wherefore is God named here our Father, rather then by some other name?*

C. Since in time of prayer specially we ought to have a stedfast assurance of Gods favour in our consciences, it pleaseth God to be called of us by a name whiche soundeth nothing but all sweetenesse, bountie and mercifulnes, thereby to drive away al doutfulnes and feare, and to make us conceive a bolde courage to come familiarly into his presence.

In what
sense we
call God
father.

261. M. *May wee then come boldly and familiarly unto God, even as a childe may unto his father?*

C. Yea, and with a great deale more assured confidence to obtaine whatsoever wee shal desire: for if wee being evil, can not chuse but give unto our children bread and meate when they aske it, how much lesse can our heavenly Father refuse to give us such things as we have need of, since he is not only good, but

the very soveraine goodnesse it selfe?
Matth. 7. 9, 10, 11.

262. M. May we not prove sufficiently by this, that God is named our father, the same thing which we affirmed touching Christe, that our prayers ought to be grounded upon sure trust in his merits and intercession?

C. Yes certainly: for God doth acknowledge us none otherwise to be his children, but onely in so much as wee bee the members of his Sonne Christe.

263. M. Wherefore dost thou not rather call God thy Father, then our Father, as it were in common?

Why we
 call him
 our Father.

C. Every faithful man may right well call God his Father particularly, but in this form of prayer our Saviour Christ doth teach us to pray in common, that we might remember thereby the duetie and charitie which wee owe to our neighbours in our prayers, and to monish us, not to care only for our selves.

264. M. What meaneth this clause, *Which art in heaven?*

C. It is asmuch to saye, as to name him high, mightie, and incomprehensible.

265. M. To what purpose serveth that?

C. That when we call upon him by prayer, wee might learne to lift up our mindes, and to withdraw our imagination from thinking anie thing of him worldlie or earthlie, and that we shuld not measure him by our fleshlie judgement, and so make him subject to our will

will or appetite, but rather that we might with all humbleness of mind, honour his excellent majestie, and also that wee might have occasion to put so much the more our trust assuredly in him, considering that he is Lord and Maister of all.

XXXIX.

S O N D A Y.

266. M. *Make an exposition of the first petition ?* The first petition.

C. The Name of God is his honour and renoume, wherby he is sanctified and praised among men : therefore we desire that his glorie may bee advanced above all thinges, and every where. In what sense we wish the setting forth of Gods glorie.

267. M. *Doest thou meane that his glorie may either encrease or diminish ?*

C. No verely, in it selfe : but the meaning hereof is, that it may be known as it ought to bee ; and that all the workes which God doth, may appeare unto men to be glorious even as they bee in very deede, so that he might by all meanes bee magnified.

268. M. *What doest thou meane in the second request by the kingdome of God ?* The second petition.

C. This kingdome consisteth principally in two points : that is to say, first in that he governeth his elect through his holy Spirit : and againe in that he destroyeth the wicked, which wil not become subjects to his kingdome, to the ende Wherein the kingdome of God consisteth.

ende that it may evidently appeare that there is no power able to withstand his power.

269. *M. What understandest thou in praying that this kingdome may come?*

The kingdome of Christ.

C. That it would please God from day to day to increase the number of his faithful flocke, that he would continually more and more bestow the giftes of his holy Spirite among them, untill the time come, when they shal be fully replenished: that hee would also cause the light of his truth more and more to shine, and that hee woulde in such wise make his justice to be knowen, that the diuel and his kingdome of darkenesse may come to utter confusio[n], and that all wickednesse may bee cleane abolished and rooted out.

270. *M. Is not this request performed daily?*

The perfect state of Christs kingdome.

C. It is partly fulfilled: yet wee desire that it may be continually increased, and advanced, unto such time as it shal come to full perfection, which thing shal be at the day of judgement, what time God alone shal be magnified, and al creatures shal be abased and subject unto his Majesty, and so he shal be all in all things. 1 Cor. 15. 28.

XL.

SONDAR.

271. M. *IN what sense prayest thou that Gods will may be done?*

The third request, touching the accomplishment of Gods will.

C. That all creatures may bee subject to him and obey him, in such sorte, that whatsoever is done, may be pleasaunt to him.

272. M. *Doest thou meane then, that nothing may bee done contrary unto his will?*

C. Our request is not onely that he would bring all thinges to passe as he hath appointed by his unsearchable counsell; but that he woulde beare down all rebellion, so that all wils may obey his will onely.

273. M. *In so doing, do wee not utterly refuse our own wills?*

C. Yes utterly: and wee pray not onely that he would bring to nought such desires as be against his will, but that he would also create in us newe mindes, and new heartes, that our own wil being set aparte, his Spirit may worke such a will in us as may be in all pointes agreeable unto him.

Regeneration.

274. M. *Wherefore putttest thou unto it, In earth, as it is in heaven?*

C. Because the Angels which be his heavenly creatures, studie nothing but to pleas him without any motion to the contrarie, wee desire that the like may bee done

Howe Gods will is done in heaven.

done in the earth, and that all men may be framed unto a like willing obedience.

XLI.

SONDAR.

275. M. *C*ome nowe to the seconde parte.
What doest thou meane by the
daily bread *which thou askest?*

The fourth
 petition.
 What is
 ment by
 our daylie
 bread.

C. That worde conteyneth all thinges whereof we have neede in this present life, not onely as touching meate, drinke, and clothes, but all maner of thinges that God knoweth to be expedient for us in this world, whereby we may have the fruition of his benefites in quietnesse.

276. M. *Why beggest thou of God thy daily nourishment, since hee hath given a charge unto all men to get their living with the labour of their handes?*

C. Albeit we are commanded to labour for our living, yet all our labour, diligence, and provision that we can make, is not able to procure us a living; but the onely blessing of God upon our handes and travell, which prospereth the thinges we goe about in his Name. Moreover this is to be considered, that it is not meate or drinke that nourisheth us, (notwithstanding we be commanded to make provision for those thinges) but the power of God mainteineth our life, and wee use them onely as instrumentes.

God must
 blesse our
 labors.

277. M. *Why callest thou it our breade,*
since wee desire that it may be given us ?

C. That commeth of the onely bounti-
fulnesse of God, whose pleasure it was to
name it ours, albeit it is nothing at all
due unto us: and againe by this worde
we are put in remembrance not to desire
another mans bread, but that onely which
we shall come by, by honest and lawfull
meanes, agreeable to Gods ordinance.

278. M. *Why sayest thou, this day,*
and daily ?

C. These two wordes doe teach us to
bee contented, and not to wish more
then is sufficient for our necessitie.

Wherefore
wee call it
daylie
bread.

279. M. *Seeing this is a common prayer*
belonging indifferently unto all men, howe is it
that the riche (who have provided abundance
of goods for a long time) may make this pe-
tition for one day ?

C. All men both riche and poore must
understande, that what goods so ever
they have, they can nothing profit them,
but so far forth as it pleaseth God to give
them the use thereof, so that when we
have plentie, yet we have nothing, unles
he of his goodnesse give us also the frui-
tion and use of the same.

XLII.

SONDAY.

280. M. *What is contained in the first*
request ?

C. That

The fifth
petition.

C. That it would please God to forgive us our dettes.

281. M. *Is there any man living so just, that needeth not make this request?*

There is
none so ho-
ly that hath
not need
to aske
God for-
giveness
of his
sinnes or
dettes.

C. No surely: for our Lord *Jesus* prescribed this forme of prayer to his Apostles for the behoof of his whole Church: so then whosoever would exempt himselfe from this, refuseth to bee of the companie of *Christes* flocke: and in very deed the scriptures doe plainly testifie, that the most perfect man that is, if he would alleadge one point to justifie himselfe thereby before God, should bee founde faultie in a thousand: it is meete therefore that everie man have a recourse continually unto Gods mercie. *Job* 9. 2, 3.

282. M. *After what sort thinkest thou that our sins be pardoned us?*

Here by
dettes are
ment
sinnes,

C. Even as the wordes of *Christ* doe sound: for as much as our sinnes be as dettes, wherby we are holden fast bound under the daunger of everlasting damnation, wee make supplication unto God, that he would of his meere goodnesse pardon them.

283. M. *Thou meanest then, that we obtayne forgiveness of our sinnes, by the free mercy of God onely?*

In what
sort our
sins are
forgiven,

C. Yea: for we can by no meanes make amends for the least fault that we have committed, if God did not use his bountiful

tiful liberalitie towards us, by forgiving them freely every one.

284. M. *What profite commeth to us by that, that we are pardoned of our sinnes?*

C. By this meanes, wee are as acceptable unto God, as if we were just and innocent, and also our consciences be surely perswaded of his Fatherly love towards us, whereby we attayne to everlasting life and felicitie.

The fruit
of remission
of
sinnes;

285. M. *When thou makest thy prayer, that hee would pardon us our dettes, even as wee pardon our debtors, dost thou meane hereby that we deserve to have our sinnes forgiven in that that we forgive other men their faultes?*

C. No verely: for by that meanes we should not have pardon of our sinnes free, neyther should the remission of them be sufficiently grounded upon the satisfaction, which was made in the death of *Christ*, as it ought to be: but in that wee forget the wrongs done unto us, we follow his example in gentlenes and meeknesse. And nowe to declare that we are his children, he hath given us this as a badge to bee known by, and to certifie our selves that wee are so. On the other parte also he doth us to wit, that we may looke for nothing of him but extremitie and rigour, if wee bee not ready to pardon, and shewe favour unto them which be in faulte towards us.

Our sinnes
bee pardoned
freely.

Whome
God refuseth
to
count as his
children.

286. M. *Thou meanest then, that God here refuseth to take them for his children; which can not forget wrongs committed against them: and that they should not thinke themselves to be partakers of the heavenly forgiveness.*

C. *Yea verely: and also to the end that all men might have knowledge, that the self same measure, which they meate unto other, shal be payed unto them againe: Matth. 7. 2.*

XLIII.

SONDAR.

287. M. *What is the next petition?*

The sixth
petition.

C. *Leade us not into temptation, but deliver us from evill.*

288. M. *Makest thou but one request of this?*

C. *No, for the seconde parte doeth expound the first.*

289. M. *What is the substance of this petition?*

C. *Wee desire that God doe not suffer us to fall to wickednesse, neither permit us to be overcome of the devil, nor to be led with the naughty lustes of our flesh which continually war against us: but that he would give unto us power to withstand them, holding us up with his hande, and keeping us alwayes in his savegarde, to be our protectour and guide. Rom. 7. 24. Gal. 5. 17. I Cor. 10. 13.*

290. M.

290. M. *By what meanes is this brought to passe?*

C. What time God doeth guide us by his holy Spirite, thereby causing us to love goodnesse, and to hate evill, to seeke after righteousnesse, and to flee from sinne: for by his holy Spirite wee overcome the devill, sinne and the flesh.

291. M. *Hath every man need thus to be guided?*

C. Yea every man: for the devil watcheth continually for us, even as a roaring Lion, ready to devour us: and we on the other part be so feeble and fraile, that he would out of hand overcome us, if God did not both strengthen us, and give us the victorie. 1 Pet. 5. 8.

292. M. *What signifieth this worde, temptation?*

C. The wilie guiles and subtill assaults of the devill, wherewith hee assaulteth us: What is temptation. forasmuch as we are naturally apt to be deceived, yea ready to deceive our selves, and our will is wholly bent to do evill, and no whit to doe good. Gen. 6. 5: & 8. 21.

293. M. *But wherefore requirest thou of God, that he doe not lead us into temptation, since that it is an office belonging peculiarly to the devill?*

C. God of his infinite mercie doth preserve his faithful, not suffering the devil to leade them out of the way, neither permitting that sin have the upperhand
of

of them : so likewise hee doeth not onely give up, cast off and withdraw his grace from such as he wil punish, but also he delivreth them to the devil; committing them unto his tyrannie : he striketh them with blindnes, and giveth them up into reprobate mindes, that they become utterly slaves unto sinne, and subject to all tentations.

294. M. *What meaneth the clause which followeth, For unto thee belongeth the kingdome, and the power and the glorie for ever ?*

C. It putteth us againe in remembrance, that our prayers be grounded uppon God and his almightie power and goodnesse, and not in anie thing that is in us, since we of our selves bee unworthie once to open our mouthes to call uppon him : againe we are taught hereby to conclude all our prayers in the praying of his power and goodnesse.

XLIV.

S O N D A Y.

295. M. *IS it not lawful for us to aske any other petition or thing, then is here rehearsed ?*

C. Albeit wee are not forbidden to use other wordes, and to frame them also after another sorte, yet there can no prayer be acceptable unto God, unlesse it be in effect and sense framed, after this, which

which is unto us, as it were, a perfect rule wherby to pray as we ought to doe.

296. M. *It seemeth now convenient time to come to the fourth point touching the honour due unto God?*

C. We have said already, that it consisteth in acknowledging with the heart; and in confessing with the mouth, that God is the authour of all goodnesse; that thereby we may honor him.

The fourth
kinde of
honour
due to
God.

297. M. *Hath God set foorth no rule to teach us howe we should doe this?*

C. All examples in the Scripture of praying and thanksgiving, ought to be as rules unto us.

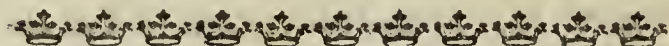
298. M. *Is there nothing contained in the Lodes prayer touching this matter?*

C. Yes, for in that we pray that his Name may be glorified, we desire also that al his works may be seene (according as they be in deede) excellent and prayse worthy: in such sorte that if he punish us, we may thereby praise the uprightnesse of his judgement: if he pardon our faultes, wee may thereby have occasion to magnifie his mercie: when he performeth his promise, we may acknowledge him to be the infallible trueth: brieflie, wee require that there be nothing at all done wherein the brightnesse of his glorie bee not shewed forth unto us: and this is to give unto him the laude and prayse of all goodnesse!

299. M. *What conclusion may wee gather of all that we have hitherto spoken?*

What everlasting life is.

C. We may well conclude of this the saying of *Christ*, That this is life everlasting, to knowe the verie living God, and him whom he hath sent our Saviour *Christ*: to knowe him, I say, to the ende to render due honour unto him, that therby he may become unto us, not only a Lord and Maister, but also a Father, and Saviour: whereby also wee on the other parte may bee his servantes, his children, and a people wholly consecrated to his glorie. *John* 17. 3. *Matth.* 1. 21.



Of the Word.

XLV.

SONDAR.

300. M. *What is the meanes to come by a state so excellent?*

Everlasting life is offered and presented unto us by Gods worde.

C. Hee hath for the same purpose left with us his holy word, which is unto us as it were an entrie into the kingdome of heaven.

301. M. *Where shall we seeke for this his word?*

C. It is conteined in the holy Scripture.

302. M. *How must wee use this worde, to have this profit by it?*

C. We

C. We must receyve it, beeing perfectly perswaded thereof in our conscience as of an undoubted truth sent down from heaven, submitting our selves unto it with due obedience, loving it heartily with a fervent and unfained affection: having it so printed in our heartes, that we may follow it, and conforme our lives wholly unto it.

303. M. *Doe all these things lie in our power?*

C. No, not one of them all: but God worketh them in our heartes in this wise by his holy Spirit.

304. M. *Is it not required of our parte, that we take paine, and doe our diligence both to heare and to reade this doctrine, which is set foorth unto us?*

C. Yes doubtlesse, and firste it is requisite that every man privatly in his own house give himself to the studie of this word: but principally every man is bounde to haunt dulle all Sermons made in the Congregation of *Christ*, where this worde is expounded.

We must
give dili-
gent labor
to learne
Gods
word.

305. M. *Thinkest thou then that it is not enough that every man doe give diligence to reade Gods word in his own house, unlesse they come also together to heare it preached openly?*

C. I think it necessary, if God of his goodnesse doe provide such meanes that we may heare it openly.

306. M. *What is the reason?*

C. Because our Saviour hath set and established this order in his Church, not to the end that two or three only should observe it, but as a generall order for all men: and he hath likewise declared that this is the only way to builde his Church and to preserve the same, let us therefore every one be content to have recourse to this rule, and not become wiser then our Maister. *Eph. 4. 11, 12.*

307. M. *Is it then an thing necessary to have Pastors and Ministers in the Church?*

Pastours or
Ministers
in the
church are
necessarie,

C. Yea very necessarie: and at their mouthes men are bound to receive the worde of the Lorde with all humble obedience: so that whosoever doeth set light of them, and regardeth not to heare their sayinges, they contemne also *Jesus Christ*, and devide themselves from the fellowship of his flocke. *Matth. 10. 40. Luke 10. 16.*

308. M. *Is it sufficient that wee have bene once instructed by their meanes, either else must we hear their doctrine continually?*

C. It is nothing if a man begin well, unlesse he continue still in the same: for we must keepe us in *Christes* schoole, and continue still his scholers unto the end: and for that cause he hath ordeined Ministers in the Church to teach us continually in his Name.



Of the Sacraments.

XLVI.

S O N D A Y.

309. M. *IS there none other meane besides his worde, whereby God sheweth himselfe unto us?*

C. God hath joyned the Sacramentes with the preaching of his worde.

310. M. *What is a Sacrament?*

C. A Sacrament is an outward token of Gods favour, which by a visible signe doeth represent unto us spiritual things, to the end that Gods promises might take the more deepe roote in our hearts, and that we might so much the more surelie give credite unto them.

Of Sacraments.

311. M. *What? is this possible, that a visible and a material signe should have such vertue to certifie our conscience?*

C. No, not of it selfe, but God hath ordeined it for such an ende.

312. M. *Since it is the proper office of Gods holy Spirit, to seale and print the promises of God in our heartes, how canst thou attribute or give this propertie unto the Sacramentes?*

C. There is a great difference betweene the one and the other: For Gods Spirit is he alone, who in very deed is able to

The difference between Gods Spirit and his Sacraments.

touche and moove our hearts, to illuminate our mindes, and to assure our consciences, in such sorte that all these ought to be accounted his onely workes, so that the whole prayse and glorie hereof ought to be given unto him onely : Notwithstanding, it hath pleased our Lord to use his Sacraments as second instruments therof, according as it seemed good unto him, without diminishing any point of the vertue of his spirit.

313. M. *Thou meanest then, that the efficacy of the Sacraments doeth not consist in the visible signe, but wholly in the working of the Spirit of God ?*

C. I meane even so : accordinge as it is Gods pleasure to worke by meanes by him ordeined, without any derogation thereby to his glorious power.

314. M. *What moved God to institute such instruments or meanes ?*

C. He ordeined them to helpe and comfort our weakenesse: for if we were of a spiritual nature, as the Angels are, then we were apt to consider both God and his manifolde graces after a spirituall maner also ; but for asmuch as wee are clogged with earthly bodies, it was needefull for us, that God did institute sensible signes, to represent unto us spirituall and heavenly thinges: for otherwise we could not comprehend them. Moreover it is necessarie for us, that all our senses

The Sacraments were ordeined to helpe our infirmitie.

senses bee exercised in his holy promises, that we might be the better stablished in the same.

XLVII.
S O N D A Y.

315. M. *Since God hath ordeined his Sacraments for our necessitie, it were a pointe of arrogancie and presumption, to thinke that they might bee aswell left off, as used?*

C. Ye say trueth: so that whosoever doth willingly forbear the use of them, esteeming them as things more then needeth, he dishonoreth *Jesus Christ*, he refuseth his grace, and doeth quenche his holy Spirit.

The Sacraments are necessarie.

316. M. *But what assurance of Gods grace bee the Sacramentes able to give, seeing both the godly and wicked do receive them?*

C. Albeit the infideles and wicked doe make the grace (which is presented unto them by the Sacramentes) of none effect, yet it followeth not that their office and propertie is such.

317. M. *How, and when is it that the Sacramentes have their effect?*

C. When a man receiveth them in faith, seeking only in them *Christ* and his grace:

318. M. *What meanest thou by saying that wee may seeke nothing else but Christ in them?*

When the Sacraments doe take their effect.

C. I signifie thereby, that we may not occupie our mindes in considering the outwarde signes, as though wee woulde seeke our saluation in them: neither may we imagine that there is any peculiar vertue inclosed in them, but contrariwise doe take the signe for an ayde to leade us straight to *Christ*, and to seeke in him saluation and all our felicitie.

Howe *Christ* ought to be sought in his Sacraments.

319. M. *If faith then be required in the ministration of them, how are they given unto us to strengthen us in the faith, and to assure us of Gods promises?*

The Sacraments be means to nourish our faith.

C. It is not enough that faith be once begun in us for a time, but it must still bee nourished and maintained, so that it may grow daily, and be increased in us. For the nourishment, strength, and increase therof, God hath given us the Sacraments, the which thing *S. Paul* declareth, saying, that the use of them is to seale the promises of God in our heartes. *Rom. 4. 11.*

320. M. *But is not this a token of infidelitie, when wee doe not beleewe the promises of God unlesse they bee confirmed unto us by some visible signe, as an ayde joyned unto them?*

Gods children are not fully perfect in this life.

C. It is a token of a weake faith, and yet the faith of all the children of God is such; notwithstanding they cease not therefore to bee faithfull, albeit they have not as yet attained unto the perfection therof. For so long as we live in this world, there abideth continually

cer-

certaine remnants of unbeleeve in our flesh: and therefore we must endeavour by all meanes continually to profite and increase in faith.

XLVIII.
S O N D A Y.

321. M. *How many Sacramentes bee there in the Church of Christ?*

C. There be but two, which be common unto all men, and which Christ himselfe ordeined for the faithfull.

Howe many Sacraments there be.

322. M. *What be they?*

C. Baptisme and the holy Supper.

323. M. *In what points doe they agree, and wherein differ they, the one from the other?*

C. Baptisme is unto us an entry into the Church: for it witnesseth unto us, that where as wee were before strangers from God, he doeth now receive us into his familie. The Supper of the Lorde is a testimony unto us, that God will nourish and refresh us with foode, even as a good maister of an house studieth to sustaine and feed such as bee of his household.

Of Baptisme.

The Supper.

324. M. *To the ende that we may understand them both so much the better, let us consider them aparte one after another. First, what is the signification of Baptisme?*

C. It standeth in two pointes: First, our Lorde representeth unto us herein the

The signification of Baptisme.

the remission of our finnes: secondly our regeneration. *Mark* 1. 4. *Rom.* 6. 3. *Eph.* 5. 26. *Tit.* 3. 5.

XLIX. S O N D A Y.

325. M. *What similitude hath water with those things, that it may represent them?*

The myste-
rie of the
water in
Baptisme.

C. First the remission of finnes is a manner of washing, wherby our soules are clesed from their filthinesse, even as the filth of our bodie is washed away by water.

326. M. *What sayest thou of regeneration?*

Wherefore
the water is
powred on
the head.

C. Because the beginning of our regeneration standeth in the mortification of our nature, and the end that we become newe creatures through the Spirite of God, therefore the water is powred upon the head to signifie that we are dead or buried, and that in such sort, that our rising againe into a new life is therewithall figured, in that, that the powring of the water is but a thing of a very short continuance, and not ordained that wee should be drowned thereby.

327. M. *Thou meanest not that the water is the washing of our soules?*

C. No: for that belongeth to the blood of our Saviour *Christe* alone, which was shed that all our filth might be wiped away, and that we might bee counted pure

pure and without spot even before God:
The which thing then taketh effect in us,
what time our consciences be sprinkled
therewith by Gods holy Spirit, but the
Sacrament doth testifie and declare it un-
to us. 1 John 1. 7. 1 Pet. 3. 21.

328. M. *Meanest thou then that the wa-
ter standeth in none other stead unto us but as
a figure?*

C. It is such a figure as hath the veri-
tie joyned unto it: for God keepeth his
promise and deceiveth no man: wher-
fore it is certaine, that remission of sinnes,
and newnesse of life is offred to us in
Baptisme; and that we receive the same
there.

The water
is not a
bare signe:
The pro-
mise is
joyned
to it.

329. M. *Is this grace receyved indiffe-
rently of all men?*

C. No: For divers through their wic-
kednesse, cause it to stande them in no
stead: Neverthelesse the Sacrament loof-
eth not his propertie, albeit that none
feele the comfort thereof, but onely the
faithfull.

230. M. *What thing is that, whereby our
regeneration is wrought in us?*

C. By the death and resurrection of
our Saviour Christ: For his death stand-
eth in this stead unto us, that by it our
olde Adam is crucified, and our sinfull
nature is, as it were, buried: So that it
beareth no more rule in us. As touch-
ing the newnesse of life which is to be o-
bedient

Whereby
wee are
renewed in
Spirit.

bedient to Gods will, that we obtaine by his resurrection.

331. M. *Howe doe wee obteyne this grace in Baptisme?*

C. Because we are there clothed with *Christ*, and indued with his holy Spirit, if so be that we make not our selves unworthy of his promises, which be there given unto us.

332. M. *As touching our parte, what is the right use of Baptisme?*

Wherin the
right using
of Baptisme
standeth.

C. The right use thereof standeth in faith and repentance; that is, in that we be sure that we have our consciences cleansed in the blood of *Christ*: and in that wee both feele in our selves, and make it knowen to others by our Workes, that his Spirit abideth in us, to mortifie our affections, and so to make us ready to doe the will of God.

L.

S O N D A Y.

333. M. *Seeing all this is required in the right using of Baptisme, how is it that litle children bee baptized?*

The Bap-
tisme of
infantes.

C. I did not meane that faith and repentance ought alwayes to goe before the ministratiō of this Sacrament; for that is onely requisit in them that be of age and discretion: so that it is sufficient, if the litle children shew forth the fruits
of

of Baptisme, when they are come to sufficient age to knowe it.

334. M. *How wilt thou prove, that there is no inconvenience in this doing ?*

C. For in like maner Circumcision was a Sacrament of repentance, as *Moses* and the Prophets doe witnesse ; and also a Sacrament of faith, as *Sainct Paule* teacheth : and yet God did not debarre litle children from the receiving of the same. *Deut. 10. 15. & 30. 6. Jer. 4. 4. Rem. 4. 11.*

335. M. *No : but art thou able to prove sufficiently that there is as good reason that they should bee received to Baptisme, as that the other should bee circumcised ?*

C. Yea : for the same promises which God did make in time past to his people of *Israel*, are now extended unto all coastes of the worlde.

The promises
whiche
were made
to the
Jewes on-
ly, are now
offered to
all men.

336. M. *And followeth it therefore, that wee must use also the signe ?*

C. Yea, if wee will consider the thing effectually : for *Christe* hath not made us partakers of that grace, which belonged in time past to the children of *Israell*, to the intent he woulde in us diminish or obscure it ; but rather to shewe foorth his goodnesse more evidently, and in greater abundance.

337. M. *Doest thou count then, that if we did denie Baptisme to litle children, the grace of God should be diminished by the coming of Christ ?*

C. Yea

C. Yea surely : for we should be by that meanes destitute of the expresse signe of Gods bountifull mercie towards our children, the which thing they that were under the Lawe, had : And in very deede this thing serveth highly to our comfort, and to the stablishing of the promise, which hath bene made unto us from the beginning.

338. M. *Thy minde is then, that for as-much as it pleased God in old time to declare him self to bee the Saviour, yea of litle children, and that he thought it also good to seale his favorable promises in their bodies by an outward Sacrament, that therefore it is very good reason, that there be no lesse tokens of assurance after Christes comming, since the self same promise continueth still, and is more openly uttered aswell by word as deede.*

C. Yea : and moreover it seemeth a thing worthy of notable reprehension, if men would doe so much wrong unto children, as to denie them the signe; which is a thinge of lesse price, since the vertue and substance of Baptisme belongeth unto them, which is of much higher estimation.

339. M. *For what consideration ought we to baptize litle children ?*

C. In token that they are inheriters of the blessing of God, which is promised to the seede of the faithfull, that when they come to age, they should bee instru-

To what
purpose
children
are bapti-
sed.

sted

sted what the meaning of Baptisme is, to profite them selves thereby.

LI.

SONDAY.

340. M. **L**ET us now speake of the Supper: and first, what is the signification thereof?

C. Our Lorde did ordeine it to put us in assurance, that by the distribution of his bodie and blood our soules are nourished in the hope of life everlasting.

Of the
Lordes
Supper.

341. M. *Why is it that our Lord representeth unto us his bodie by the bread, and his blood by the wine?*

C. To signifie unto us, that what propertie the bread hath towards our bodies, that is, to feed and susteine them in this transitorie life; the selfe same propertie also his body hath touching our soules, that is, to nourish them spiritually. And in like maner as the wine doth strengthen, comfort and rejoyce man; even so his blood is our full joy, our comfort and spirituall strength.

Christe offereth to us his body by the bred and his bloode by the wine.

342. M. *Doest thou meane, that we must bee in deede partakers of the bodie and blood of the Lord?*

C. I meane so, for since the whole trust and assurance of our salvation doeth consist in the obedience whiche he hath performed unto God his Father (in that, that God doeth accept and take it as if it

The only
stay of our
trust.

it were ours) we must first possesse him, seing that his benefites doe not belong unto us, untill he have first given him selfe unto us.

343. M. *Why? did not Christ give him selfe unto us what time he gave him selfe to bee crucified, that therby we might be brought into the favor of God his Father, and bee delivered from damnation?*

C. Yes: but that doth not suffice, unlessse we doe receive him with all, in such fort as we may feele in our consciences the fruite and efficacie of his death and passion.

344. M. *Is not faith the ready meanes to receive Christ by?*

After what
sorte were-
ceive Christ.

C. No doubt: and not onely, in that we beleve that he died and rose againe to deliver us from everlasting death, and to procure us also everlasting life; but also by that he dwelleth in us, and is joyned with us as the head with his members, to the end to make us partakers by the force of this joyning together.

LII.

S O N D A Y.

345. M. *HAVE wee Christ joyned unto us by none other meanes then by his Supper?*

C. Yes: for wee receive Christe with the fruition of his benefites, by the preaching of the Gospell, as Sainet Paule witnesseth,

nesteth, in that that our Lord *Jesus* doeth promise us therein, that wee are bone of his bones, and flesh of his flesh: and again, that he is the bread of life, which came downe from heaven to nourish our soule: and in an other place, that wee are one with him, even as he him selfe is one with his Father, and such like. 1 Cor. 1. 9. Eph. 5. 30. John 6. 35, 41. & 17. 21.

346. M. *What is there more to be had in the Sacrament? or to what use doeth it serve us besides?*

C. This is the difference, that this our joyning together is more evidently, and plenteously set forth unto us: for albeit our Saviour *Christ* bee in very deed exhibited to us, both by Baptisme, and by the preaching of his word, yet that is but in a part, as it were, and not fully.

347. M. *What is it then briefly, that we have by this signe of bread?*

C. That the bodie of our Lorde *Jesus*, for so much as it was once offered up for us in sacrifice, to bring us into Gods favour, is nowe given unto us, to assure us that wee are partakers of this reconciliation.

What doth
the signe of
bread
teach us.

348. M. *And what have we by the signe of wine?*

C. It assureth us, that as our Lord *Jesus* did shed his blood once on the crosse, for a price and satisfaction of all our sinnes; even so he now giveth it un-

What is
signified to
us by the
wine.

to our soule to drink, whereby we should not doubt to receive the frute and benefite thereof.

349. M. *By these thine answeres, I gather that the Lords Supper doth direct us to the death and passion of our Saviour Christ, to the intent that we may be partakers of the vertue thereof.*

The Lords Supper is not a sacrifice propitiatorie.

C. It doeth so: for even then the onely and everlasting sacrifice was offered up for our redemption. Wherefore there remaineth nowe nothinge else, but that we should have the frutes therof.

350. M. *The Supper then, was it not ordeined to offer up the bodie and blood of our Saviour to God his Father?*

Christ alone is the everlasting Priest.

C. No, for there is none but he alone unto whom that office belongeth, for so much as he is the everlasting Priest. But the charge that he hath given unto us, is that we doe receive his bodie, and not offer it. *Heb. 7. 11, 21. & 9. 12, 14, 28. Matth. 26. 26.*

LIII.

SONDAR.

351. M. *Wherefore be there two signes instituted?*

The ordeining of two signes was for our weaknesse,

C. Our Lorde did that to helpe our infirmitie, signifying that he is aswell the drinke as the meate of our soule, to the end wee might bee content to seeke our nourish-

nourishment fully and wholly in him, and no where else.

352. M. *Doeth the second signe, which is the cup, belong indifferently unto all men?*

C. Yea, and that by the commandment of our Saviour Christ, contrary whereunto we may in no wise doe.

353. M. *Receive we in the Supper only the tokens of the things afore rehearsed, either are they effectually in deed there given unto us?*

C. For so much as our Saviour Christ is the trueth it selfe, it is most certaine, that the promises which he made at the Supper, bee there in deede accomplished, and that which is figured by the signes is truely performed: so then according as he there made promise, and as the signes doe represent, there is no doubt but he maketh us partakers of his very substance, to make us also to grow into one life with him.

354. M. *Howe may this be done, seeing the bodie of our Saviour Christ is in heaven, and wee are here as pilgrimes on the earth?*

C. Verely it commeth to passe by the wondrous and unsearchable working of his Spirite, who joyneth easely together things being farre a sunder in place.

How we receive Christ in the Supper.

355. M. *Then his bodie is not presently included in the bread, neither his blood contained within the cup?*

What is to be done if wee will receive the substance of the Sacrament.

C. No, but cleane contrariwise: If we will have the substance of the Sacrament, we must lift up our heartes into heaven,

where

where our Saviour *Christ* is in the glorie of his Father, from whence we have sure hope, that he will come for our redemption; and therefore we may not search him in these corruptible elementes.

356. M. *So then thy judgment is, that there be two things in this Sacrament: The Substance of bread and wine, which wee see with the eye, touch with our hande, and taste with our mouth: And also Christ, by whom our soules are inwardly nourished.*

Pledges
of our re-
surrection.

C. You say trueth: and in such sorte we have therewith also a sure token, and, as it were, a pledge of the risinge againe of our bodies, in so much as they are already made partakers of the signe of life.

LIV.

S O N D A Y.

357 M. *HOW ought this Sacrament to be used?*

C. *Sainct Paule* teacheth the right manner of the using thereof: Which is, that every man examine him selfe before that he come unto it. *I Cor. II. 28.*

358. M. *Wherein ought a man to examine him selfe?*

C. He must consider whether he bee a true member of *Christ*.

359. M. *Wherby may a man have sure knowledge thereof?*

The sure
tokens of a
true Chri-
stian.

C. If he have true faith and repentance, and doe love his neighbour with
an

an unfained love, not keeping in his heart any rancour, hatred, or debate.

360. M. *But is it requisite to have a perfect faith and perfect love?*

C. We must needes have both founde, right, and not counterfaited: But to speake of such a perfection, as unto which nothing can be added, it can not be found in man: Also this Supper had bene a thing ordeined in vaine, if none were meete to come to it, unlesse he were thoroughly perfect.

361. M. *By this saying, our imperfection doth no whit hinder us from comming thereunto?*

C. Rather contrariwise, it should stand us in no stead, if wee were not unperfect: for it is an helpe and succour against our infirmitie.

362. M. *Doe these two Sacraments serve to none other ende, but to support and beare up our imperfection?*

C. Yes, they are also signes and badges of our profession, that is to say, by them we protest openly that we are the people of God, and make open profession of our Christian Religion.

363. M. *What shall we then judge of him that refuseth to use them?*

C. Wee ought not to count him a Christian man: For in so doing he refuseth to confesse him selfe to be a Christian, and what else but as it were covertly to refuse Christ:

364. M. *Is it enough to receive them both once onely in our life?*

How is it
that wee re-
ceive the
Supper of-
ten times,
though wee
may bee
but once
baptized.

C. Baptisme was ordeined to be receyved but once: Wherefore it is not lawfull to bee baptized againe: but it is otherwise to be thought of the Supper.

365. M. *What is the reason thereof?*

C. By Baptisme God doeth bring and receive us into his Church: And when he hath once received us, he declareth also to us by the Supper, that he will feede us continually.

LV.

S O N D A Y.

366. M. *TO whom belongeth the ministrati-
on of Baptisme, and of the
Lords Supper?*

To whom
the mini-
stration of
the Sacra-
ments doe
belong.

C. Unto them who have the charge to preach openly in the Church: for the preaching of Gods worde, and the ministrati-
on of the Sacramentes be things jointly belonging to one kinde of office.

367. M. *Is there not a prooffe to bee brought for this out of the Scripture?*

C. Our Lord giveth speciall charge to his Apostles, aswel to baptize as to preach: and as touching the Supper, he giveth them injun-
ction to follow his example; now he did the part of a minister in that he gave it to others. *Matth. 28. 19. Luke 22 19. 1 Cor. 11. 23, &c.*

368. M. *The pastors, who be the ministers of the Sacramentes, ought they to receive indifferently every one that commeth?*

C. As touching Baptisme, for as much as there bee none in our time baptized but litle children, there ought to bee no choise used: but as concerning the Supper, the Minister must refuse to give it to them that bee utterlie unworthie.

Who ought to be shut out from the Supper,

369. M. *Wherefore?*

C. Because that otherwise the Supper of the Lord should be defiled and dishonored.

370. M. *But yet our Lord admitted Judas to the holy Supper, notwithstanding his wickednes.*

C. Yea: for his wickednesse was hitherto hid: and albeit our Lord knew it right well, yet was it not notorious and known unto men.

Wherefore Judas was admitted.

371. M. *What way is to be used then towards the hypocrites?*

C. The Minister ought not to exclude and shut them out as unworthy, but he must tarie untill it shall please God to make their close wickednesse knownen.

372. M. *What if he him selfe know, or if he be prively advertised of any such?*

C. That is not a sufficient cause for him to deny them the Supper, unles he have the thing tried by sufficient proove, and therewith the judgement of the Church.

373. M. *Is it then meete to have a politike order touching this matter?*

C. What else? If the congregation be well ordred, there must be certaine appointed to watch, and take diligent heede for such open crimes as may bee committed: And they having authoritie, ought in the name of the whole Church to inhibit such as be by no meanes meete, neither can be partakers thereof without the dishonour of God, and the offence of the faithfull.

*The end of the instruction
of children in the
fayth.*



The



*The Maner to examine Children,
before they be admitted to the*
SUPPER OF THE LORD.

I. MINISTER. **I***N whom dost thou beleeve?*

CHILDE. I beleeve in God the Father,
and in *Jesus Christ* his Sonne,
and in the holy Ghost, and looke to be saved by
none other meanes.

2. M. *The Father, the Sonne, and the holy Ghost,
be they any more then one God?*

C. No, although they be distinct in persons.

3. M. *What is the effect of thy faith?*

C. That God the Father of our Lorde *Jesus Christ*, (and so by him of us all) is the beginning and principal cause of allthings, the which he governeth in such sorte that nothing can bee done without his ordinance and providence. Next, that *Jesus Christ* his Son came downe into this world, and accomplished all thinges, which were necessarie for our Salvation: And ascended into heaven, where he sitteth at the right hand of the Father, that is, that he hath all power in heaven and in earth; and shall come againe from thence to judge the whole world. Furthermore that the holy Ghost is very God, because he is the vertue
and

and power of God, and printeth in our heartes the promises made unto us in *Iesus Christ*. And finally that the Church is sanctified, and delivered from their sinnes through the mercies of God, and shall after this life rise againe to life everlasting.

4. M. *Must we serve God according as hee hath commanded, or else as mens traditions teache us?*

C. We must serve him as he hath taught us by his word and commandements, and not according to the commandements of men.

5. M. *Canst thou keepe Gods commandementes of thy selfe*

C. No verely.

6. M. *Who then doeth keepe and fulfill them in thee?*

C. The holy Ghost.

7. M. *When God then giveth thee his holy Ghost, canst thou perfectly observe them?*

C. No, not so.

8. M. *Why? God doeth curse and reject all such as doe not in every point fulfill his commandements.*

C. It is true.

9. M. *By what meanes then shalt thou be saved, and delivered from the curse of God?*

C. By the death and passion of our Lord *Iesus Christ*.

10. M. *Howe so?*

C. For because that by his death he hath restored us to life, and reconciled us to God our Father.

11. M. *To whom doest thou make thy prayers?*

C. I pray to God in the name of our Lord *Iesus Christ* our Advocat and Mediatour, referringe all my prayers to that scope, which *Christ* our Saviour, our

our hath left us as a most sufficient and absolute rule.

12. M. *Howe many Sacramentes are there in Christes Church ?*

C. Two: Baptisme and the Lordes Supper.

13. M. *What is meant by Baptisme ?*

C. First it signifieth that we have forgivenesse of our sinnes by the blood of *Christ*. Secondly it setteth before our eyes our regeneration or new spirituall birth.

14. M. *What signifieth the Supper of the Lord ?*

C. That by the spirituall eating and drinking of the body and blood of our Lord *Iesus Christ*, our soules are nourished unto life everlasting.

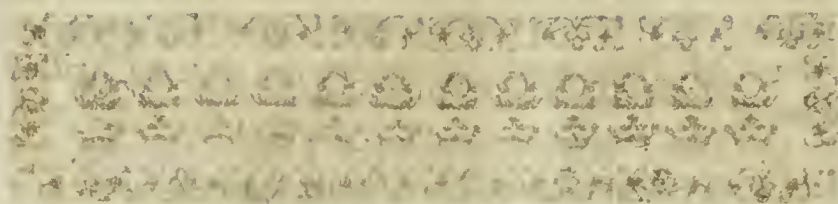
15. M. *What doe the bread and wine represent in the Lordes Supper ?*

C. That as our bodies are nonrished therewith, so our soules are susteined, and nourished with the vertue of *Christes* body and blood: not that they are inclosed in the bread and wine, but wee must seeke *Christe* in heaven in the glorie of God his Father.

16. M. *By what meanes may wee attayne unto him there ?*

C. By faith, which Gods Spirit worketh in our heartes, assuring us of Gods promises made to us in his holy Gospell.

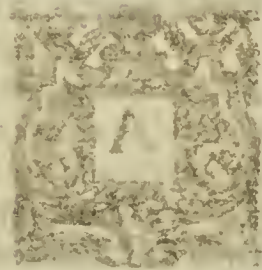




THE HISTORY OF THE
LIFE OF

JOHN BUNYAN

By JOHN BUNYAN
Author of THE PILGRIM'S PROGRESS
AND OTHER WORKS



IN TWO VOLUMES.
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Formes of Prayers to be used in private houses.

I. Morning Prayer.



AL MIGHTIE God, and most merciful Father, we do not present our selves here before thy Majesty, trusting in our own merites or worthinesse; but in thy manifold mercies^a, which hast promised to heare our praiers, and graunt our requests which we shal make to thee in the name of thy beloved Sonne *Jesus Christ* our Lorde^b: who hath also commanded us to assemble our selves together in his Name, with full assurance, that he will not only bee among us; but also be our Mediatour and Advocate towards thy Majesty, that we may obtaine al things whiche shall seeme expedient to thy blessed will, for our necessities^c. Therefore we beseech thee, most mercifull Father, to turne thy loving countenance towards us, and impute not unto us our manifolde

^a Dan. 9. 18. ^b John 16. 23, 24. ^c 1 Tim. 2. 1-5. 1 John 3. 22.

folde finnes and offences ^d, wherby we justly deserve thy wrath and sharp punishments; but rather receive us to thy mercie for *Jesus Christs* sake, accepting his death and passion as a just recompence for all our offences ^e, in whom only thou art pleased, and through whom thou canst not bee offended with us:

And seeing that of thy great mercies wee have quietly passed this night, graunt, O heavenly Father, that wee may bestowe this daye wholly in thy service, so that all our thoughts, words and deedes may redound to the glory of thy Name ^f, and good ensample to all men; who seeing our good workes, may glorifie thee our heavenly Father. And for as much as of thy meere favour and Love thou hast not onely created us to thine owne similitude and likenesse ^g; but also hast chosen us to be heires with thy dear Sonne *Jesus Christe*, of that immortall kingdome which thou preparedst for us before the beginning of the world: wee beseech thee to increase our faith ^h and knowledge, and to lighten our hearts with thine holy Spirit, that we may in the meane time live in godly conversation and integritie of life, knowing that idolaters, adulterers, covetous men, contentious persons, drunkards, gluttons, and such like shal not inherit the kingdome of God ⁱ.

† And because thou hast commaunded us to pray one for another, we doe not only make request, O Lorde, for ourselves and them that thou hast already called to the true understanding of
thine

^d Psalm 32. 1, 2. ^e I John 2. 1, 2, 12. ^f Col. 3. 17. ^g Gen. 5. 1, 2. ^h Luke 17. 5. ⁱ Gal. 5. 19, 20, 21.

thine heavenly will; but for all people and nations of the world^k, who as they know by thy wonderfull workes, that thou art God over all, so they may be instructed by thyne holy Spirit, to beleve in thee, their onely Saviour and Redeemer. But for as much as they can not beleve except they heare, nor can not heare, but by preaching, and none can preach except they be sent^l, therefore, O Lord, raise up faithfull distributers of thy mysteries, who setting apart all worldly respectes, may both in their life and doctrine onely seeke thy glorie. Contrarily confound *Satan*, *Antichrist*, with all hirelinges and *Papistes*, whom thou hast alreadie cast of into a reprobate Sense; that they may not by sects, schismes, heresies and errors disquiet thy litle flock^m. And because, O Lorde, we be fallen into the latter dayes, and dangerous times wherein ignorance hath gotten the upper hand, and *Satan* with his ministers seeke by all meanes to quench the light of thy Gospellⁿ; wee beseeche thee to mainteine thy cause against those ravening wolves^o, and strengthen all thy servants whom they keepe in prison and bondage. Let not thy longe suffering bee an occasion either to increase their tirannie, or to discourage thy children, neither yet let our sinnes and wickednesse be an hinderance to thy mercies; but with speed, O Lord, consider the great miseries and afflictions of thy poore Church, which in fundrie places by the rage of enemies is grievously tormented: and this we confesse, O Lord, to come most justly for our

^k *Acts* 10. 35. ^l *1 Tim.* 2. 4. ^m *Rom.* 10. 14, 15. ⁿ *1 Tim.* 3. 1, &c. ^o *Matth.* 7. 15.

our finnes, which (notwithstanding thy manifolde benefites, wherby thou doest daily allure us to love thee; and thy sharpe threatninges, wherby wee have occasion to feare thee, and speedily to repent) yet continue in our owne wickednesse, and feele not our heartes so touched with that displeasure of our finnes as we ought to doe. Therefore, O Lorde, create in us new hearts, that with fervent mindes we may bewaile our manifolde finnes, and earnestly repent us for our former wickednesse and ungodly behaviour towards thee: and wheras we can not of our selves purchase thy pardon^p; yet we humbly beseech thee for *Jesus Christs* sake, to shew thy mercies upon us, and receive us againe to thy favour.

Graunt us, deare Father, these our requestes and all other things necessarie for us and thy whole Church, according to thy promise in *Jesus Christe* our Lorde: In whose Name we beseech thee, as he hath taught us, sayinge, *Our Father, &c.*

II. *A Prayer to be said before meales.*

ALL thinges depende upon thy providence, O Lord, to receyve at thine hands due sustenance in time convenient: Thou givest to them, and they gather it: thou openest thine hande, and they are satisfied with all good things^q.

O hea-

^p Rom. 5. 6, &c. 2 Cor. 3. 5.

^q Psalm 104. 27, 28.

O heavenly Father, which art the fountayne and full treasure of all goodnes, we beseeche thee to shewe thy mercies upon us thy children, and sanctifie these giftes ^v which wee receyve of thy mercifull liberalitie, graunting us grace to use them soberly and purely ^s according to thy blessed will; so that heereby we may acknowledge thee to be the authour and giver of all good things: and above all, that we may remember continually to seeke the spirituall food of thy word, where-with our soules may bee nourished everlastingly thorough our Saviour *Christ*, who is the true bread of life, which came down from heaven, of whom whosoever eateth; shall live for ever ^t; and reigne with him in glorie, world without end. *So be it.*

III. *A Thanksgiving after meales.*

LET all nations magnifie the Lord: Let all people rejoyce, in praying and extolling his great mercies. For his fatherlie kindnesse is plentifully shewed foorth upon us, and the trueth of his promise endureth for ever ^u.

Wee render thanks unto thee ^x, O Lorde God, for the manifold benefites, which we continually receive at thy bountifull hand; not onely for that it hath pleased thee to feed us in this present life, giving unto us all thinges necessarie for the same: but especially because thou hast of thy free mercies fashioned us a new into an assured hope of a
R farre

^x 1 Tim. 4. 4, 5. ^s Tit. 2. 12. ^t John 6. 27, &c.

^u Psalm 117. ^v Col. 3. 17.

farre better life ^v, the which thou hast declared unto us by thine holy Gospell ^z. Therefore wee humbly beseech thee, O heavenly Father, that thou wilt not suffer our affections to be so intangled or rooted in these earthly and corruptible things ^a, but that we may alwayes have our mindes directed to thee on high ^b continually watching for the comming of our Lord and Savior *Christ* ^c, what time he shall appeare for our full redemption ^d. To whom with thee and the holy Ghcst, be all honour and glorie, for ever and ever. *So be it.*

IV. *Another Thanksgiving before meate.*

ETernall and everlasting God, Father of our Lorde *Jesus Christ*, who of thy most singular love which thou bearest to mankinde, hast appointed to his sustenance, not only the frutes of the earth, but also the foules of the ayre, and beastes of the earth, and fishes of the sea: and hast commanded thy benefites to bee received as from thine handes with thanksgiving: assuring thy children by the mouth of thine Apostle, that to the cleane all things are cleane, as the creatures which be sanctified by thy word, and by prayere: graunt unto us so moderatly to use these thy giftes present, that our bodies being refreshed, our soules
may

^v Rom. 8. ^z Tit. 3. 4--7. ² Tim. 1. 10, 12. ^a 1 John 2. 15.

^b 1 Tim. 6. 17. ^c 1 Cor. 1. 7. ^d Rom. 8. 23.

^e 1 Tim. 4. 4, 5. Acts 10. 15.

may be more able to proceed in all good workes to the prayse of thine holy Name, through *Jesus Christ* our Lord. *So be it.*

V. *Another.*

THE eyes of all things doe looke up and trust in thee, O Lord: thou givest them meat in due season: thou openest thine hand and fillest with thy blessings every living creature: good Lorde, blesse us and the giftes which wee receive of thy large liberalitie through *Jesus Christ* our Lorde. *So be it.*

VI. *Another Thanksgiving after meate.*

GLory, praise and honour bee unto thee most mercifull and omnipotent Father, who of thine infinite goodnesse hast created man to thine own image, and similitude; who also hast fedde, and daily feedest of thy most bountifull hande all living creatures: graunt unto us, that as thou hast nourished these our mortall bodies with corporal food; so thou wouldst replenish our soules with the perfect knowledge of the lively worde of thy beloved Sonne *Jesus*, to whom be prayse, glory and honour for ever. *So be it.*

God save the Church universall: God comfort them that be comfortlesse: Lord, increase our faith: O Lorde, for *Christ* thy Sonnes sake, be merciful to the common wealthes, where thy Gos-

R 2

pell

pell is truely preached, and harbour graunted to the afflicted members of *Christes* body; and illuminate, according to thy good pleasure, all nations with the brightnesse of thy worde. *So be it.*

VII. Another.

THE God of all glorie and peace, who hath created, and redeemed, and presently fedde us, be blessed for ever. *So be it.*

The God of all power, who hath called from death that great Pastour of the sheepe, our Lorde *Jesus*, comfort and defende the flocke which hee hath redeemed by the blood of the eternall Testament: increase the number of true Preachers: repress the rage of obstinate Tyrants: mitigate and lighten the heartes of the ignorant. releeve the paines of such as be afflicted, but especially of those that suffer for the testimonie of his truth: and finally confound *Satan* by the power of our Lord *Jesus Christ*. *So be it.*

VIII. Evening Prayer.

O Lord God, Father everlasting and full of pitie, we acknowledge and confesse, that we be not worthie to lift up our eyes to heaven^s; much lesse to present our selves before thy Majestie with confidence that thou wilt heare our prayers, and graunt our requests, if we consider our own deservings: For our consciences doe
accuse

accuse us, and our finnes witnesse against us, and we know that thou art an upright judge, which doest not justifie the sinners and wicked men, but punishest the faultes of all such as transgresse thy commaundements^h. Yet most mercifull Father, since it hath pleased thee to commaunde us to call on thee in all our troubles and adversities; promising even then to helpe us, when wee feeble ourselves, as it were, swallowed up of death and desperation^k: wee utterly renouuce all worldly confidence, and flee to thy souvereigne bountie, as our onely stay and refuge; beseeching thee not to call no remembrance our manifolde finnes and wickednesse^l, whereby wee continually provoke thy wrath and indignation against us; neither our negligence and unkindnesse, which have neither worthily esteemed, nor in our lives sufficiently expressed the sweete comfort of thy Gospell reveiled unto us; but rather to accept the obedience and death of thy Sonne *Jesus Christe*, who by offering up his bodie in sacrifice once for all, hath made a sufficient recompense for all our sins^m. Have mercy therefore upon us, O Lord, and forgive us our offencesⁿ. Teach us by thine holy Spirit, that we may rightly weigh them, and earnestly repent for the same: and so much the rather, O Lord, because that the reprobate, and such as thou hast forsaken, can not praise thee nor call upon thy Name^o; but the repenting hearte, the sorrowfull minde, the consciences oppressed, hungry and thirst-

R 3

thirst-

^h Exod. 20. 5, 7. ⁱ Psalm 50. 15. ^k Psal. 18. 4, 5, 6. ^l Psalm 79. 8. ^m Heb. 10. 10, 12, 14. ⁿ Psalm 39. 3. ^o Psalm 52. 2, 4, 5.

thirsting for thy grace shall ever set forth thy prayse and glory ^r. And albeit we be but wormes ^q and dust, yet thou art our Creator, and wee bee the work of thine handes; Yea, thou art our Father and wee thy children ^r; thou art our sheepeheard and we thy flocke; thou art our redeemer, and wee thy people whom thou hast bought; thou art our God, and wee thine inheritance: Correct us not therefore in thine anger ^s, O Lorde, neither according to our desertes punish us, but mercifully chastise us with a fatherly affection: that al the world may know, that at what time so ever a sinner doth repent him of his sinne from the bottom of his hart, thou wilt put away his wickednesse out of thy remembrance, as thou hast promised by thyne holy Prophet ^t.

†. Finally, for as much as it hath pleased thee to make the night for man to rest in, as thou hast ordeined him the day to travell in: graunt, O deare Father; that we may so take our bodily rest, that our soules may continually watch for the time that our Lord *Jesus Christe* shal appeare for our deliverance out of this mortal life ^u; and in the meane season that wee, not overcome by any fantasies ^x, dreames, or other tentations, may fully set our mindes upon thee, love thee, feare thee, and rest in thee: furthermore that our sleepe bee not excessive or overmuch after the insatiable

^r *Psalm* 5. 2, 3, 7, 11. & 51. 17. & 107. 9. ^q *Psalm* 22. 6. ^{x-2} *or.* 6. 13, 16, 18. ^s *Jer.* 10. 24. *Psalm* 6. 1. ^t *Ezek.* 18. 21, 22, 27, 28.

†. This mark directeth us to the parte of that morning prayer, that is for increase of the Gospell, which also may be said here as time serveth.

^u *Luke* 12. 35, &c. ^x *Matth.* 16. 23.

tiabie desires of our flesh ; but only sufficient to content our weak nature, that we may be the better disposed to live in all godly conversation to the glorie of thy holy Name, and profit of our brethren. *So be it.*

IX. *A godly Prayer to be sayd at all times.*

HONOUR and praise bee given to thee, O Lorde God Almightye, most deare Father of heaven, for all thy mercies and loving kinnesse shewed unto us, in that it hath pleased thy gracious goodnesse freely and of thine own accorde, to elect and chuse us to Salvation before the beginning of the world: and even like continuall thanks beegiven to thee for creating us after thine own image; for redeeming us with the precious bloud of thy deare Sonne, when we were utterly lost; for sanctifying us with thine holy Spirite in the Revelation and knowledge of thine holy worde; for helping and succouring us in all our needes and necessities; for saving us from all dangers of body and soule; for comforting us so fatherly in all our tribulations, and persecutions; for sparing us so long, and giving us so large a time of repentance. These benefites, O most mercifull Father, lyke as wee knowlege to have receaved them of thine only gudnes; even so we besech thee, for thy deare Sonne *Jesus Christs* sake, to graunt us always thine holy Spirite, whereby wee may continually

R. 4

grow

grow in thankfulness towards thee, to be led into all truth, and comforted in all our adversities. O Lord, strengthen our Faith; kindle it more in ferventnes and love towards thee, and our neighbours for thy sake. Suffer us not, most deare Father, to receave thy worde any more in vaine, but graunt us alwayes the assistance of thy grace and holy Spirite; that in heart, worde and deede, we may sanctifie and doe worship to thy Name.

Help to amplifie and increase thy kingdome, that whatsoever thou sendest, we may bee hartly well content with thy gude pleasure and will: Let us not lake the thing, O Father, without the which we cannot serve thee; but blesse thou so al the works of our hands that we may have sufficient; and not to be chargeable, but rather helpful unto thers: Bee mercifull, O Lord, to our offences; and seeing our debt is great, which thou hast forgiven us in *Jesus Christ*, make us to love thee, and our neighbours so much the more. Be thou our Father, our capitaine and defender; in all tentations holde thou us by thy merciful hand, that wee may bee delivered from all inconveniencies, and end our lyves in the sanctifying and honouring of thine holy name, through *Jesus Christ* our Lord and onely Saviour. *So be it.*

Let thy mightie hand and outstretched arme, O Lorde, bee still our defence; thy mercie and loving kindnes in *Jesus Christ* thy deare Sonne, our Salvation; thy trew and holy word our instruction; thy grace and holy Spirit, our comfort and consolation, unto the end, and in the end. *So be it.*

O Lord increase our faith.

X. *Ane Prayer to bee said of the
Childe, before hee studie his lesson.*

*Wherein shall the Childe addresse his way? in guyding
himselfe according to thy word. Open myne eyes, and
I shall knowe the mervelles of thy Law. Give me
understanding, and I shall kepe thy Law, yea I shall
keepe it with my whole heart. Psalme 119. 9, 18, 34.*

LORD, quhilk art the fountaine of all wif-
dome and knowledge, seeing it hath plea-
sed thee to give me the meane to be taught
in my youth, for to learne to guide me godlyly
and honestly all the course of my life; may it also
please thee to lighten myne understanding, (the
quhilk of it self is blind) that it may comprehend
and receave that doctrine and learning quhilk shall
be taught me: may it please thee to strengthen my
memory to keep it well; may it please thee also to
dispose myne heart willingly to receave it with
such desire as apperteyneth, so that by myne in-
gratitude, the occasion quhilk thou givest me, be
not lost. That I may thus do, may it please thee
to powre upon me thine holy Spirit: the Spirit, I
saye, of all understanding, trueth, judgement, wise-
dome, and learning; the quhilk may make me able
so to profite, that the paines that shall be taken in
teaching me, be not in vayne. And to what stu-
die soeuer I apply my self, make me, O Lorde, to
addresse it unto the right end: That is, to knowe
thee in our Lorde *Jesus Christ*, that I may have
full trust of salvation in thy grace, and to serve
thee

thee uprightly according to thy pleasure ; so that whatſoever I learne, it may be unto me as an instrument to help me thereunto.

And ſeeing thou doeſt promiſe to give wiſdome to the littil and humble ones, and to confound the proude in the vanitie of their wittes, and likewise to make thy ſelfe knowne to them that be of an upright heart, and alſo to blinde the ungodly and wicked ; I beſeeche thee to faſhion me unto trew humilitie, ſo that I may be taught firſt to be obedient unto thee, and nixt unto my Superiours that thou haſt appointed over me : further that it may pleaſe thee to diſpoſe myne heart unfeignedly to ſeke thee, and to forſake all evil and filthie luſtes of the fleſh : And that in this ſort, I may prepare my ſelfe to ſerve thee onely in that eſtate quhilk it ſhall pleaſe thee to appoint for me, when I ſhall come to age.

The Lorde revealeth his ſecretes unto them that feare him, and maketh them to know his aliance.

Pſalme 25.

XI. *Ane Prayer to be ſayd before a man begin his warke.*

O Lord God, moſt mercifull Father and Saviour, ſeeing it hath pleaſed thee to command us to travell, that wee may releev our neede ; wee beſeech thee of thy grace ſo to bleſſe out labour, that thy bleſſing may extend unto us, without the which we are not able to continewe : and that this great favour may be a witneſſe unto us of thy bountifullneſſe and aſſiſtance, ſo
that

that thereby wee maye knowe the fatherly care that thou hast over us.

Moreover, O Lord, wee beseech thee that thou wouldest strengthen us with thine holy Spirite, that we may faithfully travell in our state and vocation without fraude or deceit: and that we may indeavour our selves to follow thy holy ordinance, rather then to seeke to satisfie our greedy affections or desire to gaine. And if it please thee, O Lord, to prosper our labour, give us a minde also to helpe them that have need, according to that hability that thou of thy mercy shalt give us: and knowing that all good thinges come of thee, graunt that wee may humble our selves to our Neighbours; and not by anie meanes lifte our selves up above them which have not receaved so liberal a portion, as of thy mercie thou hast given unto us. And if it please thee to trie and exercise us by greater poverty and neede then our flesh woulde desire; that thou wouldest yet, O Lord, graunt us grace to know that thou wilt nourishe us continuallie through thy bountifull liberalitie, that wee bee not so tempted, that wee fall into distrust: But that we may patiently waite till thou fill us, not onlie with corporall graces and benefites, but chiefly with thine heavenly and spirituall treasures; to the intente that we may alwayes have more ample occasion to give thee thankes, and so wholly to rest upon thy mercies. Hear us, O Lord of mercy, through *Jesus Christ* thy Sonne our Lord, Amen.



XII. *A Christian exposition upon the Lords Prayer.*

O Lorde God, Father of mercie, God of all consolation, who art high and mightie above all lordes, and art alone King of kinges, make us we beseech thee wisely to know that thou art *Our Father*, and wee bee thy children, that we may rejoyce in this thine unspeakable love, who hast had respecte unto us poore creatures and fraile men full of all infirmities, to take us from this bondage of our nature, and give us the liberty of thy saints: in which we shoulde bouldlie call upon thy name, both rejoycing in the greatnes of thy glorie, who art alone high, mightie and incomprehensible, above the highest heavens; and knowing truly how to call upon thee, to lift up our thoughtes and cogitations unto thee, to imagine no carnall thing of thee, or to measure thy greatnes according to our capacitie, but to feare and reverence thy glorious majestie *which art in heaven*, and to put our trust and confidence in thee, who rulest and governeest all creatures. And as wee doe acknowledge al this goodnesse of thine, *O our Father which art in heaven*, so wee beseech thee enlarge our harts, plentifullie to love thee who hast had mercie upon us; especiallie to set out thy honour and glorie. And because thy praises are great in all the worlde, make us, wee beseech thee, to shew them foorth among the Children of men: yea let them bee known among all nations, and *Ha'owed bee thy name* in all the earth; that as all things are done by

by thee; so the praise of al may be unto thee. And because, O Lord, the enemies are so many which seeke to darken thy praise, that thy children have no strength to bring to passe this worke ; *Let thy kingdome come*, to strengthen thy children with thy spirite, and make thyne enemies fal before thee. Multiplie, we beseeche thee, the number of thine electe, and increase thy manifolde graces in them ; let thy word have a free course and passage in many Nations, that thy power to salvation may be known, thy Church maye prosper, thy justice and mercies may be knowne, and shortly thy glorie maye bee seene, when thy Sonne shall appeare to judge the quick and the dead. And in the meane time, whyle yet the dayes of this pilgrimage endure, for asmuch as wee confesse thee to bee the God of glorie; graunt, O Father, that all creatures may yeeld their obedience unto thee, doing all things after thy good pleasure, That *Thy will may be done in earth as it is in heaven*. Teach us to renounce our owne wills, and overcome our owne desires, which we acknowledg, O Lord, to be only evill, even from our Mothers wombe: Create in vs newe spirites and newe harts, that thy good pleasure may bee our will, our owne concupiscences may bee vtterly quenched, and wee may offer up unto thee both our bodies and soules, to be living, holy and acceptable sacrifices to doe thy will, that for euer we may cease from our own workes, and doe the workes which thou hast commaunded; that we may see at the last, thine obedience to prevaile in the world, even as thy blessed Angels are redie alwaies to execute thy will. And because, O Lord, wee bee compassed

about with manie infirmitie, and stande in neede of many things, in want of which there is great affliction unto our fleshe : Keepe from us wee beseech thee all calamities and troubles of our life whiche are too grievouse for us to beare, and arme vs with patience, so farre to beare the crosse of thy sonne *Christ*, as thou wilt have it a good triall of our fayth. Keep us also we beseech thee from al vain entisements of worldly thinges, that we bee not overcome by them; but make us knowe that the world passeth, and the concupiscence of it, so that on every syde we may be armed, that no prosperitie eyther make us proude, or to forget thee, nor yet any adversitie so cast us downe, that we murmur against thee : but whatsoever, O Lorde, thou hast given us in these days to bee our portion, teach us to use it as it becometh us ; that we may know how to abound and how to want, how to be full and how to be hungrie, so to use the world as though we used it not, knowing this, that Godlines is great riches, with a mind contented with that whiche it hath. In this hope of thy grace, O Lord, we call upon thee, *To give vs this day our daylie bread*: Bless it unto us which is our portion, and make our desires measurable, satisfied with that which is enough. And O Lorde our God and Father, seeing we bee by nature impure, sanctifie only by thy spirit, and make us thy children by the free adoption of grace ; graunt we most humblie beseech thee, that we may see the worke of this thy mercie in vs : We confesse it, O Lord, and we will not denie it, that our sinnes are manie; and they be before us as Debts for which we cannot satisfie, but they hold us bound

in condemnation and eternal death, which thou in justice mayst execute against vs: But thou hast made with us a new testament in thine only begotten sonne *Iesus Christ*; through whom thou hast sworne that thou wilt not impute unto us our transgressions, nor remember our sinnes any more. To this newe covenaut, O Lord, we cleave fast, beleving thy promises, and renouncing our owne works, denying our selves, and imbracing thy Son our Saviour *Christ*, for his sake beseeching thee, as he hath taught us, *Forgive us our trespasses*. And because, O Lord, thou hast set out unto us this condition, under which we should crave pardon of our sins, *As we forgive them that trespass against us*: Graunt, we beseech thee, that our hartes may be so enlarged to all our brethren, that we may plentifully abound in all love toward them to cover, if need should be, a great number of offences, whatsoever they shoulde commit against us; make us strong, O Lord, to bear with the weak, the wise with the unwise, that by mutual help we may grow vp together into a good measure of faith, and hold fast the band of peace and loue, in which thou, O Lord, doest knit thy Saints together. And for the whole course of our life which is yet behind, keep it, O Lord, in thy trueth and righteousness according to thy promise; let thy spirit guide us, that in all dangers we may escape, never to stumble at the deadlie rocks of sinne, nor to be deluded with our own concupiscences, nor overcome with any assaults of Satan: but thou, O Lord, with thy right hand which is onely mighty, keep us upright and in an unblamable course; that in good experience of thy long loving kindnes, we may have a
stedfast

stedfast faith to cal upon thee for thy defence, and thou maiest heare us, O Lord, when we cry, *Lead us not into temptation, but deliver us from evill.* And when thou shalt accomplish all thy good will toward us, according to that that we crave; then wee shall confes with gladnes thy great and unspeakable majesty, who hast mightely overthrowne al our enemies, and set vs at libertie from sinne and death; we shall acknowledge thy marvelous love which could not be turned away with any multitude of our sinnes, confessing thee only to be worthy upon whom we should call in all our troubles; and finally wee shall give all praise unto thee, rejoycing in thee, and alwayes rejoycing that in thee wee have found strong salvation, who onely art able to give us life and immortalitie: *For thine is the kingdome, the power and glorie for ever and ever.* And to thee, O Father, with thy Sonne our Saviour, and thy Spirit our ccmforter, be prayse world without end. *Amen.*

F I N I S.



A
CATECHISM
OF
Christian Religion,

Composed by *Zachary Ursin*, approved by *Frederick III.* Elector Palatine, the Reformed Church in the *Palatinate*, and by other Reformed Churches in *Germany*; and taught in their Schools and Churches:

Examined and approved, without any Alteration, by the Synod of *Dort*, and appointed to be taught in the Reformed Churches and Schools of the *Netherlands*:

Translated into *English*, and printed Anno 1591. by publick Authority, for the Use of *Scotland*; with the Arguments and Use of the several Doctrines therein contained, by *Jeremias Bastingius*; and sometimes printed with the Book of Common Order and *Psalm Book*.

ACTS VIII. 38.

Whoever shall be ashamed of Me, and of my Words, among this adulterous and sinful Generation, of him shall the Sonne of Man be ashamed also, when he cometh in the Glory of his Father with the holy Angels.

EDINBURGH,
Printed by JAMES WATSON, His Majesty's Printer.
MDCCXXI.

CATHOLICISM

Christian Religion

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A CATECHISM of Christian Religion.

THE ARGUMENT.

In the First Section is handled the sovereign Good of Man, and namely, his only Comfort in Life and in Death: As also, the necessary Means to attain that sovereign Good: And Two Questions are propounded for the handling of this Preface, or Argument.

I. LORD'S DAY.

Question.



What is thy only Comfort in Life and in Death?

Answer. That in Soul and Body^a, whether I live or die^b, I am not mine own, but I belong unto my most faithful Lord and Saviour, Jesus Christ^c: Who by his precious Blood, most fully satisfying for all my Sins^d, hath delivered me, from the whole Power of the Devil^e; and doth so preserve
S 2 me,

^a 1 Cor. 6. 19, 20. 1 Thess. 5. 10. | ^d 1 Pet. 1. 18, 19. 1 John 1. 7. &c. 22.
^b Rom. 14. 8. | ^e 1 John 3. 6. Heb. 2. 14, 15. John
^c Cor. 3. 23. Tit. 2. 14. | 8. 34, 35, 36.

me^f, that without the Will of my heavenly Father, not so much as a Hair can fall from my Head^g: Yea, all Things are made to serve for my Salvation^h. Wherefore by his Spirit also, he assureth me of everlasting Lifeⁱ, and maketh me ready and prepared, that henceforth I may live to him^k.

The USE.

THe Use of this Doctrine is manifold, and diverse, partly serving for the Confirmation of our Faith, partly for the Instruction of every godly and faithful Man. For 1. If Christ have most fully satisfied for all my Sins, as he hath, hereof I am perswaded that all my Sins are forgiven, and that I being justified by Faith, have Peace with God through Christ, and that I am truly blessed, both in Life and in Death, and hereof also I conceive certain Hope and Assurance, that God for Christ's Sake, will hereafter be gracious unto me. 2. If he have delivered us from the Power of the Devil: We are hereby put in mind, every one of us, to detest Sin and diligently to beware that it reign not in our mortal Bodies, but rather to follow after Righteousness, Innocency, and Uprightness of Life, all the days of our Life. Then, whereas Sathan before reigned through Death to our Destruction, and Christ hath also subdued Death for us, we may boldly despise Death, considering that the first Death cannot otherwise light upon us, but for our Salvation, and the second Death is overcome by the Power of Christ, that is, not able to hurt the godly. 3. If we properly belong unto the Lord, let us not serve any other, but him who hath redeemed us, according unto the Counsel of the Apostle. *We are bought with a Price, be not the servants of Men*, 1 Cor. 7. 23. Next, let us not judge our Brethren, (as the same Apostle saith). *Who art thou that judgest another Man's Servant? he standeth or falleth to his own Lord*, Rom. 14. 4. 4. Seeing the same Christ doth maintain that Salvation which he hath purchased for us, and hath sealed the same by his Spirit in our Hearts, whatsoever Sathan that Enemy of ours doth enterprise, so long as we have on our side so strong and so valiant an armed Man, we are commanded not to quail or be discouraged, for that we are always sure to be Conquerors, through Jesus Christ our Lord. Luke 11. 22.

Q. 2.

^f John 6. 39. and 10. 28. 2 Thess. 3. 12 Cor. 1. 22. and 55. Eph. 1. 13, 14.
^g 1 Pet. 1. 5. Rom. 8. 16.
^h Mat. 10. 20. Luke 21. 19. k Rom. 8. 14. 1 John 3. 3.
ⁱ Rom. 8. 24.

Quest. 2. *How many Things are needful for thee to know, to the End thou enjoyning this Comfort, mayst live and die an happy man?*

Ans. Three Things¹. First. What is the Greatness of my Sin, and of my Misery^m. Secondly. By what Means I may be delivered from all my Sin and Miseryⁿ. Thirdly. What Thankfulness I owe to God for that Deliverance^o.



*The I. Part.
Of Man's Misery.*

THE ARGUMENT.

1. Of Man's Misery, that is, of Sin, and whereby it is known. 2. How great our Debt is. 3. Of our Inability to pay it.

II. LORD'S DAY,

Quest. 3. **H**ow dost thou know thine own Misery?

Ans. By the Law of God^p.

The USE.

THis Use of the Law the Apostle declareth in many Places: By the Law cometh the Knowledge of Sin,¹ Rom. 3. 20. And without the Law Sin is dead, Rom. 7. 8. that is, not perceived; therefore

II. 1 Mat. 11. 29, 30. Luke 24. 47. | n John. 17. 3. Acts 4. 12. and 10. 43.
Rom. 8. 16. 1 Cor. 6. 11. Eph. 5. 8. | o Eph. 5. 10. Psal. 50. 14. Mat. 5.
Tit. 2. 3. &c. | 1^o Rom. 6. 11, 12, 13. 2 Tim. 2. 15
m Matth. 9. 12. John 9. 41. Rom. 3. 10, 11. | 1 Pet. 2. 9, 12.
23. 1 John 1. 9, 10. | 11. p Rom. 3. 20e

therefore by the Law, it is perceived and quickned: but more plainly when he saith: *Nay, I had not known Sin, but by the Law, for I had not known known Lust, except the Law had said, Thou shalt not lust,* Rom 7. 7. Last of all to the Galatians: *The Law was added because of Transgression,* Gal. 3. 19. Out of which Testimonies it is truly gathered, that it is the moral Law whereof he here speaketh, which is instead of a Glass, wherein we perfectly behold our own Uncleanneſs, even as a Glass sheweth unto us the Spots in our Face, that we well knowing and understanding it, and withal, perceiving in what Danger we stand, may be ashamed of our selves, and by this Means being truly humbled before God, may sue to the Sanctuary of his Grace.

Q. 4. What doth the Law of God require of us?

A. That doth Christ teach us summarily, Mat. 22. Thou shalt love the Lord thy God with all thy Heart, with all thy Soul, with all thy Mind, and with all thy Strength. This is the first and the greatest Commandment, and the second is like unto this; Thou shalt love thy Neighbour as thy self. On these Two Commandments hangeth the whole Law and the Prophets.

The USE.

THE Use of the Doctrine of the Love of God and of our Neighbour, briefly consisteth in these Points, 1. That when we hear it is required at our Hands, to love God with a single Affection of Heart, we chase away, and remove far from us all Hypocrisis, lest that Saying of the Prophet be fitly applied unto us *This People honoureth me with their Lips, but their Heart is far from me,* Isa. 29. 13. 2. That seeing God requireth of us perfect Love of himself, we earnestly consider, how great Diligence and Endeavour we had need to use, that we may daily profit and increase more and more in the Love of God. 3. Seeing God requireth of us to love our Neighbour as our selves, let us beware of pretending any Ignorance of this Law, as that we know not what, or how much we ought to give our Neighbour, seeing every Man is able to dissolve this Doubt, by the tender Love that he beareth unto himself, and therefore is with-

out

out Excuse before God, if he do otherwise. Next, let us restrain all Self-love in our selves, whereby it cometh to pass, that we think our selves only worthy to be loved, and do either carelessly neglect, or disdainfully and proudly despise all others.

Q. 5. *Art thou able to keep all these Things perfectly?*

A. In no ways ^r: For by Nature I am prone to the Hatred of God, and of my Neighbour _s.

THE ARGUMENT.

Of the Creation of Man to the Image of God, and of his Fall: And in this, of original Sin, and of the Power of Free-will, or of the Understanding and the Will, in this Corruption of Nature.

III. LORD'S DAY.

Q. 6. *What then, did God make Man so bad and so corrupt?*

A. No truly: But God created him good ^t, and according to his own Image ^u, that is, endued with true Righteousness and Holiness, that he might rightly know God his Creator, and love him with all his Heart, and live in Blessedness with him for ever, and that to laud and magnify him ^x.

S 4

The

V. r Rom. 3. 10, 20, 23. 1 John 1. 8, | VI. r Gen. 1. 21.
^{10.} u Gen. 1. 26, 27.
 r Rom. 8. 7. Eph. 2. 2, 5. Tit. 2. 2. | x 2 Cor. 3. 18. Col. 3. 10. Eph. 4.
 Gen. 6. 5. and 8. 21. Jer. 17. 9. Rom. | 24.
 7. 25.

The USE.

THe Rehearsal, that is, the Calling to Remembrance of these Benefits, which God in the Beginning poured upon Man, will not only serve to that End, to make us know and bewail the Greatness of our Sin and Misery, by Comparison with the good Things which we have lost, but also will awake us, both to an earnest and fervent Desire, to be restored fully unto that blessed Estate in Christ, and especially to apply the Study of Righteousness and Goodness, until the Image of God recover his full Brightness in us in Heaven; last of all, to be thankful unto God for our restoring, crying out with the Prophet, *What is Man, that thou art mindful of him, or the Son of Man, that thou visitest him? For thou hast made him a little lower than the Angels, and hast crowned him with Glory and Honour*, Psal. 8. 4, 5.

Q. 7. From whence then ariseth this Corruption of Man's Nature?

A. From the Fall and Disobedience of our first Parents, Adam and Eve, in Paradise; whence our Nature was so corrupted, that we are all conceived and born in Sin.

Q. 8. But are we so corrupt, that we are not at all fit to do well, and are we prone to all Vice?

A. Yea, except we be regenerated by the holy Ghost.

The USE.

THe Use and End of this Knowledge and Doctrine is this, not to increase in us Slothfulness, but that we understanding, how by original Sin we are bereaved of all Power to understand, to will and to work aright, and also hemmed in on every Side, with most miserable Necessity, may learn notwithstanding to long after that Good, whereof we are void, and after that Liberty which we have lost, and therefore to hear the Word of God, whereby our Judgment may be reformed, Psal. 119. 24. to

VII. v Gen. 3. 5. Rom. 5. 12, 17, 18, 19. and 15. 14, 16, 35. Isa. 53. 6. John 3. 6.
Psal. 51. 5. Gen. 5. 3. Eph. 2. 3. 6.
(Wisd. 12. 10.) John 3. 5. 1 Cor. 12. 3. 2 Cor. 3. 5.
VIII. a Gen. 6. 5. and 8. 21. Job. 14. 4. Eph. 4. 24.

to crave the Gift of the Holy Ghost, that we may learn the Commandments of God, and that he would make of our stony Heart a fleshy Heart, and give unto us Strength, as *Augustine* very well adviseth about this Matter. O Man (saith he) by the Commandment, know what thou oughtest to have, by Correction learn, that by thine own Fault thou hast it not, by Prayer understand from whence thou must receive that which thou desirest to have; so will it come to pass, that thy Mind being enlightened shall judge aright, thy Heart being reformed by the Hand of God, shall be made willing, and Man according to the Measure of Grace which he hath received, shall endeavour and apply all his Powers, and all his Strength unto Obedience.

THE ARGUMENT.

That God doth no Man wrong, altho' he require of Man in his Law, that which he is not able to perform: Nay, that he doth justly punish Sin with Punishments present and everlasting, both of Soul and Body, without any Respect of Age.

IV. LORD'S DAY.

Q. 9. *Doth not God then deal injuriously with Man, when he requireth that of him in his Law, which he is not able to perform?*

A. Not at all: For God so created Man, that he was able to perform it^c: But Man, enticed by thy Devil, by his own Disobedience deprived himself and all his Posterity of those Gifts of God^d.

The USE.

THe Use of this Doctrine touching our Inability to keep the Law of God, is threefold, 1. That we acknowledge our own Guiltiness, and accuse our selves of falling from God, for God by this just Exaction will humble us; for by commanding Things impossible, he doth not make Men Sinners, but humble, that

^c Eph. 4. 24.

^d Gen. 3. 13.

1 Tim. 2. 14.

(Wisd. 2.

| 23, 24.) Rom. 5. 12. Gen. 3. 7.

that every Mouth may be stopped, and the whole World may be found guilty before God. 2. That we may defy the Devil and his Works, by whose Instigation and Inticement, we were thrown down into the bottomless Pit of these Calamities, according unto that Saying, *Resist the Devil, and he will flee from you*, Jam. 4. 7. 3. Seeing our Weakness and Inability is such, that we are not able to perform that which God by very good Right requireth at our Hands, let us pray the Lord with *Augustine*, and say, *Grant, O Lord, that which thou commandest, and then command what thou wilt*; which was the godly Prayer of that holy Father, not that he hoped he was able to attain unto it in this Life, but assuredly in the Life to come.

Q. 10. *What then, will God let go the Disobedience and Backsliding of Man without Punishment?*

A. No surely: But he is most fearfully angry e, both with our natural Sins, and with those Sins which we our selves do commit; and doth punish the same in his most just Judgment, both with temporal and eternal Punishments f, even as himself pronounceth: *Cursed is every one, who continueth not in all Things that are written in the Book of the Law to do them* g.

Q. 11. *What, is not God merciful also?*

A. Yes truly: He is merciful h: But so he is just too i. Therefore his Justice requireth to have that punished with extreme, *that is*, with everlasting Punishment of Soul and Body, whatsoever is committed against the soveriegn Majesty of God.

The USE.

THE Use and Consideration of the Mercy of God in general, as it ought to keep us in Affiance to call upon him, and to hope, and certainly look for Salvation from him; finally, to

X. Gen. 2. 17. Rom. 5. 12. Heb. 9. 27.
f Psal. 5. 6. and 50. 25. 22. Neh. 1.
g Exod. 2. 5. and 34. 7. Rom. 1. 18.
h Eph. 5. 6.

i Deut. 27. 26. Gal. 3. 10.
XI. h Exod. 24. 6. 7. and 20. 6.
i Exod. 20. 5. and 23. 7. Psal. 5. 5.
6. Neh. 1. 2. 3.

set on fire in us the Love of him : So his Righteousness and Justice is set before us to this end, that it may be as a Bridle to us to keep us from Sin; perswading us, that except we repent, altho' God for a Time suffer us to carry away our Sins without Punishment, yet it shall not always be so, but at the last, he will take most bitter and most just Punishment upon us : But in this Place we may consider of them both. 1. That we despair not of Deliverance from our Evils, because God is exceeding merciful. 2. That we abuse not his Mercy, and so deceive our selves, because he is also exceeding just. 3. That we seriously and diligently consider, by what Means God will have his Justice satisfied, that so we may be reconciled unto him, and may obtain sound Comfort, both in Life and in Death.



*The II. Part.
Of Man's Deliverance.*

THE ARGUMENT.

That Man being in the State of Perdition, must seek Redemption in the Mediator.

V. LORD'S DAY.

Q. 12. *Seeing then we are by the just Judgment of God, in Danger of temporal and everlasting Punishment, is there any Way or Means left, whereby we may be delivered from these Punishments, and be reconciled to God?*

A. God will have his Justice satisfied^a : Wherefore we must needs make Satisfaction, either by our selves or by some other^b.

Q. 13. *Are we able to satisfy by our selves?*

A. Not

XII. ^a Gen. 2. 17. Exod. 20. 5. and 23. 7. | 2 Thess. 1. 6.
Ezek. 18. 4. Matth. 5. 26. Luke 16. 2. | ^b Rom. 8. 3, 4.

A. Not one whit: Yea, rather we do increase our Debt every Day c.

Q. 14. *Can any Creature in Heaven or in Earth make Satisfaction for us?*

A. None at all: For *First*, God will not punish any other Creature, for that Sin that Man hath committed d: *Secondly*, That which is but only a Creature, is not able to endure the Wrath of God against Sin, and to deliver others from it e.

Q. 15. *Then what Manner of Mediator and Deliverer must we seek for?*

A. Such a one as is true Man, and perfectly just; and yet notwithstanding more mighty than all Creatures, *that is*, who is also true God f.

THE ARGUMENT.

That Christ is that only Mediator, true Man, and perfectly just, and true God, such a one as in the Gospel is promised, and exhibited.

VI. LORD'S DAY.

Q. 16. *Wherefore must he needs be true Man, and perfectly just?*

A. Because the Justice of God requireth, that the same Nature of Man which sinned, should also pay the Punishment of Sin g: But he that were

XIII. e. *John* 4. 18, 19. and 9. 2, 3. and 15. 23. 6. *Isa.* 53. 11. and 7. 14. and 9. 14, 15, 16. *Matth.* 8. 12. and 12. 2. 6. *Rom.* 8. 3. *Luke* 11. 22.
XIV. d. *Gen.* 3. 17. *Ezek.* 18. 4. *Heb.* 2. 14. XVI. g. *Rom.* 5. 12. 15, 17, 18. *Ezek.* 18. 4, 20. I *Cor.* 15. 21. *Heb.* 2. 14, 15.
XV. f. I *Cor.* 15. 21, 25. *Heb.* 7. 26. *Jer.* 16.

were a Sinner himself, could not pay for other Men h.

Q. 17. *Wherefore ought he also to be true God?*

A. That by the Power of his Godhead, he might be able to sustain the Burden of God's Wrath in his Flesh i, and to recover and restore unto us, the Righteousness and Life that we had lost k.

Q. 18. *But who is that Mediator, who is both true God *; and true † and perfectly just Man ‡?*

A. Our Lord Jesus Christ l, who is made unto us of God, Wisdom, Righteousness, Sanctification and perfect Redemption m.

Q. 19. *Whereby knowest thou that?*

A. By the Gospel, which God first revealed in Paradise n, and afterward, did publish by the Patriarchs and Prophets o; shadowed out in Sacrifices and Ceremonies of the Law p: And last of all accomplished by his only begotten Son q.

The USE.

THE Uses of this Doctrine of the Gospel are Four; for First, hereby appeareth the Antiquity of the Doctrine of Christ our only Redeemer, so that to doubt of the Truth thereof were to rob God: for that it hath Witness from God himself, from the Fathers and the Prophets led by the holy Ghost, whereunto also

h Psal. 49. 9. Heb. 7. 26, 27. 1 Pet. 3. 18. XVII. i Isai. 9. 6. and 63. 3. Acts 2. 24. 1 Pet. 2. 18. Psal. 130. 3. Deut. 4. 24. Nah. 1. 6. k Isai. 53. 5, 11. John 3. 16, 36. Acts 20. 28. 1 John 1. 2. and 4. 9. XVIII. * 1 John 5. 20. Rom. 8. 3. and 9. 5. Gal. 4. 4. Isai. 9. 6. Jer. 23. 6. Mal. 3. 1. † Luke 1. 42. and 2. 6, 7. Rom. 1. 2. and 9. 5. Phil. 2. 7. Heb. 2. 14, 16, 17. and 4. 15. ‡ Isai. 53. 11. Jer. 23. 5. Luke 1. 35. John 8. 46. Heb. 4. 15. and 7. 26. 1 Pet. 1. 17. and 2. 22. and 3. 18.	l Matth. 1. 23. Luke 2. 11. 1 Tim. 2. 5. and 3. 16. Heb. 2. 9. m 1 Cor. 1. 20. XIX. n Gen. 3. 15. o Gen. 12. 3. and 22. 18. and 49. 10. Isai. 53 Chapter, and 42. 1, 2, 3, 4. and 43. 25. and 49. 5, 6, 22, 23. Jer. 23. 5, 6. and 31. 21, 32, 33, 34. and 32. 39, 40, 41. Mic. 7. 18, 19, 20. Acts 10. 43. and 3. 22, 23, 24. Rom. 1. 2. Heb. 1. 1. p Heb. 10. 1, 7. Col. 2. 16, 17. John 5. 46. q Rom. 10. 4. Gal. 3. 24. and 4. 4. Col. 2. 17.
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also, the Sacrifices and Ceremonies did lead Men, and whereof the Son of God himself coming in the Flesh bare Witness; wherefore it behoveth us carefully to uphold in the Church, and faithfully to expound and retain this Doctrine, both for the Worthiness of it, as coming from God, and for the Antiquity, and also for the Necessity and Profit thereof. Another Use is to know, that after Christ is once come, the Shadows of the Sacrifices have an End, and that now after the Sun is risen, there is no more Place for the Ceremonies of the Law; and that concerning the Use of them, they are fulfilled and abolished in the Death of Christ. The Third Use is, to learn, by despising the World and the transitory Delights thereof, to desire with the whole Affection of the Heart, that sovereign Good that is offered unto us in the Gospel, and when it is offered to lay hold on it. The Fourth Use is, in all Affliction, and even in Life and Death, to comfort our selves by these glad Tidings of Salvation purchased by Christ, which far exceedeth all the Joys of the Wicked.

THE ARGUMENT.

That Christ is a Saviour only of those that believe; and of true Faith, and of the Sum of those Things that are to be believed.

VII. LORD'S DAY.

Q. 20. *Is Salvation then restored to all Men by Christ that perished in Adam?*

A. Not to all; but only to those who are ingrafted into him by true Faith, and do lay hold upon all his Benefits.

Q. 21. *What is true Faith?*

A. It is not only a Knowledge, by which I do stedfastly assent to all Things which God hath revealed unto us in his Word; but also an assured

XX. r. *Matth.* 7. 21. and 22. 14.

Mark 16. 15. *John* 1. 12. and 3. 15, 3. 22. and 11. 20. *Heb.* 4. 2. and 5. 9.

and 10. 35. and 11. 6. 12, 36. *Isa.* 53. 11. *Psal.* 2. 12. *Rom.* XXI. i. *James* 2. 19.

red Affiance ^u kindled in my Heart by the holy Ghost through the Gospel ^x, by which I rest upon God, making sure Account, that Forgiveness of Sins, everlasting Righteousness, and Life is bestowed, not only upon others; but also upon me ^r, and that freely by the Mercy of God, for the Merit and Desert of Christ alone ^z.

Q. 22. *What are those Things which a Christian Man must of Necessity believe?*

A. All those Things that are promised unto us in the Gospel ^a; the Sum whereof is briefly comprised in the Apostles Creed, or in the chief Heads of the Catholick and undoubted Faith of all Christians.

The USE.

WHich being so, we gather from hence Two Conclusions, one, that none of those Things ought to be reckoned under the Name of the Gospel, which Men have added to the written Word of God, *that is*, to the Doctrine contained in the Books of both Testaments: The other is, that they are very Antichrists, and Instruments of Sathan, who fearing, to have their Juggling bewrayed, do cry out, that only one certain Sort of Men must read the Scripture, and therefore it is very unlawful to translate the holy Scriptures into the vulgar Tongues, which may be understood even of silly Women.

Q. 23. *What is that Creed of the Apostles?*

A. 1. I believe in God the Father Almighty, Maker of Heaven and Earth. 2. And in Jesus Christ his only Son our Lord: 3. Which was

ⁿ Rom. 4. 16, &c. and 5. 1. and 10. 20, &c. Eph. 2. 12. Heb. 4. 16. and 11. 1, 7. James 1. 1.
^x Matth. 15. 17. John 3. 5. and 6. 29. Acts 16. 14. Rom. 1. 16. and 10. 17. 1 Cor. 1. 21. 2 Cor. 4. 1. Gal. 5. 22. Eph. 2. 8. Phil. 1. 19.
^y Heb. 2. 4. Rom. 1. 17. and 4. 24. and 5. 1. Gal. 2. 16. and 3. 11. Eph. 2. 7, 8, 9. Heb. 10. 38. Matth. 9. 2. Luke 1. 77, 78. John 20. 31. Acts 10. 43. Rom. 3. 24, 25. and 5. 19. Eph. 2. 8.
^{XXII.} a Matth. 28. 20. Mark 1. 15. John 20. 31.

was conceived of the Holy Ghost, born of the Virgin Mary. 4. Suffered under Pontius Pilate, was crucified, dead and buried, descended into Hell: 5. Rose again the Third Day from the Dead. 6. And ascended into Heaven, and sitteth on the right Hand of God the Father Almighty. 7. From thence he shall come to judge the Quick and the Dead. 8. I believe in the Holy Ghost. 9. I believe the Catholick Church, the Communion of Saints: 10. The Forgiveness of Sins: 11. The Resurrection of the Flesh: 12. And the Life everlasting. Amen.

The USE.

THE Profit of these Articles, thus generally distinguished, is this, that they may serve instead of a Rule, whereunto the Faith of all Men ought to agree, and whatsoever is contrary to one or to more Articles, ought to be accounted false. *Secondly.* That they may be unto us instead of a Table, wherein we may perceive distinctly and severally, what Things are to be marked in Christ; for as the Parts of the Body are distinguished by Joints, so in this Confession of Faith, whatsoever we ought distinctly and severally from the rest to believe, is rightly and fitly called an Article.

THE ARGUMENT.

The Parts of the Creed, and of God one in Substance, and Three in Person.

VIII. LORD'S DAY.

Q. 24. *Into how many Parts is this Creed divided?*

A. Into Three Parts; the First is of the everlasting Father, and of our Creation: The Second

cond is of the Son, and of our Redemption :
The Third is of the Holy Ghost, and of our
Sanctification.

The USE.

IT is therefore requisite to keep this Division, that although our
Salvation be the Work of the whole Trinity, yet we may
know how to put a Difference between the Property of every
Person, and to know what every of them hath done for our Sal-
vation and Redemption.

Q. 25. *Seeing there is but one only Substance of
God^b, why dost thou name those Three, The Father,
the Son, and the Holy Ghost ?*

A. Because God hath so revealed himself in his
Word, that these Three distinct Persons are the
one true and everlasting God^c.

Of God the Father.

THE ARGUMENT.

*Of God the Father, and of the Creation
and Preservation of our selves and of
the whole World, that is, of Heaven and
Earth.*

IX. LORD'S DAY.

Q. 26. *What believest thou when thou sayst,
I believe in God the Father
Almighty, Maker of Heaven and Earth ?*

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A. I

XXV. b Deut. 6. 4. Isa. 44. 6. and 17. and 28. 19. 1 John 5. 7. Isa. 6. 1,
45. 5. 1 Cor. 8. 4, 6. Eph. 4. 6. 2. 10. John 12. 40. Acts 28. 26. John
c Isa. 61. 1. Luke 4. 18. Gen. 1. 2, 14. 26. and 15. 26. 2 Cor. 13. 14. Gal.
3. Psal. 33. 6. Isa. 48. 16. Psal. 110. 4. 6. Eph. 2. 13. Tit. 3. 5, 6.
1. Matth. 22. 43, 44. Matth. 3. 16,

A. I believe in the everlasting Father of our Lord Jesus Christ, who created of nothing the Heaven and the Earth, and all Things that are therein ^d, and doth uphold and govern the same by his everlasting Counsel and Providence ^e, to be by the Means of Christ, my God and my Father ^f; therefore I so trust in him, I so repose my self upon him, that I doubt not, but he will provide all Things necessary, both for my Soul and for my Body ^g: And moreover also, that whatsoever Evil he sendeth upon me in this miserable Life, he will turn the same to my Salvation ^h; seeing he is both able to do it, as being God Almighty ⁱ, and willing to do it, as being my bountiful Father ^k.

The USE.

THIS Article of our Faith and the Doctrine therein contained, maketh much for the Comfort of the Godly; for seeing we are joyned in League with that God who is our Father, who is Almighty, who created Heaven and Earth, who governeth us, and preserveth us, what is there that we may not look for from such a Father? What is there, whereof we may not make our selves sure? For Example, The Leper was perswaded only of the Power of Christ, he knew not his Will; therefore he said, *Lord, if thou wilt, thou canst make me clean*, Matth. 8. 2. and he was cleansed; how much more shall we obtain those Things which we ask, if both we be perswaded of his almighty Power, and also doubt not of his Promises, from hence is our Love to our Neighbour set on fire; for when God hath promised that he will increase his Blessings upon them who are liberal to the poor, and he is God Almighty, who would not be pricked forward to bestow Alms liberally and cheerfully. *Thirdly.* By the same Doctrine I am admonished, not to doubt of any Man's Salvation, though

XXVI. ^a Gen. 1 and 2 Chapters. Exod. 20. 11. Job 33. 4. and 28 and 39 Chapters. Psal. 33. 6. and 104. 3. 24, 25. Isa. 35. 7. Act. 4. 24. and 14. 15. ^c Psal. 104. 2, 3. and 115. 3. Matth. 10. 29. Rom. 11. 36. Eph. 1. 11. Heb. 1. 3. ^d John 1. 12. Rom. 8. 15. Gal. 4. 5,

6, 7. Eph. 1. 5. ^e Psal. 55. 23. Matth. 6. 25, &c. Luke. 12. 22, &c. ^f Rom. 8. 28. ^g Isa. 46. 4. Rom. 8. 38, 39. and 10. 12. ^h Matth. 6. 32, 33. and 7. 7-11.

though he seem cast away of God, and withal to keep my self in the Fear of God: How? *namely*, because God is able to raise up again my Brother that is fallen, and to call him home into the Way of Salvation, and also to suffer me to fall into grievous Sins, and to cast me off, unless I abide in Faith.

THE ARGUMENT.

Of Providence belonging to the common Place of Creation, and of the Use of both.

X. LORD'S DAY.

Q. 27. *What is the Providence of God?*

A. The almighty and every where present Power of God¹, whereby he doth as it were, bear up with his Hand, and govern the Heaven and Earth, with all Creatures^m, so that whatsoever groweth out of the Earth, also Rain and Drought, Plenty and Dearth, Meat and Drinkⁿ, Health and Sicknes^o, Riches and Poverty^p; finally, all Things that are, fall out not rashly or by Chance, but by his fatherly Counsel and Will^q.

Q. 28. *What Profit have we by this Knowledge of the Creation, and Providence of God?*

A. Hereby we are in Adversity made patient^r, in Prosperity thankful^s, for the Time to come, we have a very good Hope reposed in God our

T 2

most

XXVII. 1. *Act.* 17. 25. *Ec.* *Psal.* 94.
2. 10. 11. *Isa.* 29. 15. 16. *Jer.* 23.
23. 24. *Ezek.* 8. 12.
24. *Heb.* 1. 2. 3.
25. *Jer.* 5. 24. *Act.* 14. 17.
26. *John* 9. 3.

p *Prov.* 22. 2.
q *Matth.* 10. 29. *Prov.* 16. 33.
XXVIII. 1. *Rom.* 5. 3. *Jam.* 1. 3. *3rd*
1. 21. 22. *Psal.* 39. 10.
2. *Deut.* 8. 10. 1 *1 Thess.* 5. 18.

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most trusty Father^r, knowing assuredly, that nothing can draw us from his Love^u, seeing all Creatures are so in his Power, that without his Pleasure they are not able, not only not to do any Thing, but not so much as to stir^r.

Of God the Son.

THE ARGUMENT.

He cometh now to handle the Second Part of the Creed; of the Son of God, and of our Redemption, and first is declared the Meaning of the Name Jesus, and they are refuted, who in Word do acknowledge the Son of God to be Jesus, that is, a Saviour, but indeed do detract from his Merit.

XI. LORD'S DAY.

Q. 29. *Wherefore is the Son of God called Jesus, that is, a Saviour?*

A. Because he saveth and delivereth us from all our Sins^v, neither ought Salvation to be sought for in any other, neither can it elsewhere be found^z.

Q. 30. *Do they then believe in the only Saviour Jesus, who seek for Happiness from Saints, or from themselves, or from any Thing else?*

A. No:

^r Psal. 55. 23. Rom. 5. 4.

^u Rom. 8. 38, 39.

^v Job 1. 12. and 2. 6. Prov. 21. 1.

^z Acts 17. 25, 26.

XXIX. y Matth. 1. 21. Heb. 7. 25.

^z Acts 4. 12. John 15. 4, 5. 1 Tim.

2. 5. 1st. 43. 11. 1 John 5. 11.

A. No: For although in Word they glory in him as a Saviour, yet indeed they deny the only Saviour Jesus ^a; for it must needs be, that either Jesus is not a perfect Saviour, or else whosoever by true Faith embrace him as a Saviour, they also are possessed of all Things in him, which are required unto Salvation ^b.

THE ARGUMENT.

Of the Name Christ; and of his Three Offices, and why we are called Christians.

XII. LORD'S DAY.

Q. 31. *W*herefore is he called Christ, that is, Anointed?

A. Because he is ordained of the Father, and anointed with the Holy Ghost ^c, to be the chief Prophet and Teacher ^d, to reveal unto us the secret Counsel and all the Will of the Father, concerning our Redemption ^e; and to be our high and only Priest ^f, to redeem us by the only Sacrifice of his own Body ^g, daily to make Intercession unto the Father for us ^h, and to be the everlasting King to govern us by his Word, and with his Spirit to preserve and maintain that Salvation which he hath purchased for us.

Q. 32. *W*hy art thou called a Christian ^k?

T 3

A. Be-

XXX. ^a 1 Cor. 1. 13, 30, 31. Gal. 5. 4.

^b Heb. 12. 2. Isa. 9. 6. Col. 1. 19,

29. and 2. 10. Isa. 43. 11, 25. John

1. 16. 1 John 1. 7.

XXXI. ^c Psal. 45. 3. Heb. 1. 9. Isa.

61. 1. Afs 4. 13.

^d Deut. 18. 15. Afs 3. 22. and 7. 37.

^e 1st. 65. 4.

John 10. 13. and 15. 15.

^f Psal. 110. 4. Heb. 7. 21.

^g Heb. 9. 12, 14, 28. and 10. 12, 14.

^h Rom. 8. 34. and 5. 2, 10. Heb. 9. 24.

ⁱ Psal. 2. 6. Zech. 9. 9. Matth. 21. 5.

Luke 1. 33. Matth. 28. 18. John 10.

^k Rev. 19. 11--15.

XXXII. ^k Afs 11. 26.

A. Because by Faith I am a Member of Jesus Christ¹, and Partaker of his Anointing^m, so that I both confess his Nameⁿ, and present my self unto him, a lively Offering of Thanksgiving^o, and in this Life with a free and good Conscience fight against Sin and Sathan^p, and afterward do possess with Christ an everlasting Kingdom over all Creatures^q.

THE ARGUMENT.

Why Christ is called the only begotten Son of God, and our Lord.

XIII. LORD'S DAY.

Q. 33. *For what Cause is Christ called the only begotten Son of God, whereas we also are the Sons of God?*

A. Because Christ alone is the coeternal, and natural Son of his eternal Father^r; but we for his sake by Grace, are made the Sons of the Father by Adoption^s.

Q. 34. *Wherefore dost thou call him our Lord?*

A. Because he having redeemed our Body and Soul from Sin, not with Gold nor with Silver, but with his own precious Blood, and having delivered us from all the Power of the Devil, doth challenge us properly to belong to himself^t.

The

¹ 1 Cor. 5. 15.
^m 1 John 2. 27. ^{Isa.} 59. 21. ^{Jos.} 2.
^{28.} ^{Act.} 2. 17.
ⁿ ^{Matth.} 10. 32. ^{Rom.} 10. 10.
^o ^{Rom.} 12. 1. ^{1 Pet.} 2. 5, 9. ^{Rev.} 1.
^p and 5. 8, 10.
^q ^{1 Pet.} 2. 11. ^{Rom.} 6. 12, 13. ^{Gal.} 5. 16, 17. ^{Eph.} 6. 11. ^{1 Tim.} 4. 18, 19.

^r ^{Matth.} 25. 34. ^{2 Tim.} 2. 12.
^{XXXIII.} ^{1 John} 1. 14. and 3. 16. ^{Rom.} 8. 12. ^{Heb.} 1. 2. ^{1 John} 4. 9.
^s ^{Rom.} 8. 16. ^{John} 1. 12. ^{Gal.} 4. 6.
^t ^{Eph.} 1. 5, 6.
^{XXXIV.} ^{1 Pet.} 1. 18, 19. and 2. 9.
^{1 Cor.} 6. 20. and 7. 23. ^{Eph.} 1. 7. ^{1 Tim.} 2. 6. ^{John} 20. 28.

The USE.

WE ought safely and with true Assurance of Mind, to commit and deliver over our selves for ever to be kept of him as our Lord, and to whom we properly belong, and are his own Peculiar, both in Life and in Death : The Remembrance of this Benefit may also put us in Mind, that we do not hereafter think, speak, or devise any Thing, but for his Glory; for in that we are the Lord's, it is meet that we live and die unto him, and that his Wisdom and Will, to wit, his Word and his Spirit, do govern all our Actions; for he is appointed by the Father, to be the Head of Angels and of the Faithful.

THE ARGUMENT.

The Incarnation of the Son of God, that is, the Conception of Christ by the Holy Ghost, his Birth of the Virgin Mary, where of the personal Union of both Natures, and of the Fruit of both.

XIV. LORD'S DAY.

Q. 35. *What dost thou believe when thou sayst, He was conceived by the Holy Ghost, born of the Virgin Mary?*

A. That the very Son of God, who is ^u, and abideth true and everlasting God ^x, did, through the working of the Holy Ghost ^y, take the very true Nature of Man, of the Flesh and Blood of the Virgin Mary ^z, so that he is also of the true Seed of David ^a, like unto his Brethren in all Things ^b, Sin excepted ^c.

T 4

Q. 36. *What*

XXXV. ^u John. 1. 1. and 17. 5. Rom. 1. 4. Col. 1. 15--19. 1 John 5. 27.
^y Psal. 2. 7. Matth. 3. 17. and 16. 16.
^x Rom. 9. 5.
^z Matth. 1. 20. Luke 1. 35.
^a John 1. 14. Luke 1. 31. 42, 43.
^b Gal. 4. 4. Isa. 7. 14. and 9. 6.
^c 2 Sam. 7. 12. Psal. 132. 11. Luke 10. 32. Acts 2. 30. Rom. 1. 3.
^b Phil. 2. 7. Heb. 2. 14, 17.
^c Heb. 4. 15. and 7. 26.

Q. 36. What Fruit recest thou by the holy Conception and Birth of Christ?

A. That he is our Mediator^d, and by his Innocency and perfect Holiness, doth cover my Sins wherein I am conceived, and keepeth them from coming in the Sight of God.

The USE.

First hereby our Faith is greatly confirmed, that he that was made Man, is also the Son of God; for how should all Things not be very true, whatsoever he reporteth unto us of God, seeing he hath revealed nothing to us of God, but what himself saw and knew? Again, our Hope is also helped, in that he was so made Man, that he also made Man God, and us the Sons of God, and even his Brethren, wherewith we may comfort our selves under the Cross, and in Afflictions. Last of all, our mutual Love one toward another is hereby inflamed; for there is no so evident Token of Love, as that the Creator of all Things was made for us a Creature, our Lord, our Brother, the Son of God became the Son of Man: Who would not then, to the uttermost of his Power, follow that our Mediator Jesus Christ, *that is*, his Meekness and kind Disposition, who, when as there was nothing higher than he, did for our sake cast himself so low, that of his own accord he took on him the Shape of a Servant, (*that is*, our Flesh) and that subject to all Infirmities, even to the Death of the Cross.

THE ARGUMENT.

Hitherto of the Person; now of the Office of Christ, as touching our Redemption, the Parts whereof are Two, his Humiliation and his Glorification: To his Humiliation belong his Suffering, and under whom he suffered, and his Punishment, that is, the Kind of his Death.

XV. Lord's

XXXVI. d *Heb.* 2. 16, 17. and 7. 26, | 3. 4. *Gal.* 4. 4, 5. | 1 *Cor.* 1. 30, 31.
 27. 1 *Pet.* 1. 18, 19. | 1 *Pet.* 3. 18.
 e *Psal.* 32. 1. *Isa.* 53. 5, 12. *Rom.* 8.

XV. LORD's DAY.

Q. 37. *What believest thou when thou sayst, He suffered?*

A. That in the whole Time of his Life, which he continued here upon Earth, but especially in the End thereof, he sustained both in Body and Soul, the Wrath of God against the Sin of all Mankind^f, that by his Suffering, as by the only Sacrifice of Reconciliation^g, he might both deliver our Souls from everlasting Condemnation^h, and might also purchase for us the Favour of God, Righteousness, and everlasting Lifeⁱ.

The USE.

BY this History of the grievous and bitter Suffering of Christ, we are put in Mind, how hainous a Matter Sin is, for the which God would receive no Ransom, but the Death of his only begotten Son. *Secondly*. How exceeding the Love of Christ toward us is, who did not stick to suffer so fearful Torments for us, that he might reconcile us unto God, and might purchase unto us Life and Salvation, which by Sin we had lost. *Thirdly*. To consider what Duty we owe again, *namely*, to prepare our selves according to the Counsel of *Peter*, both to suffer patiently, *because we are thereunto called, and Christ suffered for us, leaving us an Example, that we should follow his Steps*; and also to resist Sin, *because he bare them in his Body upon the Cross*, 1 Pet. 2. 21, 24. that we being dead unto Sin, might live unto Righteousness.

Q. 38. *What Reason was there, why he suffered under Judge Pilate?*

A. That

XXXVII. f Isa. 53. 4, 5, 12. 1 Tim. 2. 6. 1 Pet. 2. 24. and 3. 18. g Isa. 53. 10. Rom. 3. 25. 1 Cor. 5. 7. Eph. 5. 2. Heb. 9. 28. and 10. 14. h Gal. 3. 13. Col. 1. 13. Heb. 9. 12. 1 Pet. 1. 18, 19. 14. i 2 Cor. 5. 21. John 3. 16, 36. and 6. 51. Heb. 9. 15. and 10. 19.

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A. That he an Innocent, being condemned before a civil Judge^k, might set us free from the severe Judgment of God, which was to fall upon us^l.

Q. 39. *Is it any more that he was fastned to the Cross, than if he had been put to any other Kind of Death?*

A. Yea truly, it is more, for by this I am sure that he hath taken upon him the Curse, which did hang over me; for the Death of the Cross was cursed by God^m.

THE ARGUMENT.

That Christ died and was buried, and why, and what Fruit there is of it, where of the Death of the Faithful, and afterward the Meaning of the Words, He descended, &c.

XVI. LORD'S DAY.

Q. 40. *Why was it necessary that Christ should humble himself even to the Death?*

A. Because the Justice and Truth of Godⁿ, could by no other Means be satisfied for our Sins, than by the Death of the Son of God^o.

Q. 41. *Wherefore was he also buried?*

A. That he might thereby make it known, that he was truly dead^p.

The

XXXVIII. k John 18. 38. and 19. 4. | XL. n Gen. 2. 17.
 Matth. 27. 24. Luke 23. 14, 15. Isa. 53. | o Rom. 8. 3, 4. Phil. 2. 8. Heb. 2.
 42. 5. | 14, 15. and 9. 14.
 12 Cor. 5. 21. Gal. 3. 12. | XLI. p Matth. 27. 50, 60. Luke 23.
 XXXIX. Gal. 3. 13. Deut. 21. 23. | 52, 53. John 19. 38, 40. Acts 13. 29.

The USE.

SO often as we hear the Burial of Christ spoken of, we are thereby put in Mind of the sanctifying of our Graves, that they are now no more Pits, wherein the cast Bodies of Men die and consume to nothing, but Chests and Chambers, wherein Men are laid up and safely kept, against the Resurrection that shall surely come.

Q. 42. *But seeing Christ died for us, why must we also die?*

A. Our Death is not a Satisfaction for our Sins, but an utter destroying of Sin, and a Passage into everlasting Life.

The USE.

Wherefore, having been taught, that it is the common Condition of all Men to die, we are all and every one of us put in Mind, so to order our Life, that whensoever God goeth about to call us out of this Valley of Miseries, he may find us ready, *that is*, neither too much intangled with the Cares of this Life, nor discouraged with the Fear of Death, both because we know this to be the very Way of the whole Earth, and also, because *whether we live, or whether we die, we are our Lord Jesus Christ's*, Rom. 14. 8. who is unto us, (as the Apostle saith) *both in Life and Death Advantage*. Phil. 1. 21.

Q. 43. *What Profit receive we further by the Sacrifice and Death of Christ?*

A. That by the Power of his Death, our old Man is crucified together with him, and is also dead and buried, that the evil Concupiscences and Desires of the Flesh, may not hereafter reign in us, but that we may offer our selves unto him a Sacrifice of Thanksgiving.

Q. 44. *Why*

XLII. 9 Psal. 49. 8. Mark 8. 37.

John. 5. 24. Rom. 7. 24. Phil. 1.

XLIII. 8 Rom. 5. 6.

1 Rom. 5. 12.

2 Rom. 12. 1.

Q. 44. *Why is this added, He descended into Hell?*

A. That in my greatest Sorrows and most grievous Temptations, I may uphold my self with this Comfort, that my Lord Jesus Christ, by the unspeakable Anguish, Torments and Terrors of his Soul, whereinto he was plunged, both before, and especially as he was hanging upon the Cross, hath delivered me from the Anguish and Torments of Hell^s.

The USE.

Wherefore we receive no small Fruit and Comfort, even of this Part of Christ's humbling; whereby we may sustain our selves in extreme Sorrows, and in most grievous Temptations; for if our Conscience do trouble us with the Multitude of our Sins, for the which we tremble at God's Judgment, who threatneth unto Sin everlasting Condemnation, this Shield of Faith is ready at Hand; that Christ did most bitterly endure in his Soul, the Anguish of Conscience for our Sins, together with the Sense and Feeling of God's Judgment and Wrath, when he complained and said, *My Soul is heavy even to the Death*, Mark 14. 34. If Satan also set upon us, and set before our Eyes that Gulf, than which none can be more fearful, as if God had forsaken and cast us away, and would not vouchsafe to hear us, and if he had conspired our Destruction, let us then call to mind, that the Son of God was therefore heard and delivered when he groined and cried out, *My God, my God, why hast thou forsaken me?* Matth. 27. 46. Heb. 5. 7. that we might not for ever be forsaken. Last of all, seeing we have such a Mediator, who did wrestle with the Power of the Devil, with the Horror of Death, and with the Pains of Hell, who would not here be confirmed against any Anguish and Sorrow, being perswaded of the good Will of so mighty a Prince, and high Priest, towards him, who, both in all Things was tempted alike, yet without Sin, Heb. 4. 15. and in whom straight after his Resurrection, that triumphant Song which the Prophet made of him was fulfilled, *O Death, I will be thy Death, O Grave, I will be thy Destruction*, Hosea 13. 14. whereunto the Apostle alludeth, as being in us likewise to be fulfilled in the blessed Resurrection. *Death is swallowed up in Victory: O Death where is thy Victory? O Grave where is thy*

thy *String*? Whereupon saith Hilary, *The Cross, Death, and Hell, are our Life.*

THE ARGUMENT.

Christ's rising again, and the Fruit thereof. 2. His ascending into Heaven, and how far he is present at this Day in his Church; also of the inseparable Conjunction of the Two Natures in Christ: Last of all, of the Fruit of Christ's Ascension.

XVII. LORD'S DAY,

Q. 45. *What doth Christ's rising again profite us?*

A. First, by his rising again, he hath overcome Death, that he might make us Partakers of that Righteousness which he purchased for us by his Death. Secondly. We also now by the Power thereof, are raised up unto a new Life. Last of all, the rising again of Christ our Head, is a Pledge unto us of our glorious Resurrection.

The USE.

THIS Pledge we ought to set against the wicked Speeches of some, who say, whoever came again from the Dead to certify us of that heavenly Life, as who say, the Resurrection of Christ were not a sufficient Testimony and Seal of the same Resurrection, to be at the last accomplished in our Bodies also, and in our Flesh.

Q. 46. *How*

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Q. 46. *How dost thou understand that, He ascended into Heaven ?*

A. That in the Sight of his Disciples, Christ was taken up from Earth to Heaven ^b, and is yet there for us ^c, and shall be till he come again to judge the Quick and the Dead ^d.

Q. 47. *What then, is not Christ with us as he promised, unto the End of the World ?*

A. Christ is true God and true Man, therefore according to his Manhood, he is not now upon Earth ^e, but according to his Godhead, his Majesty, his Grace, and his Spirit, he is at no Time from us ^f.

Q. 48. *And are not the Two Natures in Christ, by this Means pulled asunder, if the Manhood be not wheresoever the Godhead is ?*

A. Not a whit, for seeing the Godhead cannot be contained in any Compass, and is present in all Places ^h, it followeth necessarily, that it is without the Nature of Man which it hath taken; and yet nevertheless, is in it also, and remaineth personally united unto it ⁱ.

Q. 49. *What Fruit doth Christ's ascending into Heaven bring us ?*

A. First. That he maketh Intercession in Heaven unto his Father for us ^k. **Secondly.** That we have our Flesh in Heaven, that by this, as by a certain Pledge we may be assured, that he who is our Head, will lift up unto him, us that are his Members ^l.

XLVI. ^b *Mark* 16. 19. *Luke* 24. 51. *Acts* 1. 9.

^c *Heb.* 4. 14. and 7. 25. and 9. 24. *Rom.* 8. 24. *Col.* 3. 1.

^d *Matth.* 26. 30. *Acts* 1. 11.

XLVII. ^e *Matth.* 28. 20.

^f *Matth.* 26. 11. *John* 16. 28. and 17. 21. *Acts* 3. 21.

^g *John* 14. 17, 18. and 16. 12. *Matth.* 28. 20. (*Aug. Tract.* 50 in *John*)

XLVIII. ^h *Jer.* 23. 24. *Acts* 7. 49. and 17. 2. 28.

ⁱ *Col.* 2. 9. *John* 3. 13. and 11. 15. *Matth.* 28. 6.

XLIX. ^k *John* 2. 1. *Rom.* 8. 34.

Members ¹. *Thirdly*. That he sendeth unto us his Spirit, as a Pledge between us ^m, by the powerful working whereof, we seek not Things on Earth, but Things that are above, where he sitteth at the right Hand of God ⁿ.

The USE.

AS that maketh for our Comfort, that he sendeth his Spirit unto us, so again having received this Pledge of the Spirit, we are warned, not to seek for the Things on Earth, but the Things that are above; for to that end did he ascend into Heaven, and from thence, bestow his Spirit upon us, *John* 16. 11. that by the Power thereof, shed abroad in our Hearts, we might be lifted from these earthly, present, and carnal Things, to long after Things heavenly, Things to come, and Things spiritual: Hereupon saith *Paul*, *Seek those Things that are above, where Christ sitteth at the right Hand of God, set your Mind on Things above, and not on Things on Earth*, *Col.* 3. 1, 2.

THE ARGUMENT.

The Sitting at the right Hand, and the Fruit thereof, which is the Third Degree of Christ's Exaltation.

XVIII. LORD'S DAY.

Q. 50. *Why is it added, He sitteth at the right Hand of God?*

A. Because Christ did therefore ascend into Heaven, that he might thereby declare himself the Head of his Church ^o, by which the Father governeth all Things ^p:

Q: 51. *What*

¹ *John* 14. 2. and 17. 24. and 20. 17.
Eph. 2. 6.
^m *John* 14. 16. and 16. 7. *Acts* 2. 33.
2. Cor. 1. 22. and 5. 5.

ⁿ *Col.* 3. 1. *Phil.* 3. 20.
^{l. o} *Eph.* 1. 20, 21, 22, 23. and 5. 23.
Col. 1. 18.
^p *Matth.* 28. 18. *John* 5. 22.

Q. 51. What doth this Glory of Christ our Head avail us ?

A: First. That by the Holy Ghost he poureth upon us his Members heavenly Gifts ^a; and then, that by his Power, he doth protect and defend us against all Enemies ^r.

The USE.

WHICH being so, and seeing so mighty a Lord reigneth for us, who is not only able, but willing also to do whatsoever is good for our Salvation, to whom, while he reigned in his Humility, even the very Devils became Suiters, *Matth* 8. 31. to whom, governing his Kingdom in the Days of his Flesh, the Sea, the Winds, and the Storms were obedient, unless we rest in his Protection, who now sitting at the right Hand of God, is Lord of Heaven and Earth, and governeth all Things at his Pleasure, we are most worthy, whom Christ should much more upbraid with our shameful Cowardliness, than he did long ago his Disciples, because in the Storms of Adversity our Faith doth not rise higher by the Consideration of so great Matters.

THE ARGUMENT.

Christ's coming again to Judgment.
2. *The Fruit or Comfort thereof.*

XIX. LORD'S DAY:

Q: 52. What Comfort doth Christ's coming again to judge the Quick and the Dead bring to thee ?

A. That in all Miseries and Persecutions, I lift up my Head, and wait for him, who did before stand in my stead before God's Judgment-seat, and did take away all Curse from me, to come from

from Heaven as a Judge, to throw all his and mine Enemies into everlasting Pains, and to receive me with all the Elect unto himself, into heavenly Joys and everlasting Glory.

The USE.

WHICH being so, it is likewise most meet that every one of us should so prepare himself, that he may so much the more comfortably look for, and be ready to receive such a Judge, that shall be so gracious and so merciful unto him; and we shall duly prepare our selves to the Judgment of Christ, if following his Counsel, *We have our Loyns girded up, and our Lamps burning,* Luke. 12. 35. that is, if first we have Faith, the true Marriage Garment, Matth. 22. 11. which leaneth upon a sure Foundation, to wit, the Merit of Christ alone, who delivereth us from the Wrath to come.

Of God the Holy Ghost.

THE ARGUMENT.

Of the Holy Ghost, true and everlasting God, with the Father and the Son, and of his Office, or working, and Effects in us.

XX. LORD'S DAY.

Q. 53. *What believest thou of the Holy Ghost?*

A. First. That he is true God, and co-eternal with the everlasting Father and the Son. Then,
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III. Luke 21. 28. Phil. 3. 20. Rom. 1. 1. I John 5. 7. Gen. 1. 2. Isa. 48. 16. Matth. 28. 19. 1 Cor. 3. 16. and 6. 19. Abi 3. 3. 4.
• 23. Tit. 2. 13. 1 Thess. 4. 16.
• Matth. 25. 4. 1 Thess. 1. 6. 7.
• Matth. 25. 34.

that he is also given to me ^y, that through Faith he may make me Partaker of Christ and all his Benefits ^z, may comfort me ^a, and abide with me for ever ^b.

The USE.

THE Remembrance of this so excellent a Benefit bestowed upon us, *namely*, that God hath made us Partakers of his Spirit, ought likewise to prick us forward to Holiness of Life; for seeing the Spirit of the Father, and of Christ, is called holy, not only by Nature, but also, because in whomsoever he is, he doth sanctify, and separate them from the Uncleanneſs of the World, it is meet that by our Deeds we should shew that he dwelleth in us, and therefore, that that weighty Exhortation of the Father, should be always before our Eyes, *Grieve not the Spirit of God, by whom ye are sealed to the Day of Redemption*, Eph. 4. 30. he is grieved and made sad by unclean Thoughts, Words, and Deeds, by licentious and filthy Manners; as on the other Side, he is delighted, and rejoyceth in true Humility, Holiness, and Gravity; in framing our Words, and all the Actions of our whole Life, according to the Rule of God's Word,

Of the Church.

THE ARGUMENT.

Of the Catholick Church, and the Notes thereof, of the Communion of Saints, and the Forgiveness of Sins.

XXI. LORD'S DAY.

Q. 54. *What believest thou of the Catholick Church of Christ?*

A. I

^y Gal. 4. 6. 2 Cor. 1. 22. Eph. 1. 13. | ^a John 15. 26. Acts 9. 31.
^z Gal. 3. 14. 1 Pet. 1. 2. 1 Cor. 6. | ^b John 14. 16. 1 Pet. 4. 14.
 37.

A. I believe that the Son of God, doth by his holy Spirit and by the Word ^c, gather unto himself out of all Mankind ^d, from the Beginning of the World unto the End ^e, a Congregation chosen to everlasting Life ^f, agreeing in true Faith ^g, and doth maintain and preserve the same ^h; and that I am a lively Member of that Congregation ⁱ, and shall so for ever abide ^k.

The USE.

THe Use of this Article consisteth in this, that I believe myself also to be a lively Member of that Congregation, and that I shall so for ever abide, which every Man shall by this Means profitably know, *namely*, if he consider, that even at this Day also, the Son of God doth gather unto himself a Church, while he provideth, that his Gospel be publickly preached by Ministers lawfully thereunto called, and the Sacraments by them administered, according to that Rule which he hath left.

Q. 55. What meaneth The Communion of Saints?

A. First. That all, and every one of the Believers have Fellowship with Christ and all his Benefits, as being Members of him ^l. *Secondly.* That every one who hath received Gifts, ought to imploy them readily and cheerfully, for the common Profit and Salvation of all ^m.

The USE.

THis Communion is double, the one inward, whereby such as the Lord hath in this visible Church always chosen, *that is,*

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true

LIV. c Eph. 5. 26. and 4. 11, 12, 13. John 10. 11. Acts 20. 28. Isa. 59. 21. John 10. 27, 28, 29. 1 Pet. 8. 16. 2 Cor. 13. 5. 1 John 1. 15. and 10. 14, 15, 16, 17. 3. 10, 12, 20, 21. Rom. 1. 16. and 10. 14, 15, 16, 17. k Psal. 23. 6. John 10. 28. 1 Cor. 1. 9. 2. 1 Pet. 1. 5. 1 John 2. 9. d Gen. 26. 4. Rev. 5. 9. LV. 1 Rom. 8. 32. 1 Cor. 6. 17. and 12. 1, 20. 1 John 1. 3. e Psal. 71. 17, 18. Isa. 59. 21. 1 Cor. m 1 Cor. 12. 21. and 13. 5. Phil. 2. 4, 5, 6. f Rom. 8. 29. Eph. 1. 10, 11, 12, 13. g Acts 2. 42. Eph. 4. 3, 4, 5. h Psal. 139. 1-5. Matthe. 16. 18.

true Believers, are united by the same Spirit with the Father, and his Son Jesus Christ, and one with another among themselves; the other outward, standing in the mutual Duties of Charity, which the Faithful exercise one toward another.

Q. 56. *What believest thou concerning The Forgiveness of Sins?*

A. I believe, that God for the Satisfaction of Christ, hath quite put out of his Remembrance all my Sins, and even that Corruption also, wherewith I must strive all my Life long, and doth freely give unto me the Righteousness of Christ, so that I shall never come into Judgment.

The USE.

THe Affection and Love of God, which he beareth toward us in Christ, shall serve us to this Use: *First.* to make us take Heed, that no doubting of the Mercy and Goodness of God, in forgiving us our Sins, do at any Time creep upon us, as if God did not from his Heart truly forgive us. *Secondly.* To drive out all such Security, whereby it usually cometh to pass, that Men do carelessly sleep in their Sins, considering, that both Sin dwelleth in us, wherewith we must strive all our Life long, and also, that by this Readiness and Goodness of God, freely to forgive us our Sins, we are the rather provoked, more carefully to avoid Sin, according to the Doctrine of St. John, who when he had taught, *That if we confess our Sins, the Lord is faithful, and just to forgive us our Sins,* 1 John 1. 9. lest any Man might hereupon flatter himself in Sin, he meeteth with it by this Admonition, *Little Children, these Things I write unto you, that you sin not,* 1 John 2. 1. as also Ezekiel, or rather God himself by the Prophet, speaketh most severely against such Frowardness, *When I say unto the righteous Man, Thou shalt surely live, if he trusting to his own Righteousness commit Iniquity, all his righteous Deeds shall not be remembered, but in that his Iniquity which he hath committed he shall die,* Ezek. 33. 13.

Of

Of the Resurrection of the Flesh, and of everlasting Life.

THE ARGUMENT.

Of the Resurrection of the Flesh, and of Life everlasting, and of the Fruit of them both.

XXII. LORD's DAY.

Q. 57. *What Comfort doth the Resurrection of the Flesh minister unto thee?*

A. Not only that my Soul shall straightway after it is departed out of the Body, be taken up unto Christ the Head thereof, but that this Flesh of mine also, being raised up by the Power of Christ, shall be united again to my Soul, and shall be made conformable unto the glorious Body of Christ.

The USE.

Wherefore, seeing we have this Ground of the Resurrection of our Flesh, from hence is ministred unto us, that Comfort which is necessary. 1. To take away all Heaviness, which we conceive for the Dead, according to Paul's Doctrine, *I would not have you ignorant, Brethren, concerning those that sleep, that you sorrow not as others that have no Hope; for if we believe that Jesus died and rose again, so also shall God bring with him those that are laid a sleep in Jesus, 1 Thess. 4. 13, 14.* 2. To drive away all Fear of Death by the Hope of a better Life, to which we shall come by the Resurrection, *For we know that if our earthly House of this Tabernacle were dissolved, we have a Building of God, an House not made with Hands, eternal in the Heavens, 2 Cor. 5. 1.* In respect of which

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End

End, *Tertullian* doubted not to call the Resurrection of the Flesh, the Confidence of Christians. 3. To encourage us unto good Works, not to deserve any Thing, but because Life is promised to them that do well. Last of all, that by remembring the Resurrection to come, we may be hindred from Evil doing, even because of the Punishment then threatied to evil Doers.

Q. 58 *What Comfort receivest thou by the Article of everlasting Life?*

A That because in this present Life, I feel the Beginnings of everlasting Joy in my Heart, I shall after this Life enjoy full and perfect Blessedness, wherein I shall praise God for everⁿ; which Blessedness neither Eye hath seen, nor Ear hath heard, nor any Man can conceive^x.

The USE.

IT is the Duty of every faithful Man, by a true Faith, and full and stedfast Perswasion, to apply unto himself this Comfort, generally propounded out of the Assurance of everlasting Life, whereunto this Clause leadeth every Man. *I believe the Life everlasting, that is,* I am perswaded that both in Soul and Body, I shall attain that Life everlasting, and that the same Life which is in Christ Jesus, shall be revealed in me, and that *when Christ shall appear, then shall I also be with him in glory,* Coloss. 3. 4. For First, Christ will nor break his Promise, who, as he hath promised everlasting Life, to those that are his, so will he raise them up at the last Day, that they may enjoy it. Secondly, I am assured thereof, by the very Beginning of it, and *that he which hath begun that good Work in me, will also make it perfect, even until the Day of Jesus Christ,* Phil. 1. 6.

Last of all, we must mark that this is the most principal End of everlasting Life, *namely,* that we should praise God in that Life for evermore; for as the rest of the Creatures, were created for the Use of this present Life, although they do also after a Sort glorify God, so Men were created much more to glorify God in that everlasting Life, according to the Testimony of *Esai, Joy and Gladness shall be found therein, Thanksgiving and the Voice of Praise,* Isa. 51. 3. which being spoken of that Deliverance, which was but a Type of this, shall then be really performed,

Of

Of the Righteousness of Faith.

THE ARGUMENT.

A Repetition of the Fruit of all the Articles of our Belief, where, both of Justification by Faith, and of the Word (Faith only)

XXIII. LORD'S DAY.

Q. 59. *N*OW, when thou believest all these Things, what Profit cometh to thee thereby?

A. That in Christ I am righteous before God, and Heir of Life everlasting^r.

Q. 60. *H*ow art thou righteous before God?

A. By Faith alone in Jesus Christ^r, so that although mine own Conscience do accuse me, that I have grievously offended against the Commandments of God, and have not kept any one of them^a; moreover also, that I am prone to all Evil^b, yet notwithstanding, (so that I do embrace these Benefits, with true Affiance of Mind^c) without any Merit of mine own, of the mere Mercy of God^d, the perfect Satisfaction, Righteousness, and Holiness of Christ, is imputed and given unto me^e, as if I had neither committed

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any

IIX. y Hab. 2. 4. Rom. 1. 17. John 3. 18, 36.
 2. 36. d Deut. 9. 6. Rom. 3. 24. Tit. 3. 5.
 LX. z Rom. 3. 21, 22, 24, 25, 28. and Eph. 2. 8, 9.
 5. 1. Gal. 2. 16. Eph. 2. 8, 9. Phil. 3. 9.
 e Rom. 4. 5, 6. and 5. 19. John 17.
 a Rom. 3. 9, 10, 11, 12, 23.
 b Rom. 7. 23.
 c Rom. 1. 17. and 3. 22. Mark 16. 16.
 19. 1 John 2. 2. 2 Cor 5. 19. Heb. 10. 10, 14.

any Sin, neither were there any Blot or Corruption cleaving unto me; yea, as if I had my self perfectly performed that Obedience, which Christ hath performed for me^e.

The USE.

WHICH being so, and seeing by all these Proofs, it standeth out of Doubt, that we are righteous by Faith only in Christ, of the mere Mercy of God, we receive from hence this most assured Comfort, *namely*, that we are altogether out of Doubt of our Salvation, and of everlasting Life, neither can be shaken, and, as it were, thrown from our Standing by any Temptation of the Devil, which surely, is a most notable Fruit of the Doctrine of Justification by Faith: For first, if my Conscience, (*that is*, that feeling of God's Judgment, which is as a Witness within us, not suffering us to hide our Sins, but drawing us as guilty before the Judgment-seat of God) do bear Witness against me, that I have grievously sinned against all the Commandments of God, and have kept none of them, and therefore, that I am unworthy to be saved, and worthy to be cast away, especially, because God is most righteous, and a deadly Enemy, and a Revenger of all Sin, forthwith cometh this Answer in the Way, that Christ hath performed both, who on my behalf hath both offered himself to be punished by the Father, and most perfectly obeyed the Law; and therefore it cannot be that mine Iniquities should dismay my Mind, as being wholly raised, and blotted out with the Blood of Christ. If *Sathan* yet lay to my Charge, although in Christ Jesus thou hast satisfied the Punishment which thy Sins deserved, and hast put on his Righteousness by Faith, yet thou canst not deny, but that thy Nature is corrupt, so that thou art prone to all ill, and thou hast in thee the Seed of all Vices: Against this Temptation this Answer is sufficient, that by the Goodness of God, not only perfect Righteousness, but even the Holiness of Christ also, is imputed and given unto me, as if I had neither committed any Sin, neither were there any Blot or Corruption cleaving unto me, whereto belongeth that of the Apostle, *Him that knew no Sin, he made Sin for us, (that is, guilty of Sin in our stead) that we might be made the Righteousness of God in him*, 2 Cor. 5. 21. Again, *To him that worketh not, but believeth in him that justifieth the ungodly, his Faith is imputed for Righteousness*, Rom. 4. 5. And, *Blessed are they whose Iniquities are forgiven, and whose Sins are covered, blessed is the Man to whom the Lord imputeth no Sin*, Rom. 4. 6, 7, 8.

Q. 61, *Why*

Q. 61. *Why dost thou say, that thou art righteous by Faith alone?*

A. Not because, by the Worthiness of my Faith I please God, but because the Satisfaction, Righteousness, and Holiness of Christ alone is my Righteousness in the Sight of God, and I can lay hold upon, and apply the same unto my self, by no other Means but by Faith.

The USE.

WE must at no Hand let go the Word *alone*. 1. That in the Matter of Salvation, due Honour may be given to the Son of God. 2. That our Consciences may have stedfast and sound Comfort. 3. That the Difference between the Law and the Gospel may be perceived, because these Words, *freely, by Faith, without the Law, for the Mediator*, do make a Difference between the Law and the Gospel. 4. That we may use Prayer rightly, which is hindred by the Sight of our own Infirmities, and that we may come unto God, having Affiance in the only Mediator, according to that Saying, *By him we have Entrance*, Eph. 3. 12.

THE ARGUMENT.

That Works are not Righteousness, or any Part of Righteousness in the Sight of God, and therefore, that the Righteousness of Works is gathered amiss from the Reward, and yet, that Men are not by this Doctrine made careless and profane.

XXIV. LORD'S DAY.

Q. 62. *Why cannot our good Works be Righteousness, or any Part of Righteousness in the Sight of God?*

A. Because

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A. Because that Righteousness, which is able to abide the Judgment of God, must be most perfect, and in all Points agreeing with the Law of Godⁱ; but our best Works that we do in this Life, are imperfect, and even defiled with Sins^k.

The USE.

WHich being so, we are here put in Mind, to give wholly to God, the Glory of our Salvation, and to learn to humble our selves under his mighty Hand, of whom *Peter* saith most truly, *God resisteth the Proud, and giveth Grace unto the Humble*, 1 Pet. 5. 5. whereunto *Augustine* speaketh agreeably, *the more weak thou art in thy self, the more doth God care for thee, &c. for as our Humility is exalted before him, so the Confession of our Humility, hath his Mercy ready to succour us.*

Q. 63. How sayst thou that our good Works deserve nothing, whereas God promiseth that he will give us a Reward for them, both in this Life, and in the Life to come?

A. That Reward is given, not of Desert, but of Grace^l.

Q. 64. Doth not this Doctrine make Men secure and profane?

A. No; for it cannot be, but they who are ingrafted into Christ by Faith, should bring forth Fruits of Thankfulness^m.

Of the Sacraments.

THE ARGUMENT.

By whom and by what means Faith is begotten and confirmed in us; of the Sacra-

ⁱ XII. 1 Lev. 18. 5. Luke 10. 23. Deut. 27. 26. Gal. 3. 10.
^k Isa. 64. 6.

^l XIII. 1 Luke 17. 10.
^m LXIV. m Matth. 7. 18. John 15. 5.
Rom. 8. 14.

craments in general, what they are, and of the Use or End of the Word and Sacraments, and of the Number of the Sacraments of the New Testament.

XXV. LORD'S DAY.

Q. 65. *Seeing then, Faith alone make thus Partakers of Christ, and all his Benefits, from whence proceedeth this Faith?*

A. From the Holy Ghost, who by the preaching of the Gospel, doth kindle the same in our Hearts, and doth confirm it by the Use of the Sacraments.

Q. 66. *What are Sacraments?*

A. They are Holy and visible Signs and Seals ordained of God, to that End that he might thereby the more fully declare, and seal unto us the Promise of the Gospel, to wit, that he doth freely give Forgiveness of Sins, and Life everlasting, not only to all in general, but even to every one that believeth, and that for the only Sacrifice of Christ offered upon the Cross.

The USE.

THE principal End of the Sacraments, be to seal up the Promise of God, (by which Argument again, the Opinion of the Work wrought is overthrown, for that Faith alone is sufficient, to attain the Grace of God's Promise) yet the same are also Signs unto us, of testifying our Duty, *that is*, of performing Thankfulness to God, that we in like Manner, may make known our Religion towards him, as well before himself and the Angels, as before Men. *Secondly*. That by these, as it were by Marks of

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LXV. n John 2. 5. and 6. 29. Eph. 2. 8. and 6. 17. Phil. 1. 29. LXVI. p Gen. 17. 11. Deut. 30. 6. Rom. 4. 11. Ezek. 20. 42. Mark 16. 16. Luke 22. 20. o Matth. 28. 19, 20. 1 Pet. 1. 27, 23.

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one and the same Faith and Confession, we may be discerned from all other Sects; for Men can be gathered together into no Name of Religion, either true or false, unless they be tied together by some Communion of visible Seals or Sacraments, 1 Cor. 10. 20, 21. Exod. 12. 44. *Thirdly.* That by the same, and by the Use of them, we may be bound and stirred up, to foster and maintain mutual Love der one Head, which is Christ.

Q. 67. What then, do both these, as well the Word as the Sacraments, tend to that End, to lead our Faith unto the Sacrifice of Christ offered upon the Cross, as to the only Foundation of our Salvation?

A. Yea truly, for the Holy Ghost teacheth by the Gospel, and confirmeth by the Sacraments, that all our Salvation standeth in the only Sacrifice of Christ, offered for us upon the Cross^a.

The USE.

THE Holy Ghost must confirm in our Souls, that which the Sacraments do shadow and witness, lest that be drawn to corruptible Elements, which God challengeth to himself alone, as to move and affect the Heart, to enlighten the Mind, to quiet the Conscience, which indeed is only proper to the Holy Ghost, and ought to be accounted his peculiar Work.

Q. 68. How many Sacraments hath Christ ordained in the new Covenant?

A. Two; Baptism^r, and the holy Supper^s.

Of Baptism.

THE ARGUMENT.

The Application of the former Doctrine of Sacraments unto Baptism. 2. Of spiritual

J.XVII. 9 Rom. 6. 3. 1 Cor. 11. 26. | 15, 16.
Gal. 2. 26, 27. | Matth. 26. 25, &c. Mark 14. 22, &c.
LXVIII. 1 Matth. 28. 19. Mark 16. | Luke 22. 19, &c. 1 Cor. 11. 26, &c.

ritual Baptism. 3. And of the Confirmation thereof.

XXVI. LORD'S DAY.

Q. 69. *How art thou put, in Mind and confirmed in Baptism, that thou art Partaker of that only Sacrifice of Christ?*

A. Because Christ hath commanded the outward Washing with Water, adding this Promise, that I shall no less assuredly be washed by his Blood, and by his Spirit, from the Spots of my Soul, *that is*, from all my Sins, than I am outwardly washed with Water, wherewith the Spots of my Body use to be washed away.

The USE.

THE Use of the Sacrament of Baptism is declared, *to wit*, that the Water is not only a Sign, whereby the Mystery of Salvation is more plainly expressed unto me, which Christ hath purchased for me by the shedding of his Blood; but also a Seal, whereby is sealed unto me, that my Soul is purified from all Uncleanhess, as surely as the Element of Water hath Power to wash Mens Bodies, and to cleanse them from all their Spots. Now, how these Things are imputed unto us, is here declared, but more fully taught in the next Question, *namely*, in respect of God that giveth them by his Spirit alone, who worketh freely in the Elect, yet so, that the Matter both of our Cleansing and of our Regeneration, must be required and sought in Christ alone, by whose Blood and Spirit we must be cleansed and washed.

Q. 70. *What is it to be washed by the Blood and Spirit of Christ?*

A. It

A. It is to receive at the Hands of God, Forgiveness of Sins, freely for the Blood of Christ, which he hath shed for us in his Sacrifice upon the Cross^y; and next, to be renewed also by the Spirit of Christ, and being sanctified by him, to become a Member of Christ, to the end we may more and more die unto Sin, and live holily, and without Blame^z.

The USE.

A Double Fruit redoundeth to us by the Sacrament of Baptism: For first, we are not only by Baptism assured, that all our Sins are forgiven us, so that as often as we sin of Infirmary, we neither may or ought to doubt of it, unless we will call the Truth of God in doubt, and be Enemies to our own Salvation; but also, we are by the same put in Mind, what we owe unto God, that, inasmuch as by the Spirit of Sanctification he hath made us his Members, we do more and more die unto Sin, and do labour for Uprightness and Innocency of Life, that so Baptism may serve to order and rule our whole Life, which is the Second End of Baptism.

Q. 71. Where doth Christ promise that he will as certainly wash us with his Blood, and with his Spirit, as we are washed with the Water of Baptism?

A. In the Institution of Baptism, the Words whereof are these, Go and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost^a; he that believeth, and is baptized shall be saved; he that believeth not, shall be condemned^b: This Promise is repeated, when the Scripture calleth Baptism the Washing of the new Birth^c, and the Washing away of Sins^d.

The

EXX. ^y Heb. 12. 24. 1 Pet. 1. 2. Rev. 1. 5. and 7. 14. Zech. 13. 1. Ezek. 36. 25, 27, 28.
^z John 1. 33. and 3. 5. Rom. 6. 4.
 1 Cor. 6. 11. and 12. 13. Col. 2. 11. 12.

LXXI. ^a Matth. 28. 19.
^b Mark 16. 16.
^c Tit. 3. 5.
^d Acts 22. 16.

The USE.

BY these Testimonies therefore it is made plain, and proved to be most true, that by Baptism I am no less assured, that by the Blood of Christ, and by his Spirit, I am washed from the Spots of my Soul, *that is*, from all my Sins, than outwardly by Water, the Stains of the Body are usually washed away.

THE ARGUMENT.

That Baptism is the very Washing away of Sins, and yet, that the Holy Ghost doth not without Cause so speak, and of the Baptism of Children.

XXVII. LORD'S DAY.

Q. 72. *IS then Baptism the very Washing away of Sins?*

A. It is not, for only the Blood of Christ, and the Holy Ghost doth cleanse us from all Sin.

Q. 73. *Why then doth the Holy Ghost call Baptism the Washing of Regeneration, and the Washing away of Sins?*

A. God doth not without great Cause so speak, to wit, not only to teach us, that as the Spots of the Body are cleansed with Water, so our Sins are purged by the Blood and Spirit of Christ, but much more, that by this heavenly Token and Pledge, he may assure us, that we are as truly washed inwardly from our Sins, as we are washed with outward and visible Water.

Q. 74. *Ought*

LXXII. e. Matth. 3. 11. 1. Cor. 6. 11. | 6. 11.
Eph. 5. 26. 1. John 1. 7. 1. Pet. 3. 21. | 2. Marc. 15. 16. Gal. 3. 27.
LXXIII. f. Rev. 6. 5. and 7. 14. 1. Cor.

Q. 74. Ought Infants also to be baptized?

A. Yea truly; for seeing they belong to the Covenant and Church of God, as well as those that be at Years of Discretion^h; and seeing unto them is promised by the Blood of Christ, Forgiveness of Sins, and the Holy Ghost the Worker of Faith, no less than to the otherⁱ; they ought also by Baptism to be ingrafted into the Church of God, and to be discerned from the Children of Infidels^k, as they were in the Old Testament by Circumcision^l, in place whereof, was ordained Baptism in the New Testament^m.

The USE.

OUT of this Defence of baptizing of Infants, ariseth a double Doctrine and Comfort, the one to the Parents, when they see, that the Lord will be, not only their God, but the God of their Seed; which is confirmed unto them, as it were by a Seal printed unto them, according unto that Saying, *We are all baptized in one Body*; the other to the Children, that they know they are ingrafted into the Body of the Church, and therefore are somewhat the better commended to the rest of the Members, *that is*, to the Faithful; and when they are grown to Years of Discretion, may thereby be pricked forward not a little, to an earnest Endeavour to serve God, by whom they were received for Sons, by a solemn Pledge of their Adoption, before by their Age they were able to acknowledge him for their Father.

Of the Supper of the Lord.

THE ARGUMENT.

The Application of the former Doctrine of Sacraments to the Supper of the Lord.

2. A

LXXIV. ^h Gen. 17. 7.
ⁱ Matth. 19. 14. Luke 1. 14, 15. Psal. 22. 9. 10. Isa. 44. 3. 4. Acts 2. 39. | ^k Acts 10. 47.
^l Gen. 17. 14. | ^m Col. 2. 11, 12, 13.

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2. *A Description of the spiritual Supper.*
3. *The Confirmation thereof.*

XXVIII. LORD'S DAY,

Q. 75. **H**ow art thou put in mind, and assured in the Supper of the Lord, that thou art Partaker of that holy Sacrifice of Christ, offered upon the Cross, and of all his Benefits?

A. Because Christ hath commanded me; and all the Faithful, to eat of this Bread being broken, and to drink of this Cup, being divided among us, in Remembrance of him, and hath also added this Promiseⁿ; *First*. That his Body was no less assuredly offered, and broken for me upon the Cross, and his Blood shed for me, than with mine Eyes I see, that the Bread of the Lord is broken unto me, and the Cup reached unto me. *Secondly*. That my Soul is no less assuredly fed unto everlasting Life by him, with his Body that was crucified, and his Blood that was shed for us, than I do with my bodily Mouth receive Bread and Wine, the Tokens of the Body and Blood of the Lord, being delivered unto me by the Hand of the Minister.

The USE.

Which being so, it appeareth by this Proportion to be most true, that the Supper of the Lord leadeth me to the only Sacrifice of *Jesus Christ*, once offered upon the Altar of the Cross; wherein by Faith I obtain Forgiveness of Sins, Righteousness, and Life everlasting.

X

Q. 76. *What*

LXXV. ⁿ Matth. 26. 26, 27, 28. Mark 10. 16; 17. and 11. 23--29; and 12; 14. 22, 23, 24. Luke 22. 19, 20. 1 Cor. 13.

Q. 76. What is it to eat the Body of Christ crucified, and to drink his Blood that was shed?

A. It is not only with certain Affiance of Mind to lay hold of the whole Passion and Death of Christ, and thereby to obtain Forgiveness of Sins, and Life everlasting °; but also by the Spirit of Christ, which dwelleth at one Time both in Christ and us, in such Sort more and more to be united unto his holy Body ^p, that although he be in Heaven ^q, and we upon Earth, yet notwithstanding we are Flesh of his Flesh, and Bone of his Bone ^r; and as all the Members of the Body are quickned and governed by one Soul, so are we all by one and the same Spirit ^s.

Q. 77. Where hath Christ promised, that he will as certainly give unto the Believers his Body and his Blood in this Manner to be eaten and drunk, as they do eat this Bread being broken, and drink this Cup?

A. In the Institution of the Supper, the Words whereof are these ^t, *Our Lord Jesus Christ, the same Night that he was betrayed, took Bread, and when he had given Thanks, he brake it, and said, Take, eat, this is my Body which is broken for you, this do ye in Remembrance of me. Likewise after Supper, he took the Cup, saying, This Cup is the new Testament in my Blood ^u, this do, as oft as ye drink it, in Remembrance of me ^x; for as often as ye eat this Bread, and drink this Cup, ye shew the Lord's Death till he come. This Promise is repeated by Paul, when he saith ^y, The Cup of Thanksgiving, wherewith we give Thanks, is*
it

LXXVI. ° *John* 6. 35, 40, 47, 48, 50, 51, 53, 54, 58.
^p *John* 6. 55, 56, 57.
^q *Acts* 3. 21. *1 Cor.* 11. 26. *Col.* 3. 1.
^r *Eph.* 5. 30. *1 Cor.* 6. 15.
^s *John* 6. 57. and 15. 1---6. *Eph.* 3. 16. and 4. 15, 16. *1 John* 3. 24. and 4. 13.
 LXXVII. ^t *1 Cor.* 11. 23, 24, 25, 26. *Matth.* 26. 25, 27, 28. *Mark* 14. 22, 23, 24. *Luke* 22. 19, 20.
^u *Exod.* 24. 8. *Heb.* 9. 20.
^x *Exod.* 13. 8, 9.
^y *1 Cor.* 10. 16, 17.

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it not the Communion of the Blood of Christ? The Bread which we break, is it not the Communion of the Lord's Body? Because we being many are one Bread, and one Body, for we are all Partakers of one Bread.

THE ARGUMENT.

Transubstantiation of Bread and Wine in the Use of the Supper disproved, and the true Exposition and Meaning of these Words, Bread is the Body of Christ.

XXIX. LORD'S DAY.

Q. 78. *What then, are Bread and Wine made the very Body and Blood of Christ?*

A. No truly ^z; but as the Water of Baptism is not turned into the Blood of Christ, neither is the very Washing away of Sins, but only a Token and Pledge of those Things which are sealed unto us in Baptism ^a: No more is the Bread of the Lord's Supper the very Body of Christ ^b, although, after the Nature of Sacraments, and the Manner of Speech which the Holy Ghost useth in speaking of these Things ^c, the Bread is called the Body of Christ.

Q. 79. *Why then doth Christ call the Bread his Body, and the Cup his Blood, or the new Testament in his Blood; and Paul calleth the Bread and Wine, the Communion of the Body and Blood of Christ?*

X 2

A. Christ

LXXVIII. ^z Matth. 26. 29. Mark 14. ^a Eph. 5. 25. ^b 1 Cor. 10. 16. and 11. 25. ^c Geni. 17. 10. 11. Exod. 12. 11. 13. and 13. 9. 1 Cor. 10. 4. Tit. 3. 5. 1 Pet. 3. 21.

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A. Christ not without great Cause so speaketh, to wit, not only to teach us, that as Bread and Wine sustaineth the Life of the Body; so also his Body crucified, and his Blood shed, is indeed the Meat and Drink of our Soul, whereby it may be nourished to Life everlasting^d: But much more by this visible Sign and Pledge to assure us, that we are no less truly made Partakers of his Body and Blood, by the working of the Holy Ghost, than we do with the Mouth of the Body receive these holy Signs, in Remembrance of him^e. *Secondly.* That his Passion and Obedience is as certainly ours, as if we our selves had paid the Punishment of our Sins, and made Satisfaction unto God^f.

THE ARGUMENT.

An Opposition of the Mass, and the Supper of the Lord; and who ought and may come unto the Supper, and whom Christ would have to be kept from the Supper.

XXX. LORD'S DAY.

Q. 80. *What Difference is there between the Supper of the Lord and the Popish Mass?*

A. The Supper of the Lord doth witness unto us, that we have perfect Forgiveness of all our Sins, for that only Sacrifice of Christ, which himself

self once offered upon the Cross^g; and then, that we are by the Holy Ghost ingrafted into Christ^h, who now, according to his Humanity, is only in Heaven at the right Hand of his Fatherⁱ, and will there be worshipped of us^k.

But in the Mass it is denied, that the Quick and Dead have Forgiveness of Sins, for the only Suffering of Christ, unless Christ be still every Day offered for them by the Priests; and then it is taught, that Christ is bodily under the Appearance of Bread and Wine, and therefore ought to be worshipped in them^l; and so the very Foundation of the Mass is nothing else, but a denying of that only Sacrifice and Suffering of Jesus Christ, and a most cursed Idolatry.

Q. 81. Who ought to come to the Supper of the Lord?

A. Only they who are truly sorry, that they have offended God by their Sins, and do believe that they are forgiven them for Christ's sake; and that whatsoever other Infirmities they have, they are covered by his Passion and Death, and who desire more and more to go forward in Faith and Uprightness of Life: But Hypocrites, and they that do not truly repent, do eat and drink unto themselves Condemnation^m.

Q. 82. May they also be admitted to this Supper, who declare themselves by their Confession and Life to be Unbelievers and ungodly Men?

A. No, in no ways; for by that Means the Co-
X 3
venant

LXXX. g. *Heb.* 10. 10, 12, 14, and 7. | 4. 21. and 20. 17. *Act.* 7. 55. *Phil.* 3.
 27. and 9. 12, 25, 26, 28. *John* 19. 30. | 20. *Col.* 3. 1. *1 Thess.* 1. 9, 10.
Matth. 26. 28. *Luke* 22. 19. | 1 *Canon missae & de Consecr. distinct.*
 h. *1 Cor.* 6. 17. and 10. 16, 17. and | *Concil. Trid. Sess.* 13. 5. and 8. *Can.* 6.
 12. 13. | LXXXI. m. *1 Cor.* 11. 28, 29. and 10.
 i. *Col.* 2. 1. *Heb.* 1. 2. and 8. 1. | 20, 21, 22.
 k. *Matth.* 6. 20, 21. *Luke* 24. 52. *John*

venant of God is profaned, and the Wrath of God is provoked against the whole Congregationⁿ: Wherefore the Church, by the Commandment of Christ and of his Apostles, using the Keys of the Kingdom of Heaven, ought to keep back such from the Supper, until they repent and amend their Manners.

Of the Keys.

THE ARGUMENT.

Of the Keys, and their Number, to wit, of the Use and Authority of the Key of the Gospel, and of Discipline, in opening and shutting the Kingdom of God.

XXXI. LORD'S DAY.

Q. 83. *What are the Keys of the Kingdom of Heaven?*

A. The Preaching of the Gospel, and Ecclesiastical Discipline, whereby Heaven is opened to them that believe, and shut against Unbelievers^o.

The USE.

THE Use of the Doctrine of the Keys is double, for we are first put in Mind by them of our Misery, before the Lord call us by his Gospel, *namely*, that we are banished from the Kingdom of God, and consequently excluded from Righteousness and Salvation; last of all, that we are fast bound, as it were, with the Bonds and Fetters of Satan. *Secondly*. How great Good God doth bestow upon us, and offer unto us, when he blesteth us with the

LXXXII. ^a 1 Cor. II. 20, 24. Psal. Jer. 7. 21.
50. 16, 17. IJz. 1. 11-15, and 66. 3. LXXXIII. • *Matth.* 16. 19. and 18. 18.

the Preaching of the Gospel, putting us in Hope, that if we believe in Christ, he will deliver us from the Power of Darkness, and translate us into the Kingdom of his beloved Son, whereto belongeth that of the Apostle, that *Life and Immortality were brought to Light by the Gospel*, 2 Tim. 1. 10. For Christ is the Door and Gate of Salvation, and even the only Way which we must enter into, to come unto the Kingdom of Heaven, *John* 14. 6. *Acts* 10. 43. Whereby it appeareth, that they are deceived, who think that every one, whether he be *Turk* or *Jew*, may be saved in his own Superstition, so he keep some outward Shadow and Shew of Justice, for God hath ordained the Preaching of the Gospel to be the Key whereby he will have the Kingdom of Heaven to be opened, and the Faithful to be let into, and whom in Christ his Son he hath chosen unto Salvation.

Q. 84. How is the Kingdom of Heaven opened and shut by the preaching of the Gospel?

A. When by the Commandment of Christ, it is openly preached to all and every one that believeth, that all their Sins are forgiven them by God, so oft as they lay hold upon the Promise of the Gospel by a true Faith. Contrariwise, unto all Unbelievers and Hypocrites it is denounced, that the Wrath of God, and everlasting Condemnation lieth upon them, so long as they continue in their Sins^p. According to which Testimony of the Gospel, God will judge as well in this present Life, as in the Life to come.

Q. 85. How is the Kingdom of Heaven shut and opened by Ecclesiastical Discipline?

A. When by the Commandment of Christ, they who are in Name Christians, but in Doctrine or Life shew themselves Strangers from Christ, after they have been once or twice admonished, and will not depart from their Errors, or sinful Living, are presented to the Church, or to those who are appointed to that Office by the Church;

X 4

and

and if they obey not their Admonition, are, by forbidding them the Sacraments, by them shut out from the Assembly of the Church, and by God himself from the Kingdom of Christ^a; and again, if they profess Amendment, and do indeed declare it, are received as Members of Christ and of the Church^r.



The III. Part.

Of Man's Thankfulness.

THE ARGUMENT.

Of the Necessity of good Works, and the Punishment of them, who go on carelessly in their Sins.

XXXII. LORD'S DAY.

Q. 86. *Seeing we are delivered from all Sins and Miseries, without any Desert of our own, by the only Mercy of God for Christ's sake, to what End should we do good Works?*

A. Because, after that Christ hath redeemed us by his Blood, he doth also renew us by his Spirit according to his own Image^r, to the end, that having received so great Benefits, we should all

LXXXV. ^a *Matth.* 18. 15, 16, 17. *1 Cor.* 1. 2. *Cor.* 2. 6, 7, 10, 11. *Rom.* 12. 8.
^r 4, 5, 11, 13. *2 Thess.* 3. 6, 14, 15. *1 Tim.* 5. 17.
² *John* 10, 11. LXXXVI. ^a *1 Cor.* 6. 11,

all our Life long shew our selves thankful towards God ^b, and that he might be glorified by us ^c. Secondly. That we also every one of us, may be assured of our Faith by the Fruits thereof ^d. Last of all, that by the Uprightness of our Life, we may gain others unto Christ ^e.

The USE.

WHICH being so, it followeth, that the Study of good Works is necessary. 1. To honour God by our Life. 2. To work out our own Salvation in Fear and Trembling. 3. To edify our Neighbour by good Examples, which is indeed to live worthy of the Gospel, *Phil.* 2. 12--15.

Q. 87. *Cannot they then be saved, who being unthankful, and continuing securely in their Sins, are not turned from their Wickedness unto God?*

A. By no Means; for as the Scripture witnesseth, neither unclean Persons, nor Idolaters, nor Adulterers, nor Thieves, nor covetous Persons, nor Drunkards, nor Railers, nor Oppressors, shall inherit the Kingdom of God ^f.

Of Repentance.

THE ARGUMENT.

Of Repentance, and the Fruits thereof, to wit, good Works.

XXXIII. LORD'S DAY.

Q. 88. *OF what Parts consisteth true Repentance, or turning unto God?*

A. Of

^b Rom. 6. 13. and 12. 1, 2. 1 Cor. 6. 5. 5, 6, 22.
^c 1 Pet. 2. 5, 9, 10.
^d Rom. 14. 19. 1 Pet. 3. 1, 2.
^e Matth. 5. 16. 1 Pet. 2. 11, 12. LXXXVII. f 1 Cor. 6. 9, 10. Eph. 5.
^f 2 Pet. 1. 10. Matth. 7. 16--20. Gal. 5. 6. 1 John 3. 14.

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A. Of the mortifying or killing of the old Man, and quickning of the new Man ^a.

Q. 89. *What is the Mortification of the old Man?*

A. Truly, and from the Heart to be sorry, that by thy Sins thou hast offended God, and more and more to hate and flee from them ^b.

Q. 90. *What is the quickning of the new Man?*

A. True rejoycing in God, through Christ ^c, and a forward Desire to frame our Life according to God's Will, and to exercise all good Works ^d.

Q. 91. *What Works are good?*

A. Only those that are done of a true Faith ^e, according to the Law of God ^f, and are referred only to his Glory ^g, and not those which are devised by our selves upon a good Intent, or commanded by Mens Traditions.

Of the Law of God.

Q. 92. *What is the Law of God?*

Exod. 20. 1---17. *Deut.* 5. 6--21.

A. The Lord spake all these Words, saying,

1. I am Jehovah thy God, which brought thee out of the Land of Egypt, from the House of Servants, see thou have no strange God before my Face.

2. Make not to thy self any graven Image, nor draw any Likeness of those Things,

LXXXVIII. ^a Rom. 5. 1--6. 1 Cor. 5. 7. 19. 20. Psal. 1. 2.
² Cor. 7. 11. Eph. 4. 22, 23, 24. Col. 3. 5--10. XCI. 1 Rom. 14. 23.
 LXXXIX. ^b Rom. 8. 13. 2 Cor. 7. ^m Lev. 18. 4. 1 Sam. 15. 22. Eph.
 10. Hof. 6. 1. Joel 1. 13. and 2. 12, 13. 2. 10.
 XC. 1 Rom. 5. 1. and 14. 17. Isa. 57. ⁿ 1 Cor. 10. 31.
 15. ^o Isa. 29. 17. Matth. 15. 7, 8, 9.
^k Rom. 6. 11, 12. and 7. 22. Gal. 2. Eph. 20. 18, 19.

Things, which are either in Heaven above, or in the Earth beneath, or in the Water under the Earth; thou shalt not fall down before them, nor worship them, for I am the Lord thy God, strong and jealous, avenging the Sins of the Fathers upon the Children, and that to the Third and Fourth Generation of them that hate me, and shewing Mercy upon Thousands of them that love me and keep my Commandments.

3. Take not the Name of the Lord thy God in vain, for the Lord will not let him go unpunished, that taketh his Name in vain.

4 Remember to keep holy the Sabbath-day: Six Days shalt thou labour, and do all thy Work; but upon the Seventh Day shall be the Sabbath unto the Lord thy God: Thou shalt do no Work, neither thou, nor thy Son, nor thy Daughter, nor thy Servant, nor thine Hand-maid, nor thy Cattle, nor the Stranger that is within thy Gates: For in Six Days the Lord made the Heaven, the Earth, the Sea, and all Things that are in them, and rested the Seventh Day, therefore the Lord blessed the Seventh Day and hallowed it.

5. Honour thy Father and thy Mother, that thou mayst live long upon the Land, which the Lord thy God shall give thee.

6. Thou shalt not kill.

7. Thou shalt not commit Adultery.

8. Thou shalt not steal.

9. Thou

9. Thou shalt not bear false Witness against thy Neighbour.

10. Thou shalt not covet thy Neighbours House, neither shalt thou covet thy Neighbours Wife, nor his Servant, nor his Maiden, nor his Ox, nor his Ass, nor any of those Things that are thy Neighbours.

THE ARGUMENT.

The Partition of the Law into Two Tables, and a Division of the Commandments both of the First and Second Table, and a laying forth of the Vices and Virtues which are contained in the First Commandment, the End whereof is, that God alone may be served.

XXXIV. LORD'S DAY.

Q. 93. *How are these Commandments divided?*

A. Into Two Tables^p, whereof the first delivereth in Four Commandments how we ought to behave our selves toward God: The latter in Six Commandments, what Duties we ow to our Neighbour^q.

Of the First Commandment.

Q. 94. *What requireth God in the First Commandment?*

A. That

A. That as I love the Salvation of my own Soul, so I diligently shun and avoid all Idolatry, Conjuring, Inchantment, Superstition; praying to Saints or other Creatures; and do rightly acknowledge the only and true God^u, trust in him alone^x, submit my self with all Humility, and Patience^z unto him, look for all good Things from him alone^a: To conclude, with the most inward Affection of my Heart, love^b, reverence^c, and worship him^d; so that I will rather forsake all Creatures; than commit the least Thing that may be against his Will^e.

Q. 95. What is Idolatry?

A. It is, in the place of one God, or besides that one and true God, who hath revealed himself in his Word, to devise, or have any other Thing, wherein to put our Trust^f.

Of the Second Commandment.

THE ARGUMENT.

What Manner of God the Lord is, and with what Kind of Service to be honoured, where, of painting of Images, and whether it be lawful to set them in Churches.

XXXV. Lord's

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| <p>XCIV. ^r 1 Cor. 6. 9, 10. and 10. 7.
 ^{14.} 1 John 5. 21.
 ^s Lev. 19. 31. Deut. 18. 10, 11, 12.
 ^t Matth. 4. 10. Rev. 19. 10. and 22.
 ^{8, 9.}
 ^u John 17. 3.
 ^x Jer. 17. 5, 7.
 ^y 1 Pet. 5. 5.
 ² Heb. 10. 36. 1 Col. 1. 11. Rom. 5.
 ^{3, 4.} 1 Cor. 10. 10. Phil. 2. 14.
 ^a Psal. 104. 27, 28, 29. Isa. 45</p> | <p>7. Jam. 1. 17.
 ^b Deut. 6. 5. Matth. 22. 37.
 ^c Deut. 6. 2. Psal. 111. 10. Prov. 1.
 ^{7.} and 9. 10. Matth. 10. 28.
 ^d Matth. 4. 10. Deut. 10. 20.
 ^e Matth. 5. 29, 30. and 10. 37. Acts
 ^{5. 29.}
 ^{XCIV.} ^f 1 Chron. 16. 26. Eph 5. 5.
 ^{Phil.} 3. 19. Gal. 4. 8. Eph. 2. 12. 16
 ^{John} 2. 23. 2 John 9. John 5. 23.</p> |
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XXXV. LORD'S DAY.

Q. 96. *W*^Hat doth the Second Commandment require?

A. That we express not God by any Image or Shape^z, neither serve him after any other Manner, than as in his Word he hath commanded himself to be served^h.

Q. 97. Ought we then to make no Images nor Pictures?

A. God neither ought, nor can by any means be drawn or picturedⁱ; and although it be lawful to resemble the Creatures, yet God forbiddeth to have, or make their Images, to worship or honour either of them, or God by them^k.

Q. 98. But may Images be suffered in Churches, to be instead of Books to the ignorant Multitude?

A. No, in no ways; for it becometh not us to be wiser than God, who will have his Church taught, not with dumb Images^l, but with the lively Preaching of his Word^m.

Of the Third Commandment.

THE ARGUMENT.

*That God hateth the Abuse of his Name,
and requireth of every one to confess and
praise him both privately and publickly.*

XXXVI. Lord's

XCVI. ^z Deut. 4. 15, 16. Isa. 40. 18, 19. ^{22.} 52. Deut. 7. 5. and 12. 3. and 15. 25. Acts 17. 29. Rom. 1. 23, 24. ^{22.} 2 Kings 18. 4.
^h Deut. 12. 30, 31, 32. 1 Sam. 15. 23. ^{22.} XCVIII. 1 Jer. 10. 8. Hab. 2. 18, 19.
Isa. 29. 13. Matth. 15. 9. ^m Rom. 1. 17. 2 Pet. 1. 19. 2 Tim. 3. 16, 17.
XCVII. ⁱ Isa. 40. 25. ^k Exod. 23. 24. and 34. 13, 17. Numb.

XXXVI. LORD'S DAY.

Q. 99. *What doth God decree in the Third Commandment?*

A. That we do not reproachfully, or unreverently use the Name of God, not only by cursing ⁿ, or forswearing ^o, but also by swearing rashly ^p; neither yet take Part in these horrible Sins, by holding our Peace, or winking at them ^q; but that we use not the sacred Name of God without great Religion and Reverence ^r, that by true and constant Confession ^s, and calling upon him ^t, and finally, by all our Words and Deeds he be praised and magnified ^u.

Q. 100. *Is it then so great a Sin to take the Name of God in vain, either by swearing or by cursing, that God is also angry with them, who, as much as in them lieth, do not forbid or hinder it?*

A. Surely a most grievous Sin ^x; for there is no greater Sin, or which doth more offend God, than the Reproach of his most holy Name, wherefore also he commanded that Sin to be punished with Death ^y.

THE ARGUMENT.

Of a lawful and unlawful Oath; of the first, for the Anabaptists; of the latter, for the Popish Sort.

XXXVII. Lord's

XCIX. ⁿ Lev. 24. 15, 16.

^o Lev. 19. 12.

^p Matth. 5. 32---37. Jam. 5. 12.

^q Lev. 5. 1. Prov. 29. 24.

^r Isa. 45. 23. Jer. 4. 2.

^s Matth. 10. 32. Rom. 10. 9, 10.

^t Psal. 50. 15. 1 Tim. 2. 8.

^u Col. 3. 17. Rom. 2. 24. 1 Tim. 6. 1.

^x Lev. 5. 1. Prov. 29. 24.

^y Lev. 24. 16.

XXXVII. LORD'S DAY.

Q. 101. *B*Ut may any Man lawfully, and in a godly sort, swear by the Name of God?

A. He may, when either the Magistrate requireth it of his Subjects, or Necessity requireth, that by this means Faith be assured, and Truth established; to the end that the Glory of God may be set forth, and the Safety of other Men provided for: For this Kind of Oath is confirmed by the Word of God^z, and therefore hath been rightly used by holy Men, both in the Old and New Testament^a.

Q. 102. *I*s it not lawful to swear by Saints and other Creatures?

A. No, for a lawful Oath, is a calling upon God, wherein a Man desireth, that he being the only Beholder of the Heart, would give witness to the Truth, and punish the Swearer^b, if he deceive wittingly; now this Honour agreeth to no Creature.

Of the Fourth Commandment.

THE ARGUMENT.

Of the true hallowing of the Sabbath.

XXXVIII. Lord's

Cl. z Deut. 6. 13. and 10. 20. Isa. 48. 1. Jer. 12. 16. Heb. 6. 15. | 1. 9. and 9. 1. 2 Cor. 1. 23. Gal. 1. 25. Cll. b 1 Sam. 20. 16. Rom. 9. 1. 2
^a Gen. 21. 24. and 31. 53. Exod. 13. 19. | Cor. 1. 23.
 Josh. 2. 12. and 9. 15. 1 Sam. 24. 22. | c Jer. 5. 7. Amos 8. 14. Matih. 5.
 2 Sam. 3. 35. 1 Kings 1. 29, 30. Rom. | 34, 35, 36. James. 5. 12.

XXXVIII. LORD's DAY.

Q. 103. *W*hat doth the Lord require in the Fourth Commandment?

A. First. That the Ministry of the Gospel and Schools be maintained ^a; and that both upon other Days, and especially upon Sabbath-days, I do diligently frequent the holy Assemblies ^b, hear the Word of God attentively ^c, use the Sacraments ^e, and to the publick Prayers joyn also mine own private ^h; and according to mine Ability, bestow something upon the poor ⁱ: Secondly. That in all my Life I abstain from wicked Actions, yielding unto the Lord, that by his Spirit he may work his good Work in me, and so that I begin that everlasting Sabbath or Rest in this Life ^k.

Of the Fifth Commandment.

THE ARGUMENT.

That they are to be honoured whom the Lord hath set over us, and both to be obeyed, and thankfully to be requited.

XXXIX. LORD's DAY.

Q. 104. *W*hat doth the Lord enjoyn us in the Fifth Commandment?

Y

A. That

CHII. d Eph. 4. 11. Tit. 1. 5. 1 Cor. 4. 13.
 9. 13. 14. 2 Tim. 2. 2. and 3. 14. 15. g 1 Cor. 11. 33.
 e Psal. 40. 9. 10. and 68. 26. h 1 Tim. 2. 1. 2. 1 Cor. 14. 16.
 42. 46. i 1 Cor. 15. 2.
 f 1 Cor. 14. 16. 19. 29. 31. 1 Tim. k Isa. 66. 23.

A. That we perform unto our Parents, and even to all that are set over us, due Honour, Love and Fidelity, and do submit our selves to their faithful Precepts and Chastisements, with that Obedience that is meet ¹. *Secondly.* That we patiently bear with their Faults and Manners ^m, always having in Remembrance, that God will lead and rule us by their Hand ⁿ.

Of the Sixth Commandment.

THE ARGUMENT.

Of avoiding Man-slaughter, and how many Ways it is committed in the Sight of God, the End whereof is, that the Safety of every one ought to be commended to every one.

XL. LORD's DAY.

Q. 105. *What doth God require in the Sixth Commandment?*

A. That neither by Thought, nor by Word, nor by Gesture, much less by Deed, either by my self, or by any other, I do revile, or hate, or hurt, or slay my Neighbour ^o, but cast away all Desire of Revenge ^p. Moreover, that I hurt not my self, nor wittingly cast my self into any Danger

CIV. 1. Eph. 6. 1, 2, 5, 6. and 5. 22. Col. 3. 18, 20, 22. Prov. 1. 8. and 4. 1. and 15. 20. and 20. 20. Exod. 21. 17. Rom. 12. 1. ^m Prov. 23. 22. Gen. 9. 24. 1. Pet. 2. 18. ⁿ Eph. 6. 4, 9. Col. 3. 19, 21. Rom. 12. 2, 3, 4. Matth. 22. 21. ^o CV. 6. Matth. 5. 21, 22. and 26. 52. Gen. 9. 5. ^p Eph. 4. 26. Rom. 12. 19. Matth. 18. 35.

ger^a; and therefore also, that Murder might be avoided, he hath armed the Magistrate with the Sword^r.

Q. 106. *Why, but this Commandment seemeth to forbid only Murder?*

A. For the staying of Murder, God teacheth, that he hateth the Root and Original of Murder, to wit, Anger, Envy, Hatred, and Desire of Revenge, and doth account all these for Murder^s.

Q. 107. *And is it sufficient to kill no Man in such Sort as hath been spoken?*

A. Is it not sufficient; for when God condemneth Wrath, Envy, Hatred, he requireth, that we love our Neighbour as our selves^t, and that we use towards him Curtesy, Gentleness, Meekness, Patience, and Mercy^u; and that whatsoever may hurt him, as much as in us lieth, we turn it away from him^x. In a Word, that we be so disposed in Mind, that we spare not to do Good even to our Enemies^y.

Of the Seventh Commandment.

THE ARGUMENT.

Of Adultery, that is, that we be not defiled with any Uncleanneſs or intemperate Luſt of the Fleſh, but that we govern all the Parts of our Life, chaſtly and continently.

Y 2

XLI. Lord's

^a Rom. 12. 13. Col. 2. 23 (Wisd. 3.
27.) Matth. 4. 7.
^r Gen. 9. 6. Exod. 21. 14. Matth. 26.
52. Rom. 13. 4.
CVI. : James 1. 20. Gal. 5. 20. Prov.
14. 30. Rom. 1. 29. : Jobn 1. 9, 11.
and 3. 15.

CVII. : Matth. 22. 39. and 7. 12.
^u Rom. 12. 10, 18. Eph. 4. 2. Gal.
6. 1, 2. Matth. 5. 5, 7. Luke 6. 36.
ⁱ Pet. 3. 8. Col. 3. 12.
^x Exod. 23. 5.
^y Matth. 5. 44, 45. Rom. 12. 20.

XLI. LORD'S DAY.

Q. 108. *What is the Meaning of the Seventh Commandment?*

A. That God doth abhor all Filthiness ^a, and therefore that we also ought to hate and detest it ^a; and on the other Side, that we ought to live soberly, modestly, and chastly ^b, either in holy Wedlock or single Life ^c.

Q. 109. *Doth God forbid nothing else in this Commandment, but Adultery and such Kind of Filthiness?*

A. For as much as our Body and Soul are the Temples of the Holy Ghost, the Will of God is, that we possess both them purely and holily, and therefore he doth generally forbid filthy Deeds, Gestures, and Behaviours, Speeches ^d, Thoughts and Desires ^e, and whatsoever may allure us thereunto ^f.

Of the Eighth Commandment.

THE ARGUMENT.

Because all Unrighteousness is abominable in the Sight of God, he forbiddeth greedily to gaze after that which is another Man's, and commandeth us to lend our faithful Help to every Man, for the keeping of his own Goods, and by this Means he doth allow and ratify the
Distin-

CVIII. ² Lev. 18. 26, 27, 28.

^a Jude 25.

^b 1 Thess. 4. 3, 4, 5.

^c Heb. 13. 4. 1 Cor. 7. 7.

CIX. ^d 1 Cor. 6. 19, 20. Eph. 5.

³ ⁴.

^e Matth. 5. 27, 28.

^f 1 Cor. 15. 33. Eph. 5. 18.

Distinction of Owners, and proper Possessions.

XLII. LORD'S DAY.

Q. 110. *What doth God forbid in the Eighth Commandment?*

A. Not only those Thefts and Robberies which the Magistrate doth punish, but under the Name of Theft, he comprehendeth all naughty Shifts and Occupations, whereby we catch after other Mens Goods, and labour to convey them to our selves, by Force, or by Colour of Right^h, as are unequal Weights, an unjust Mete-wand, unequal Measure, deceitful Ware, counterfeit Money; Usury^k; or any other forbidden Way or Means to thrive and get Wealth; add hereunto all Covetousness^l, and the manifold mispending and abusing of the Gifts of God^m.

Q. 111. *What are those Things which God commandeth here?*

A. That I further and increase, as much as I am able, the Commodity and Profit of my Neighbour, and so deal with him, as I desire to be dealt withal my selfⁿ, that diligently and faithfully I follow my Work, that I may be able also to help the Need of others^o.

Of the Ninth Commandment.

THE ARGUMENT.

That we ought not to abuse our Tongue to Lying,

Y 3

CX. g Isa. 33. 1. 1 Cor. 5. 10. and 6. 10.
 h Luke 3. 14. 1 Thess. 4. 6.
 Prov. 11. 1. and 16. 11. Ezek. 45.
 9--12. Deut. 25. 13--16.
 k Psal. 15. 5. Luke 6. 35.
 l 1 Cor. 6. 10.
 m Prov. 21. 20.
 CXI. n Matth. 7. 12.
 o Eph. 4. 28.

Lying, Slandering, and false Accusations of our Neighbour, but rather to avouch the Truth, and to maintain and preserve the Life and Goods of our Neighbour.

XLIII. LORD'S DAY.

Q. 112. *What doth the Ninth Commandment require?*

A. That I bear no false Witness against any Man^p, that I falsify or miscontrue no Man's Words^q, that I backbite or reproach no Man^r, that I condemn no Man rashly^s, or before his Cause be heard; but that I do with all Carefulness avoid all Kind of Lying and Deceit, as the proper Works of the Devil^t, unless I will provoke the most grievous Displeasure of God against my self^u, that in Judgments and other Affairs I follow the Truth, and freely and constantly profess the Matter to be even as it is^x: Moreover, that as much as in me lieth, I defend and increase the good Name and Credit of others^v.

Of the Tenth Commandment.

THE ARGUMENT.

That even the very smallest Desire contrary to Charity ought to be put out of Mens Minds. 2. Of the proceeding of the

CXII. p Prov. 19. 5, 9. and 21. 28.

q Psal. 15. 3. and 50. 19, 20.

r Rom. 1. 30.

s Matth. 7. 1. Luke 6. 37.

t John 8. 44.

u Prov. 12. 22. and 13. 5.

x 1 Cor. 13. 6. Eph. 4. 25.

y 1 Pet. 4. 8.

the Godly in the Obedience of the Law.
3. And what the Use of the Law is in this Life.

XLIV. LORD's DAY.

Q. 113. *What doth the Tenth Commandment forbid?*

A. That our Hearts be never tempted, no not with the least Desire or Thought against any Commandment of God; but that always from the Heart, we detest all Sin, and contrariwise take Pleasure in all Righteousness².

The USE.

Which being so, who seeth not that in this last Commandment, is required and contained the perfect Obedience of the whole Law; for how cometh it to pass, that we sin against every Commandment, but because this corrupt Concupiscence is in us, without which, we should of our own accord, with our whole Mind and Body strive to attain to the only Good, altogether, without any contrary Thought or Murmuring; but so long as it cleaveth unto us, it cannot be but that we shall all offend, both very often, and in many Things, and shall oftsoons grone and lament with the Apostle, saying, *O wretched Man that I am, who shall deliver me from the Body of this Death?* Rom. 7. 24.

Q. 114. *Are they able who are converted unto God, to keep these Commandments perfectly?*

A. No verily, but even they that are most holy, so long as they live, have only some small Beginnings of this Obedience^a; yet so, that with an earnest and unfeigned Endeavour, they begin

Y 4

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to live, not according to some only, but even according to all God's Commandments ^b.

Q. 115. Why then will God have his Law so exactly and so severely preached, whereas there is no Man in this Life that is able to keep it ?

A. First. That in our whole Life, we may more and more acknowledge how forward our Nature is to Sin ^c, and so much the more greedily desire Forgiveness of Sins and Righteousness in Christ ^d. *Secondly.* That we continually be about this, and daily muse upon it, that we may obtain the Grace of the Holy Ghost from the Father, to the end we may every Day, more and more be renewed according to the Image of God, until one Day at the length, after we are departed out of this Life, we attain with Joy to that Perfection which is set before us ^e.

Of Prayer.

THE ARGUMENT.

The Necessity of Prayer, the Conditions of good Prayer, and a Rule for those Things that are to be asked.

XLV. LORD'S DAY.

Q. 116. Wherefore is Prayer necessary for Christians ?

A. Because it is the principal Part of that Thank-

^b Psal. 1. 2. Rom. 7. 22.
^c CXV. ^c Psal. 32. 5. 1 John 1. 9. Rom. 7. 20.

^d Matth. 5. 6. Rom. 7. 24.
^e 1 Cor. 9. 24. Phil. 3. 12, 13, 14.

Thankfulness which God requireth at our Hands ^f; as also, because the Lord bestoweth his Grace, and the Holy Ghost upon them alone, who with true Gronings do continually beg these Things at his Hands, and do give him Thanks for the same ^g.

Q. 117. What Things are required to that Prayer, wherewith God is pleased, and which he heareth and granteth?

A. That with true Affection of Heart ^h, we ask of that true God alone, who hath revealed himself in his Word ⁱ, all Things whatsoever he hath commanded us to ask of him ^k; and that with an inward Feeling of our own needy and miserable Estate ^l, we humbly throw our selves down before the Majesty of God ^m, leaning upon this strong Foundation ⁿ, that we, albeit unworthy, yet are undoubtedly heard of God for Christ's sake ^o, as he hath promised unto us in his Word ^p.

Q. 118. What are those Things which God commandeth us to ask of him?

A. All Things necessary both for Soul and Body ^q, which our Lord Jesus Christ hath comprised, in that Prayer which he himself hath taught us.

Q. 119. What is that Prayer?

A. Our Father which art in Heaven, hallowed be thy Name, thy Kingdom come, thy Will be done as in Heaven, so also in Earth;

CXVI. ^f Psal. 50. 14, 15.

^g Matth. 7. 7, 8, 11. Luke 11. 9, 10,

¹³ Psal. 50. 15.

CXVII. ^h John 4. 24. Psal. 145. 18,

¹⁹ ⁱ Rev. 2. 9. John 4. 22.

^k Rom. 8. 26. ¹ John 5. 14. James

1. 5.

¹ 2 Chron. 20. 12.

^m Psal. 2. 11. and 34. 18. and 51. 17.

and 119. 120. Isa. 56. 2.

ⁿ Rom. 10. 14. James 1. 6. Mark 11.

²⁴.

^o John 14. 13. and 16. 23. Dan. 9. 18.

^p Matth. 7. 8. Psal. 27. 8.

CXVIII. ^q Matth. 5. 33. Jam. 1. 17.

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Earth; give us this Day our daily Bread, and forgive us our Debts, as we forgive our Debtors, and lead us not into Temptation, but deliver us from Evil; for thine is the Kingdom, the Power, and the Glory for ever. Amen^r.

THE ARGUMENT.

The Preface of the Lord's Prayer, and the Exposition thereof.

XLVI. LORD'S DAY.

Q. 120. *Why doth Christ command us after this Manner to call upon God, Our Father?*

A. That even in the very Entrance of Prayer, he may stir up in us a Reverence and Trust in God, convenient for the Children of God, which ought to be the Ground-work of our Prayer, to wit, that God for Christ's sake is become our Father, and will much less deny unto us those Things that we ask of him by a true Faith, than our Parents deny us earthly Benefits.

Q. 121. *Why is that added, which art in Heaven?*

A. That we should not conceive any base and earthly Thing of the heavenly Majesty of God^r, and withal also, that from his almighty Power we should look for whatsoever is necessary for Soul and Body^u.

Of

CXIX. ^r *Matth. 6. 9--13. Luke 11. 2,* | CXXI. ^r *Jer. 23. 24. Acts 17. 24, 25,*
^{3, 4,} CXX. ^r *Matth. 7. 9, 10, 11. Luke 11. 27.* | ^a *Rom. 10. 12.*
^{11; 12; 13.}

Of the First Petition.

THE ARGUMENT.

Wherein the Hallowing of the Name of God consisteth.

XLVII. LORD'S DAY.

Q. 122. *What is the First Petition?*

A. *Hallowed be thy Name, that is, grant first of all, that we may know thee aright^x, and may reverence, praise, and set forth thy almighty Power, Wisdom, Goodness, Righteousness, Mercy and Truth, that shineth in all thy Works^y. Secondly. That we may so direct all our Life, Thoughts, Words, and Deeds, that thy most holy Name be not reproached by our Occasion, but rather be honoured and magnified^z.*

Of the Second Petition.

THE ARGUMENT.

Wherein the Coming of God's Kingdom, the Preservation and Perfection thereof consisteth.

XLVIII. Lord's

CXXII. x John 17. 3. Jer. 9. 23, 24. | 1, 2, 5, 10. Exod. 34. 6, 7. Jer. 31. and 31. 33, 34. Matth. 16. 17. James 1. 35. and 32. 18, 19, 20, 40. and 33. 11, 5. Psal. 119. 105. | 20, 21. Rom. 11. 34. y Psal. 119. 137, 138. Luke 1. 46--54, | z Psal. 71. 8. and 115. 1. 68, 69. Psal. 145. throughout. and 143.

XLVIII. LORD's DAY.

Q. 123. *What is the Second Petition?*

A. Let thy Kingdom come, that is, so govern us by thy Word, and by thy Spirit, that we may be more and more subject unto thee^a; preserve and increase thy Church^b, destroy the Works of the Devil, and every Power that exalteth itself against thy Majesty, make void all the Counsels that are taken against thy Word^c, until at the length thou do fully and perfectly reign^d, when thou shalt be all in all^e.

Of the Third Petition.

THE ARGUMENT.

The End of this Petition is, that all Men do submit themselves to the Will of God, that so it may appear, that God doth reign effectually in the World.

XLIX. LORD's DAY.

Q. 124. *What is the Third Petition?*

A. Thy Will be done, as in Heaven, so also in Earth, that is, grant that we, and all Men

CXXIII. ^a Psal. 119. 5. and 143. 10. |
 Matth. 6. 25.
^b Psal. 51. 18. and 122. 6.

^c Rom. 16. 20. 1 John 3. 8.
^d Rev. 22. 27. Rom. 8. 22, 23.
^e 1 Cor. 15. 28.

Men, renouncing our own Will ^f, may readily and without any Murmuring obey thy Will, which only is holy ^g, and so may cheerfully and faithfully execute the Charge which thou hast committed unto us ^h, as the Angels do in Heaven ⁱ.

Of the Fourth Petition.

THE ARGUMENT.

The End of this Petition is, that we may acknowledge, that God is he, who must give unto us all Things necessary, for the Maintenance of this present Life.

L. LORD's DAY.

Q. 125. *What is the Fourth Petition ?*

A. Give us this Day our daily Bread, that is, supply unto us all Things necessary for this present Life ^k; that thereby we may acknowledge, that thou art the only Fountain, from whence all good Things do flow ^l; and except thou give thy Blessing, all our Care and Travel, and even thine own Gifts, will be unprosperous and hurtful unto us ^m; wherefore grant, that turning our Affiance from all Creatures, we may set it upon thee alone ⁿ.

of

CXXIV. ^f Matth. 16. 24. Tit. 2. 11, 27. Matth. 6. 26.
^g Luke 22. 42. Rom. 12. 2. Eph. 5. 27. Jam. 1. 17. AB. 14. 17. and 17.
^h 1 Cor. 7. 24. 27, 28.
ⁱ Psal. 102. 21, 22, 23. ^m 1 Cor. 15. 58. Deut. 8. 3. Psal.
^k 37. 16. and 127. 1, 2.
^l Psal. 55. 23. and 62. 10. and 146. 3.
ⁿ Jer. 17. 5, 7.

Of the Fifth Petition.

THE ARGUMENT.

Because the Conscience of Sin hindreth Men in praying, by reason that the Devil suggesteth such Thoughts, to the end we might not be overcome with these Temptations, Christ would have us set against them, as a Comfort, this Petition of Forgiveness of Sins.

LI. LORD'S DAY.

Q. 126. *What is the Fifth Petition?*

A. *Forgive us our Debts, as we forgive them that are indebted unto us, that is, for the Blood of Christ, impute not unto us most miserable Sinners, all our Sins, and even that Corruption which as yet cleaveth unto us, as we also feel this Testimony of thy Favour in our Hearts, that we have a stedfast Purpose from our Hearts to forgive all that have offended us^p.*

Of the Sixth Petition.

THE ARGUMENT.

This Petition is the Second Part of the spiritual Covenant, which God hath made

made for the Salvation of his Church, for we desire in it, that as he hath forgiven us our Sins, so he would vouchsafe to write his Laws in our Hearts, that he would defend us by the Power of his Spirit, and sustain us by his Help, so that we may stand invincibly against all Temptations.

LII. LORD'S DAY.

Q. 127. *What is the Sixth Petition?*

A. Lead us not into Temptation, but deliver us from all Evil, *that is*, forasmuch as we are by Nature so feeble and weak, that we are not able to stand no not a Moment of Time^a; and our deadly Enemies Satan^r, the World^s, and our own Flesh^t, do continually assail us, uphold thou us and strengthen us by the Power of thy Spirit, that we faint not in this spiritual Combat^u, but may so long stand against them, until at the last we obtain a perfect Victory^x.

Q. 128. *How dost thou conclude thy Prayer?*

A. For thine is the Kingdom, the Power, and the Glory for ever, *that is*, we ask all these Things at thy Hand, because thou being our King, and Almighty, art willing and able to give us all Things^y; and these Things we therefore ask, to the end, that by them, all
Glory

CXXVII. ^a John 15. 5. Psal. 103. 14.
^r 1 Pet. 5. 8. Eph. 6. 12.
^s John 15. 19.
^t Rom. 7. 23. Gal. 5. 17.

^u Matth. 26. 41. Mark 13. 33.
^x 1 Thess. 3. 13. and 5. 23.
 CXXVIII. ^y Rom. 10. 12. 2 Pet. 2. 9.

Glory may redound, not unto us, but unto thy holy Name ^z.

Q. 129. *What meaneth the last Word, Amen?*

A. That the Matter is certain and out of doubt, for my Prayer is much more certainly heard of God, than I in mine own Heart do feel, that I desire it with all my Heart ^z.

^z John 14. 13. Jer. 33. 8, 9. Psal. 135. 1. CXXIX. a 2 Cor. 1. 20. 2 Tim. 2. 13.

F I N I S



PRIVATE

PRIVATE PRAYERS.

I. *A Morning Prayer to be used in Christian Families, before they go about their outward Affairs.*

OMnipotent and merciful God, we give thee Thanks, that thou hast so mercifully kept us this Night, and that thou hast prolonged our Life to this Day. We beseech thee likewise, that thou wilt protect us this Day, and that thou wilt give us Grace, that we may bestow it in those Things, which are pleasant and acceptable unto thee: And as now thou enlightnest the whole Earth, with the Beams of thy Sun, so likewise thou wilt illuminate the Darkness of our Souls with the Brightness of thy Spirit, lest we wavering from the Path of Righteousness, we swerve either to the one Side or to the other, that we may ever see thee who seest all Things before our Eyes; that we may reverence and acknowledge thee, as a just Revenger of all evil Thoughts, Words, and Deeds; that we fear nothing more, than to offend thee so bountiful a Father; and that ever, it continually be our final Drift, in all Things whatsoever we take in Hand or purpose to do, to refer the same

Z

only

only to thy Glory, and the Profit of others. Moreover, because wholsom Counsel, fit Occasions, and the happy Success and Issue of Matters are only in thine Hand, grant that we may ask and receive all those Things from thee alone. Grant also, most merciful Father, that we bestow not so much Thought and Travel, in purchasing of those Things, that pertain to the Necessity of this Life, that in the mean Time we neglect and sluggishly regard heavenly Things; but that first, we may seek thy Kingdom, and the Righteousness thereof, nothing doubting, but that thou wilt give all Things needful and necessary to such as do the same. Keep also, and defend this frail Body and Soul of ours. Instruct us with the Counsel and Power of thy Spirit, against so many and so divers Assaults of Satan. Rid us out of all Fear and Perils, whereby we are in Danger always in this World: And because it is nothing to have begun well, except also we carefully persevere and go forward, we beseech thee, that thou wilt not only take us into thy Protection this Day, but likewise, thou wilt continually be our Guide and Defender all our Life, confirming and increasing the Gifts, which, according to thy Bountifulness and Mercy, thou hast bestowed upon us unworthy Sinners, until such Time at last, as thou shalt fully and perfectly unite us with our Head Christ; who seeing that he is that only Sun of Righteousness, he may replenish us with his eternal Light and Gladness. In the mean Time, while we live in this troublesom Life, send out faithful Pastors of Souls, and make thine holy Spirit to be effectual in the Hearts of the
Auditors

Auditors by the Power of thy Word, to the end, a great Church may be gathered to thee, and that the Works of the Devil may be destroyed. Enarm the Magistrate with thy divine Strength, that he may defend thy Church and Common-weall. Comfort and confirm every one that is afflicted in Soul or Body : And that we may be bold to seek and wait for so great good Things at thy Hands ; forgive us our horrible Sins, for thy most dear Son Christ Jesus his sake, who hath promised to us, that whatsoever we crave of thee, in a sure Confidence in him, that thou wilt assuredly give it us ; and therefore he hath commanded us to pray in this Manner, *Our Father*, &c. And finally, grant us, O Father, that we may always conform our Life to thy Will, which thou hast revealed to us in thy Law, comprehended in these Ten Commandments, *I am the Lord thy God.*

II. *A Prayer for Scholars.*

Psal. 119. 9, 10.

Wherewith shall a young Man redress his Way ? If he wisely take Heed to guide himself according to thy Word. 10. With my whole Heart have I sought thee, let me not wander from thy Commandments.

I Render thee Thanks, most merciful God, for all thy great and infinite Benefits, but chiefly, that, according to thy singular Mercy, thou hast called me to the Knowledge of thy Gospel, and hast given me Teachers, that they may bring me

up in good Letters and Sciences, to endue my Mind with holy and honest Precepts. Grant that I may acknowledge aright, what and how great these thy Benefits are, and that for the same, I may always give thee Thanks. Bestow moreover upon me thy Grace, and lighten me with the Beams of thy Spirit, in removing the dark Clouds of my Mind, that I may desireously and gladly learn these Things which are taught unto me by my Teachers, that I faithfully keep in Memory, that I may render Account again thereof readily, and with Judgment, lest my Teachers Labour and mine (the precious Time, and this so meet an Occasion given unto me of thee, and the Fruits which are hoped for of me) shamefully perish not, through my Unthankfulness and Sluggishness. To the end this come not to pass, give me thy holy Spirit, the Author of all Understanding and Truth, that he may make me faithful, able and meet to comprehend these Things: Grant also, that to whatsoever Study I apply my Mind, this ever may be before mine Eyes, to acknowledge thee the only true God, and whom thou hast sent Jesus Christ, and so I may worship thee in a pure Conscience. Moreover, because thou promistest Wisdom to those, which are of a low and humble Mind, as Children; but those that are proud and high, destitute of thy Gifts, thou givest them over to Vanity; root out of my Heart all Pride, that being humbled, I may shew my self teachable and obedient, first to thee, then to those whom thou hast given me to instruct, that so I may by little and little prepare my self to serve to thy Glory only
and

and to the Profit of others, in walking in that Calling, which thou shalt assign unto me. *Amen.*

III. *A Prayer before we go to Meat.*

Psal. 145. 15, 16.

The Eyes of all Things trust in thee, O Lord, and thou givest them their Food in due Season; thou openest thy Hand, and fillest with thy Blessing every living Creature.

A Lmighty and most merciful God, which of thine infinite Goodness, hast created all Things of nothing, and who sustaineest and rulest the same perpetually by thy divine Power, who led the *Israelites* through the Desert, feeding them with *Manna* Forty Years: Bless us thy unworthy Servants, and sanctify those thy Gifts, that soberly and holily we may use them, and know in them, that thou art indeed our Father, and the Fountain of all good Things. Grant also, that we using all these Things corporal, we may be always disposed, chiefly to seek that spiritual Food of thy Word, that our Souls may be nourished to eternal Life, which Christ hath purchased unto us by his precious Blood. *Our Father which art, &c.*

IV. *A Thanksgiving after Meat.*

Deut. 8. 10, 11.

When thou hast eaten and filled thy self, then thou shalt

shalt give Thanks unto the Lord thy God. 11. And thou shalt beware that thou forget not the Lord thy God, and neglect his Commandments.

O Lord God and heavenly Father, we give thee Thanks for thy great and infinite Benefits, which thou bestowest upon us miserable Sinners, of thine incomprehensible Mercy at all Times, in that thou upholdest us in this mortal Life, furnishing unto us all Things that are necessary, but chiefly that thou vouchsafest to regenerate us by the holy Doctrine of thy Gospel, unto the Hope of a better Life. We beseech thee, merciful God and Father, not to suffer our Minds to be occupied in these earthly and transitory Things, but that they may look up, and seek the Things that are in Heaven, waiting for the Coming of our Saviour Christ Jesus, when he appears in the Clouds to deliver us. So be it. *Our Father, &c.*

V. A Prayer before we go to Bed.

O Lord God and heavenly Father, which according to thy manifold Wisdom, hast appointed the Day for Labour, and the Night for Rest. We render thee Thanks, that thou hast so mercifully kept us this Day, and hast heaped continually upon us so many Benefits. Grant likewise, that we now ceasing from our Labour and Care, may so be refreshed with Sleep, that our Minds not being buried in Sleep with the Body, we be slumbering in thy Love; but that the Memory
of

of our Creation and Salvation, be at no Time wiped out of our Hearts. Grant moreover, that our Consciences, as well as our Bodies, may enjoy the own Rest. Likewise, that we moderately using Sleep, we may have a Respect, not unto Sluggishness, but to Necessity, to the end that we returning more apt and quick to our Works, left off for a Time, we may the more readily serve thee and profit our Neighbour: And in the mean Time, while we are taking Rest, deliver us from all Peril, and keep us undefiled both in Body and Soul, that our Sleep likewise may serve to the Glory of thy Name: And seeing this Day is past over with us, not without manifold Slidings, (for we miserable Wretches carry alway Sin about with us) we beseech thee, that as the Night now foldeth up all Things in Darkness, so according to thy incomprehensible Mercy, that thou wilt bury all our Sins, lest for them we be casten out from thy Sight: Grant also Quietness and Comfort to all those which are afflicted with any Kind of Sicknes, or other Calamities, for Christ Jesus thy Son our Lord's sake, which this Way hath taught us to pray,
Our Father, &c.

VI. *A Prayer necessary for all Men.*

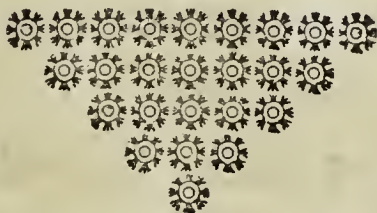
O Merciful God, I a wretched Sinner acknowledge my self bound to keep thy holy Commandments, but yet unable to perform them, and to be accepted for just, without the Righteousness of Jesus Christ thy only Son, who hath perfectly

perfectly fulfilled thy Law, to justify all Men that believe and trust in him ; therefore grant me the Grace, I beseech thee, to be occupied in doing of good Works, which thou commandest in holy Scripture, all the Days of my Life, to thy Glory, and yet to trust only in thy Mercy, and in Christ's Merits, to be purged from my Sins, and not in my good Works, be they never so many: Give me Grace to love thy Word fervently, to search the Scriptures diligently, to read them humbly, to understand them truly, to live after them effectually : Order my self so, O Lord, that it may be alway acceptable unto thee. Give me Grace not to rejoyce in any Thing that displeaseth thee, but evermore to delight in those Things that please thee, be they never so contrary to my Desires. Teach me so to pray, that my Petitions may be graciously heard of thee. Keep me upright amongst Diversities of Opinions and Judgments in the World, that I never swerve from thy Truth taught in holy Scripture. In Prosperity, O Lord, save me, that I wax not proud, in Adversity help me, that I never despair nor blaspheme thy holy Name, but taking it patiently, to give thee Thanks, and trust to be delivered after thy Pleasure. When I happen to fall into Sin through Frailty, I beseech thee to work true Repentance in mine Heart, that I may be sorry without Desperation, trust in thy Mercy without Presumption, that I may amend my Life, and become truly religious without Hypocrisy, lowly in Heart without Fainting, faithful and trusty without Deceit, merry without Lightness, sad without Mistrust, sober without Slothfulness, content with mine

mine own without Covetousness, to tell my Neighbour his Faults without Diffimulation, to instruct my Household in thy Laws truly, to obey our King, and all Governors under him unfeignedly, to receive all Laws and common Ordinances, (which disagree not from thy holy Word) obediently, to pay every Man that which I ow unto him truly, to backbite no Man, nor slander my Neighbour secretly, and to abhor all Vice, loving all Goodness earnestly : O Lord grant me thus to do, for the Glory of thy Name. *

* This Prayer is not commonly printed with the *Palatine Catechism*, but usually at the End of the old Psalm Book.

F I N I S.



A N

The first of the year was a very cold one, and the weather was very disagreeable. The snow was very deep, and the wind was very strong. The people were very much distressed, and the cattle were very much starved. The people were very much distressed, and the cattle were very much starved. The people were very much distressed, and the cattle were very much starved.

The second of the year was a very cold one, and the weather was very disagreeable. The snow was very deep, and the wind was very strong. The people were very much distressed, and the cattle were very much starved.

THE END

The third of the year was a very cold one, and the weather was very disagreeable. The snow was very deep, and the wind was very strong. The people were very much distressed, and the cattle were very much starved. The people were very much distressed, and the cattle were very much starved. The people were very much distressed, and the cattle were very much starved.

A N E
FORME
O F
EXAMINATION

Before the
Communion,

Approved by the
GENERAL ASSEMBLY
O F T H E
Kirk of *Scotland*:

And appointed to be used in
FAMILIES and SCHOOLS.

With the
Short *Latin* CATECHISM,
Commonly taught in Schools.

E D I N B U R G H,
Printed by JAMES WATSON, His Majesty's Printer.
MDCCXXI.

Assembly 1590. Sess. 12. 10 Augusti.

ANent the Examination before the Communion, it is thought meet for the common Profite of the whole People, that ane uniforme Order be keepit in Examination, and that ane schort Forme of Examination be set down, be their Breither, Mrs. John Craig, Robert Pont, Thomas Buchanan, and Andrew Melvine, to be presentit to the next Assembly.

Assembly 1591. Sess. 17. Julii 13.

ANent the Forme of Examination before the Communion, pennit be their Brother Mr. Craige, the Assembly thought it meet to be imprintit, being be the Author thair of contractit in some schorter Bounds.

Assembly 1592. Sess. 10. Penult. Maii.

*FOR swa meikle as at the special Desire of the Kirk, ane Forme of Examination before the Communion was pennit and formit be their Brother Mr. John Craige, quhilk is now imprintit, and allowit be the Voyce of the Assembly. Therefore it is thought needful that every Pastor travel with his Flock that they may buy the samen Buik, and read it in their Families, quhereby they may be better instructit; and that the samen be read and learnit in Lectors Schools, in place of the little Catechism. **

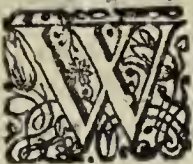
* That is, The Manner to examine Children, at the End of Calvin's Catechism.



A N E

*Forme of Examination before the Com-
munion.*

*I. Of our miserable Bondage through
Adam.*

Q. 1.  *HAT are we by Nature?*

A. The Children of
God's Wrath, Eph. 2. 3.

Q. 2. *Were we thus cre-
ated of God?*

A. No, for he made us to his own Image, Gen.
1. 26.

Q. 3. *How came we to this Misery?*

A. Through the Fall of Adam from God, Gen. 3.

Q. 4. *What Things came to us by that Fall?*

A. Original Sin, and natural Corruption, Rom.
5. 12, 18, 19.

Q. 5. *What Power have we to turn to God?*

A. None at all, for we are dead in Sin, Eph.
2. 1.

Q. 6. *What is the Punishment of our Sin?*

A. Death eternal, both in Body and Soul, Rom.
6. 23.

II. Of our Redemption by Christ.

Q. 7. *Who may deliver us from this Bondage?*

A. God only who bringeth Life out of Death.

Q. 8. *How know we that he will do it?*

A. By his Promise, and sending his Sonne Christ Jesus in our Flesh, *John 3. 16, 17.*

Q. 9. *What Kind of Person is Christ?*

A. Perfect God and perfect Man, without Sin, *Matth. 1. 23. Luke 1. 31.*

Q. 10. *What needed this wonderful Union?*

A. That he might be a meet Mediator for us.

Q. 11. *How did he redeem us?*

A. Through his Obedience to the Law, and Death of the Cross, *Phil. 2. 8.*

Q. 12. *Suffered he only natural Death?*

A. No, but he suffered also the Curse of God, in Body and Soul, *Gal. 3. 13.*

Q. 13. *How know we that his Death brought Life to us?*

A. By his glorious Resurrection and Ascension.

Q. 14. *Wherefore that?*

A. For if he hath not satisfied for all our Sins perfectly, he hath not risen, nor we by him, *1 Cor. 15, 14, 17.*

Q. 15. *Is it needful that we believe these Mysteries?*

A. No doubt, but yet that is not enough, *Jam. 2. 17, 20.*

Q. 16. *What*

Q. 16. *What more is required?*

A. That we be made Partakers of Christ and his Merits, *John 15. 4--7.*

III. *Of our Participation with Christ.*

Q. 17. *How is that wrought?*

A. Through his continual Intercession for us in Heaven, *Heb. 7. 25.*

Q. 18. *Declare how that is done?*

A. Hereby the holy Spirit is sent, *John 14. 16, 26.*

Q. 19. *What doth the Spirit in this Work?*

A. He offereth Christ and his Graces to us, and moveth us to receive him.

Q. 20. *How doth he offer Christ to us?*

A. By the Preaching of the Evangel, *Rom. 10. 13, 14, 15.*

Q. 21. *How doth he move us to receive him?*

A. Through Printing in our Hearts true Faith in Christ, *Acts 16. 14.*

Q. 22. *What Thing is Faith in Christ?*

A. A sure Perswasion that he is the only Saviour of the World, but ours in special, who be-
lieve in him, *John 6.*

Q. 23. *What doth this Fruit work?*

A. Our inseparable Union with Christ and his Graces, *Eph. 3. 16--19.*

Q. 24. *What is the first Fruit of this Union?*

A. A Remission of our Sins, and Imputation of Justice, *Rom. 6. 19.*

Q. 25. *Which is the next Fruit of our Union with him?*

A. Our

A. Our Sanctification and Regeneration to the Image of God, *John 3: 3, 5.*

Q. 26. *Who doth this, and how?*

A. The Holy Spirit through our Union with Christ, in his Death, Burial, and Resurrection, *Rom. 6.*

Q. 27. *What are the chief Parts of our Regeneration?*

A. Mortification of Sin, and rising to Righteousness, *Rom. 6.*

Q. 28. *How know we Sin and Righteousness?*

A. By the just and perfect Law of God, *Rom. 7.*

IV. Of the Word.

Q. 29. *Where shall we find the Word of God?*

A. Only in the holy Scriptures, *Rom. 15. 4.*

Q. 30. *Are the Scriptures sufficient for our Instruction?*

A. No doubt, as the Apostles do testify, *John 20. 31. Gal. 1. 8. 2 Tim. 3. 16.*

Q. 31. *How should we receive and use the Word?*

A. We should read it privately and publicly with all Reverence, *Deut. 31. 21.*

Q. 32. *Is this sufficient for our Instruction?*

A. No, if publick Teaching may be had, *Eph. 4. 11, 12.*

Q. 33. *Wherefore that?*

A. For as God raiseth publick Teachers and Pastors, so he hath commanded us to hear them, *Mal. 2: 7.*

Q. 34. *How long should we continue in this School?*

A. All

A. All the Days of our Lives, seeing we are ignorant, forgetful, and easy to be deceived, Col. 3. 16.

Q. 35. *What then serve the Sacraments?*

A. They are added for our further Comfort and Admonition as a visible Word, Gen. 17. 9, 10, 11, Exod. 12.

V. Of our Liberty to serve God.

Q. 36. *What good Things may we do now being thus regenerated?*

A. We may serve our God freely and uprightly, Rom. 12.

Q. 37. *May we do it perfectly according to the Law?*

A. No truly, for our Regeneration is not perfect, Gal. 5. 17. Eccles. 7. 22.

Q. 38. *What followeth upon that?*

A. A certain Rebellion of the Flesh against the Spirit, Rom. 7. 15--25.

Q. 39. *Is not this Rebellion cursed by the Law?*

A. Yea truly, but yet it is not imputed to us, 2 Cor. 5. 19.

Q. 40. *Wherefore that, seeing it is Sin, and the Root of all our Sins?*

A. Because Christ satisfied all the Points of the Law for us, Rom. 3. 21, &c.

Q. 41. *What are we then who believe in Christ?*

A. Just in him, but Sinners in our selves, Rom. 8.

Q. 42. *What craveth this Confession of us?*

A. A constant Faith in Christ, and continual Repentance.

Q. 43. *What then is our only Joy in Life and Death?*

A. That all our Sins bypast, present and to come, are buried; and Christ only is made our Wisdom, Justification, Sanctification, and Redemption, 1 Cor. 1: 30.

Q. 44. *What Fruit cometh of this Faith?*

A. A Peace of Conscience, and Joy in the Spirit, in all our Troubles within and without, Rom. 5. 2. 2 Cor. 6. 4.

Q. 45. *What shall we gather of this whole Discourse?*

A. How miserable we are through Adam, and how blessed through Christ, Phil. 3. 8.

Q. 46. *When should we remember of this Doctrine?*

A. At all Times, but chiefly when we are touched with a proud Opinion of our own Worthiness, or are troubled in Conscience for Sin, Luke 18. 19.

Q. 47. *Then this Meditation serveth for a Preparation to the holy Sacraments?*

A. Yea truly, if they be rightly considered:

VI. Of the Sacraments.

Q. 48. *Declare that in Baptism?*

A. We see there the Seal of our spiritual Filthiness through our Communion with Adam, and our Purgation by our Communion with Christ.

Q. 49. *Declare the same in the Supper?*

A. We see, feel, and taste there also, the Seal of our spiritual Wants, and Death through Adam; and likewise

likewise of our spiritual Treasures and Life through Christ only.

Q. 50. *How contract we our spiritual Filthiness from Adam?*

A. Through our natural Communion with him, Rom. 5. 12, &c.

Q. 51. *How came we to our spiritual Purgation, and Life by Christ?*

A. Through our spiritual Communion with our Second Adam, Head and Spouse, Eph. 5. 30.

Q. 52. *Do the Word and the Sacraments work this Communion?*

A. No, for it is the Work of the Spirit only, Eph. 3. 16.

Q. 53. *Whereunto do the Word and Sacraments lead us?*

A. Directly to the Cross and Death of Christ, 1 Cor. 1. 17, 18, 23, 24.

Q. 54. *Wherefore that?*

A. Because through his Cross and Death, the Wrath of God was quenched, and all his Blessings made ours, Gal. 3. 13, 14.

Q. 55. *Why was this high Mystery represented by these weak and common Elements?*

A. Because they express most lively our spiritual Purging and Feeding, which we have by Christ, John 6. 32, &c.

Q. 56. *When doth he these Things to us in very Deed?*

A. When he is so joyned with us, and we with him, that he abideth in us, and we in him spiritually, John 15. 4, 5.

Q. 57. *How is this Union and Abiding expressed here?*

A. a. 2

A. By

A. By natural Washing, Eating, Drinking, Digesting, Feeding, and Abiding in us.

Q. 58. *How may we feel and know this spiritual Abiding in us?*

A. By the Testimony of the Spirit in us, and external Actions agreeable to Christ in us, *Matth.*

7. 6. *Rom.* 8. 16.

Q. 59. *Then Christ is not an idle Guest in us?*

A. No truly, for he came not only with Water and Blood, but also with the Spirit, to assure us, in some Measure, of his Presence in us, *1 John* 5. 6.

VII. Of Baptism.

Q. 60. *What signifieth Baptism unto us?*

A. That we are filthy by Nature, and are purged by the Blood of Christ, *Tit.* 3. 5.

Q. 61. *What meaneth this our Union with the Water?*

A. Our spiritual Union with Jesus Christ, *Rom.* 6. 3, 8. *Gal.* 3. 27.

Q. 62. *What followeth upon this our Union with him?*

A. Remission of Sins and Regeneration, *Rom.* 6. 4, 18, 22.

Q. 63. *From whence cometh our Regeneration?*

A. From the Communion with the Death, Burial, and Resurrection of Christ, *Rom.* 6. 4, 5, 8.

Q. 64. *How long, and by what way doth Baptism work in us?*

A. All

A. All the Days of our Life, through Faith and Repentance, 1 Cor. 6. 19, 20.

Q. 65. *How then are Infants baptized?*

A. Upon the Promise made to the Faithful and their Seed, Gen. 17. 7, 10.

Q. 66. *How doth Baptism differ from the Supper?*

A. In the Elements, Action, Rites, Signification and Use.

Q. 67. *Wherefore is Baptism but once ministred?*

A. It is enough to be received once in the Houle of God, R. m. 8. 16.

Q. 68. *Declare the Cause of that?*

A. For they are never casten out, who are once truly received in his Society, John 6. 37.

Q. 69. *Why is the Supper so oft ministred?*

A. We have need to be fed continually, John 6, 55.

Q. 70. *Why is not the Supper ministred to Infants?*

A. Because they cannot examine themselves, 1 Cor, 11. 18.

VIII. Of the Supper.

Q. 71. *What signifieth the Action of the Supper?*

A. That our Souls are fed spiritually, by the Body and Blood of Jesus Christ, John 6. 54.

Q. 72. *When is this done?*

A. When we feel the Efficacy of his Death in our Conscience by the Spirit of Faith, John 6. 63.

Q. 73. *Why is this Sacrament given in Meat and Drink?*

A. To seal up our near Conjunction with Christ.

Q. 74. *Wherefore is both Meat and Drink given ?*

A. To testify that Christ is the whole Food of our Souls, *John 6.*

Q. 75. *Is Christ's Body in the Elements ?*

A. No, but it is in Heaven, *Acts 1. 11.*

Q. 76. *Why then is the Element called his Body ?*

A. Because it is a sure Seal of his Body given to our Souls.

Q. 77. *To whom should this Sacrament be given ?*

A. To the Faithful only, who can examine themselves.

Q. 78. *Wherein should they examine themselves ?*

A. In Faith and Repentance, with their Fruits.

Q. 79. *What should the Pastors do when Men are negligent, and abuse the Sacraments ?*

A. They should use the Order of Discipline established in the Word.

IX. Of Discipline.

Q. 80. *Who should use this Discipline ?*

A. The Pastors and Elders by their mutual Consent and Judgment.

Q. 81. *What is the Office of the Eldership ?*

A. To watch upon their Flock, and exercise the Discipline.

Q. 82. *How is this done ?*

A. By private and publick Admonition, and other Censures of the Kirk, as Need requireth.

Q. 83. *Who ought to be excluded from the Sacraments ?*

A. All

A. All Infidels, and publick Slanderers.

Q. 84. *Wherefore are these excluded?*

A. Lest they should hurt themselves, slander the Kirk, and dishonour God.

X. *Of the Magistrate.*

Q. 85. *What is the Office of the Christian Magistrate in the Kirk?*

A. He should defend the true Religion and Discipline, and punish all Troublers and Contemners of the same.

XI. *Of the Table in special.*

Q. 86. *Why use we a Table here, and not an Altar as the Fathers did at God his Commandment?*

A. Because we convene, not to offer a Sacrifice for Sin, but to eat and drink of that Sacrifice, which Christ once offered upon the Cross for us, Heb. 7. 23, 24, 27. and 10. 11, 12, 14, 18.

Q. 87. *What protest we when we come to the Table?*

A. That we are dead in our selves, and seek our Life only in Christ.

Q. 88. *Shall this Confession of our Unworthiness be a Stay to come to the Communion?*

A. No truly, but rather a Preparation to the same, if Faith and Repentance be with it, Mark 2. 17.

Q. 89. *Wherefore is there Mention made here of Christ his Body and Blood severally?*

A a 4

A. To

A. To testify his Death, by the which only he was made our spiritual Meat and Drink, *John* 6. 51, 55.

Q. 90. *For what Cause is this Action called the Communion?*

A. Because it is the true Cause of our mutual Society with Christ in all Things; good and evil.

Q. 91. *Declare how that is performed?*

A. Hereby he removeth all evil Things from us, which we have by Nature, and we receive of him all good Things, which we want by Nature.

Q. 92. *Declare these Things more plainly?*

A. The Wrath of God and Sin is removed, which we have by Nature, and the Favour of God, and Adoption, with the Joy of Heaven, is restored to us, the which Things we have not by Nature, *Rom* 8.

Q. 93. *What Thing then may the faithful Soul say?*

A. Now live I, not I, but Christ liveth in me. it is God that justifieth, who shall condemn.

Q. 94. *Let us therefore give Thanks, and pass to this holy Action, every one of us, saying and singing in hi Heart, The Lord is the Portion of mine Inheritance and of my Cup, thou shalt maintain my Lot, the Lines are fallen unto me in pleasant Places, yea, I have a fair Heritage, Psal. 16. 5, 6.*

A. Let it be done so, with Heart and Mouth, to the Confusion of all Idolaters, and Glory of our God.

XII. *The End of our Redemption.*

Q. 95. *TO what End are we thus redeemed, and brought in Hope of that endless Joy*

to come?

A. To

A. To move us effectually to deny all Ungodliness, worldly Lusts, and Unrighteousness, and so live godly, soberly, and righteously in this present World, looking for the Coming of Christ, for our full Redemption, *Tit. 2. 11, 12, 13.*

Q. 96. What shall be the final End of all these Graces?

A. God shall be glorified for ever in Mercy, and we shall enjoy that endless Life with Christ our Head, to whom with the Father, and the holy Spirit, be all Honour and Glory for ever, *Amen.*

F I N I S.



Sum-



Summula

C A T E C H I S M I.

Ad piam juniorum educationem ap-
primè utilis.

1. Tim. IV. 8.

*Pietas ad omnia utilis est, ut quæ
promissiones habeat vitæ presentis
ac futuræ.*

Triples Hominis Status.

1. { In sanctitate & sanitate. }
2. { Sub peccato & morte. }
3. { Sub Christi gratia. }

Questio: 1. *Q*uis hominem creavit ?
Responsio. D E U S.

Q. 2. *Q*ua lem creavit eum ?

R. Sanctum & sanum, mundique dominum.

Q. 3. *I*n quem usum creatus est ?

R. Ut

R. Ut Deo inserviret.

Q. 4. *Quod servitii genus ab eo exigebat Deus ?*

R. Legis suæ præstationem.

Q. 5. *Num in legis Dei præstatione perstitit ?*

R. Nequaquam : sed eam tædè transgressus est.

Q. 6. *Quæ hujus transgressionis pœna ?*

R. Mors æterna, cum animæ, tum corporis, & ipsi & posteris.

Q. 7. *Quomodo inde liberamur ?*

R. Merâ Dei gratiâ in Christo Jesu, absque nostris meritis.

Q. 8. *Cujusmodi persona est Christus ?*

R. Verè Deus, verèque homo, in persona una.

Q. 9. *Quomodo nos liberavit ?*

R. Morte suâ : mortem enim nobis debitam pro nobis subiit, nosque eripuit.

Q. 10. *Num omnes liberantur per Christum ?*

R. Minimè, sed ii tantum qui fide eum amplectuntur.

Q. 11. *Quid est fides ?*

R. Cum mihi persuadeo, Deum me omnesque Sanctos amare, nobisque Christum cum omnibus suis bonis gratis donare.

Q. 12. *Recense Summam tuæ Fidei ?*

R. Credo in Deum Patrem, &c.

Q. 13. *Quis operatur hanc fidem in nobis ?*

R. Spiritus Sanctus per Verbum & Sacramenta.

Q. 14. *Quomodo eam operatur per Verbum & Sacramenta ?*

R. Aperit cor, ut Deo loquenti in Verbo & Sacramentis credamus.

Q. 15. *Quid est Dei verbum ?*

R. Quicquid

380 Summula Catechismi.

R. Quicquid veteris ac novi Testamenti libris continetur.

Q. 16. *Verbi Dei quot partes?*

R. Duæ, Lex & Evangelium.

Q. 17. *Quid est Lex?*

R. Doctrina Dei, debitum à nobis exigens, & quia non sumus solvendo, damnans.

Q. 18. *Quid Evangelium?*

R. Doctrina Christum cum omnibus suis bonis nobis offerens, debitumque nostrum ab eo solutum, nolque liberos esse proclamans.

Q. 19. *Quid Sacramenta?*

R. Sigilla Dei, significantia & donantia nobis Christum cum omnibus suis bonis.

Q. 20. *Quæ hæc Christi bona?*

R. Amor Dei, Spiritus Sanctus, unio nostri cum Christo: unde remissio peccatorum, sanatio naturæ, spiritualis nutritio & vita æterna promanant.

Q. 21. *Quot sunt novi Testamenti Sacramenta?*

R. Duo, Baptismus & sacra Cœna.

Q. 22. *Quid est Baptismus?*

R. Sacramentum initiationis nostræ in Christum, & ablutionis à peccatis.

Q. 23. *Quid infusio nostri in Christum?*

R. Unio nostri cum Christo, unde manat remissio peccatorum & perpetua resipiscencia.

Q. 24. *Baptismus quid juvat fidem?*

R. Testatur, ut aquâ corpus abluitur, sic, operante Spiritu sancto, à peccatorum reatu & radice, per fidem in sanguine Christi, nos repurgari.

Q. 25. *Quid est sacra Cœna?*

R. Sacramentum spiritualis nutritionis nostræ in Christo.

Q. 26. *Cœna*

Q. 26. *Cœna Domini quid juvat fidem?*

R. Testatur, ut pane & vino corpora nostra aluntur & augeſcant; ſic animas noſtras corpore & ſanguine Chriſti crucifixi ali & corroborari ad vitam æternam.

Q. 27. *Corpore & ſanguine Chriſti quomodo alimur?*

R. Dum fide percipimus, & Spiritûs Sancti, qui unâ adeſt, vi, ea nobis applicamus.

Q. 28. *Quando fide percipimus, & nobis applicamus*
pus Chriſti crucifixi.

R. Dum nobis perſuademus Chriſti mortem & crucifixionem non minus ad nos pertinere, quam ſi ipſi nos pro peccatis noſtris crucifixi eſſemus; Perſuaſio autem hæc eſt veræ fidei.

Q. 29. *Vera fides quomodo dignoſcitur?*

R. Per bona opera.

Q. 30. *Quomodo cognoſcuntur bona opera?*

R. Si Dei legi respondeant.

Q. 31. *Recita Dei legem.*

R. Audi Iſrael, Ego ſum Dominus, &c.

Q. 32. *Hæc Lex de quibus te admonet?*

R. De officio meo erga Deum, & erga proximum.

Q. 33. *Quid officii debes Deo?*

R. Supra omnes eum ut amem.

Q. 34. *Quid debes proximo?*

R. Eum ut amem tanquam meipſum.

Q. 35. *Potis es hæc præſtare?*

R. Minimè gentium: nam tantisper dum hic vivimus, habitat in nobis peccatum.

Q. 36. *In Dei filiis quid hinc exiſtit?*

R. Perennis pugna inter carnem & ſpiritum.

Q. 37. *In hac pugna quomodo nobis verſandum?*

R. Affiduè

382 *Summula Catechismi.*

R. Assiduè orandum, ut Deus peccata nobis remittat, imbecillitatemque sustentet.

Q. 38. *Quomodo orandum?*

R. Ut nos docuit Christus, Pater noster, qui es, &c.

Q. 39. *Quid tibi persuades, Deum donaturum quæ petis?*

R. Quia orare jussit, pollicitusque est, quicquid peterem in Christi nomine, se mihi largiturum.

Q. 40. *Quid debes Deo pro tot beneficiis?*

R. Ut ei gratias agam, perpetuòque serviam.

Q. 41. *Quomodo Deo serviendum?*

R. Ex verbi ipsius præscripto, ut jam dictum est.

F I N I S.



THE
BOOK
OF
Common Order,
OR

The Order of the *English* Kirk at
Geneva, whereof *John Knox* was
Minister: Approved by the fa-
mous and learned Man *John Cal-*
vin.

Received and used by the Reformed
Kirk of *Scotland*, and ordinarily
prefixed to the Psalms in Metre.

Matth. X. 23.

When they persecute you in this City, flye ye in-
to another.

I Cor. III. II.

Another Foundacion can no Man laye then it
that is layde, which is Jesus Christ.

EDINBURGH,

Printed by JAMES WATSON, His Majesty's Printer.

MDCCXXI.

1801

Continued

Received of the Honble the Secretary of the Navy
the sum of one hundred and fifty dollars
for the purchase of one hundred and fifty
copies of the Navy Regulations.

Given under the Great Seal of the United States
this 10th day of June 1801
at the City of New York

John Adams President

John Jay Secretary

John Jay



THE PREFACE.

To our Brethren in England and elsewhere, which love Jesus Christ unfainedly, Mercy and Peace.

IT is more evident and known God's great Benefits bestowed upon England to all Men, then well considered and faithfully received of many, with what great Mercies and especial Graces God indued our Countrey of *England* in these latter Dayes, when from Idolatry he called us to the Knowledge of the Gospel, and of no People made us his People, a holy People, the People of God, sending us a King, most godly, learned, zealous, wise, and such a one as never sate in that Royal Chaire before; God's Word universally spread over all the Land, Repentence preached, Christ's Kingdome offered, Sin rebuked, so that none could excuse himselfe either that he had not heard, or else was not taught God's holy Gospel; yet it came to pass, and this Day that is verified on us, which the Lord reproveth *Israel* for, saying, *I have stretched forth my*
B b Hands

The Cause
of God's
Plagues in
England.

Hands all the Day long unto a People that beleeve: h not, but rebelleth against me, and walketh after their own Imaginations ^a: For whole Wayes were not corrupt? even from the highest to the lowest, from Top to Toe there was no Part sound. Such Contempt of God's Word, as well on their Behalfe to whom the Charge of Preaching was committed; as on the other Side, Negligence to hear and learn to frame their Lives according thereunto; that if the Lord had not hastened his Plague, and prevented, it would certainly have come to pass which these wicked Men of *Anathoth* said to the Prophet *Jeremie*, *Speak no more to us in the Name of the Lord* ^b. The which Unkindnesse and Contempt, would God we could as earnestly repent, as we now feel the Lack of these accustomed Mercies: For now the Day of our Visitation is comen, and the Lord hath brought the Plagues upon us, whereof before we were admonished, and most justly menaced; for the false Prophets are sent forth with Lies in their Mouthes, to deceive *England*; and the Scarcity of God's Word is so great, that although they seek it from one Sea-coast to another, yet they cannot find it, but as Men affamished, devour the pestiferous Dung of Papistry, to the poisoning of their own Souls.

Let

^a *Isa.* 65. 2. *Rom.* 10. 21. ^b *Jer.* 11. 21.

Let us therefore, Brethren, turne wholly to the Lord by Repentance, Fasting and Prayer; earnestly beseeching him to receive us once again to his Favour, who willeth not the Death of a Sinner, but his Amendment; offering himself to all them that in their Necessity seek unto him; and like a most merciful Father proveth all Remedies for our bettering, not cruelly punishing to destroy us, but gently chastising to save us.

The only Means for England to recover God's Favour and Mercy.

Beware then ye harden not your Hearts against this merciful Lord, and tempt him as the stubborn *Jews* did, whom he therefore delivered up into their Enemies Hands, to perish with the Sword, Hunger and Pestilence; for God will not be mocked, but like a consuming Fire will destroy as well the wicked Contemners of his Word, as the crafty Dissemblers which go about to measure God by their Fantasies, not considering that they heap Damnation against themselves in the Day of his Anger, which now already is kindled, and beginneth to flame to the Condemnation of their Souls and Bodies, who knowing Jesus Christ to have once fully satisfied for our Sins, cease not daily either in Heart, Mouth, or outward Consent to blaspheme his precious Death, and (as much as in them lieth) crucifie him a new.

Do ye not remember that Idolaters have no Portion in the Kingdom of God,

but are thrown into the Lake of Fire and Brimstone, where their Worme shall never die? Cannot the Examples of God's fearful Judgments move you, who spared not his very Angels when they trespassed, but hitherto reserveth them in Hell-chaines to be tormented in the Day of the Lord? and will he then favour Idolaters, Dissemblers, Blasphemers, Mockers, Contemners? and not rather in this Life verifie that which the Holy Ghost pronounceth against the Children of God's Wrath, who, *because they doe not receive the Love of the Trueth for their Salvation, are led by Lies to their endless Condemnation*. At least let God's Forewar-

Horrible
Plagues for
Apostacie
to Idolatrie.

nings somewhat move you to pity your own State, who, for your Instruction suffereth your own Brethren amongst you to die so terrible, some in Despaire, others to kill themselves, and many uttering most horrible Blasphemies, even to their last Breath; the which Things are so fearfull for us to hear, that we tremble in thinking thereupon.

If you will therefore be counted in the Number of God's People, and be so indeed, look not back from the Plough, returne not to your Vomite, bow not your Knee to *Baal*, polute not the Temple of the Holy Ghost, in presenting your selves to that wicked and most blasphemous Masse,

The Masse
wicked and
blasphemous.

Masse, with such like Idols: But either stand in the Trueth, and so obey God rather then Man, or elle follow God's Calling, who hath so mercifully provided for you, moving the Hearts of godly Rulers and Magistrates to pity your State, and do you Good, so that at *Emden, Wessel, Franckefort*, and in this City, he hath appointed godly Churches, wherein you may learn to fear him, repent your Sins, amend your Lives, and recover again his Favour and Mercie.

And because there is no Way more ready or sure to come to him, then by framing our Lives altogether to his blessed Will revealed unto us in his Word; we, to whom, though God hath given more Liberty, yet no less lamenting your Bondage, then rejoycing in our own Deliverance from that Babilonian Slavery, and antichristian Yoke, have earnestly endeavoured, amongst other Things which might bring us to the worthy Consideration of God's Word, to frame our Lives, and reforme our State of Religion in such Sort, that neither Doubt of the Certainty thereof should make us fear, nor yet Mens Judgement discourage us and cause us shrink from this Enterprile, most acceptable to God, comfortable to his Church, and necessarily appertaining to every Christian Man's Duty.

We therefore, not as the greatest Clerks of all, but as the least able of many, do

The Word,
of God the
only Founda-
tion of
this Book.

To mingle
Man's
Dreams
with God's
Word is
wicked.

present unto you, which desire the Increase of God's Glory and the pure Simplicity of his Word, a Form and Order of a reformed Church limite within the Compasse of God's Word, which our Saviour hath left unto us as only sufficient to govern all our Actions by ^d; so that whatsoever is added to this Word by Man's Device, seem it never so good, holy or beautiful, yet before our God, who is jealous, and cannot admit any Companion * or Counseller, it is evil, wicked and abominable; for he that is the Wisdom of the Father, the Brightnesse of his Glory, the true Light, the Word of Life, yea Truth and Life it self ^e, can he give unto his Church, (for which he paid the Ransom of his Blood) that which should not be a sufficient Assurance for the same? can the Word of Truth deceive us? the Way of Life misguide us? the Word of Salvation damne us? God keep us from such Blasphemies, and so direct our Hearts with his holy Spirit, that we may not only content our selves with his Wisdom, but so rejoyce in the same, that we may abhorre all Things which are contrary.

The which Considerations, dear Brethren, when we weyed with reverent Fear
and

^d Gal. 1. 8, 9, 11, 12. 2 Tim. 3. 15, 16, 17. ^e Luke 16. 13. ^f 1 Cor. 1. 24. John 1. 4, 9. and 14. 6. Heb. 1. 3.

and Humbleness: And also, knowing that Negligence in reforming that Religion which was begun in *England*, was not the least Cause of God's Rods laid upon us, having now obtained by the mercifull Providence of our heavenly Father, a free Church for all our Nation in this most worthy City of *Geneva*, we presented to the Judgement of the famous Man *John Calvin*, and others learned in these Parts, the Order which we minded to use in our Church, who approving it as sufficient for a Christian Congregation, we put the same in Execution, nothing doubting but all godly Men shall be much edified thereby. And as for the Papists or malicious Men and ungodly, we have not laboured to justify them, because we know no soverain Medicine for their cankered Sore, except it may please God, by our Prayers to be mercifull to them, and call them home, if they be not already forsaken.

Religion was not perfectly reformed in *England*.

The Approbation of the godly Learned.

But yet for as much as there are some, which through Continuance in their Evil, rather delighting in Custome then Knowledge, cannot suffer that Men should once open their Mouthes against certain old and received Ceremonies, we thought good in this Place somewhat to touch that Scrupulosity: For as Ceremonies grounded upon God's Word, and approved in the New Testament, are commendable as the Circumstance thereof

Custome preferred by some to Knowledge.

Certain Causes why Ceremonies ought to be abolished.

doth support ; so those that Man hath invented, though he had never so good Occasion thereunto, if they be once abused, import a Necessity, hinder God's Word, or be drawne into a Superstition, without Respect ought to be abolished.

The brazen
Serpent
broken.

For if *Ezechias* was commended by the Holy Ghost, for breaking in Pieces the brazen Serpent which *Moses* had erected by Commandment, and had continued above 800 Years^e ; which Thing of it self was not evil, but rather put Men in Remembrance of God's Benefite ; yet because it began to minister Occasion to the People to commit Idolatry, it was not to be born withall. How much more ought we to take Heed, that through our Occasion Men commit not Idolatry with their own Imaginations

The Altars,
Images, &c.
of Idolaters
destroyed.

and Fantasies ? It was not without great Cause commanded by almighty God, that the Places and other Appurtenances, which had served to Idolatry, should be utterly consumed, lest Babes and Children through Occasion remembring the same, should fall into the like Inconvenienceⁿ. And think ye that we ought to be wiser, and not rather take Heed that those Things which the Papists or other Idolaters have invented, may not enter into Christ's Church ; as well to the End that the weak be not confirmed in

in their Errorⁱ, as that we may altogether separate ourselves from that idolatrous *Babylon* and Temple of *Belial*, wherewith Christ hath no Concord nor Agreement^k?

There was no one Ceremony more ancient, nor yet of better Authority, then the Washing of the Disciples Feet, which was instituted by Christ himself^l, and observed a long Time in the Church; yet when some were perswaded that it was a Part of the Lord's Supper, and others thought it served instead of Baptism, the godly Churches in St. *Augustine's* Time thought it better to leave that which was ordeined for a good Use, then by retaining the same confirme an Error or Superstition^m. The *Corinthians* The *Agape* reprehended by St. *Paul* for the Relief of the Poor, and to increase brotherly Amity together, did institute a Feast immediately after the Lord's Supperⁿ; but how sharply St. *Paul* did reprehend the same, condemning in Comparison that Men should adde any Thing to the Lord's Institution, appeareth by what he saith, *I have received of the Lord that which I gave you*^o.

We read also that *Ezechias* and his Nephew *Josias* restored the Use of the Paslover, which had been a very long Time The Paslover and Circumcision ever ministered as

ⁱ 1 Cor. 8. 9, &c. and 10. 32. ^k 2 Cor. 6. 15, 16, 17. ^l *Iso.* 52. 11. ^m *John* 13. 4-17. ⁿ *Aug. Epist.* 119. *ad Januarium Cap.* 18. ^o *Cyprius* in 1 Cor. Cap. 11. *Tertul.* *ad uxorem.* ^o 1 Cor. 11. 23.

God hath
appointed.

Great Con-
tention in
Christ's
Church in
all Ages,
for the
Mainte-
nance of
unprofit-
able Cere-
monies.

Time discontinued ; but in the Ministration thereof, they observed none other Ceremonies, then God had left to *Moses* from the Beginning. Circumcision likewise a Sacrament, was evermore after one Sort ministred, even as the Lord commanded it. But such is the Nature of Flesh, it will be wise, and have a Stroke in God's Doings; yea, how wilfully it causeth Man to maintain his own Fantasies, is manifest to them which have perused the ancient Records of the Church : For beginning at *Jerusalem*, and so coming to the rest of the Churches, as *Constantinople*, *Antioch*, *Alexandria*, and *Rome*, he shall plainly see that their greatest Disturbance and Overthrow chanced through Ceremonies. What Conflict was at all Times betwixt the *Latin* and *Greek* Churches for the same, no Christian can consider without Tears. And was there any Thing more objected against *St. Paul*, both of the *Galathians* and also of others, then that he would not observe the Ceremonies as the chief Apostles did? and yet he kept them whilest any Hope was to gain the weak Brethren, and therefore he circumcised *Timothy*; but when he perceived that Men would retain them as necessary Things in the Church, he called that
which

which before he made indifferent, wicked and impious, saying, that *whosoever was circumcised, Christ could nothing profit them*, fearing also lest he had taken Paines amongst them in vain, which joyned Christ with beggerly Ceremonies.

Therefore, dear Brethren, being hereby perswaded, and by many more Reasons confirmed, which Opportunity permiteth not here to write, we have contented our selves with that Wisdom which we have learned in God's Booke, where we be taught to preach the Word of God purely, minister the Sacraments sincerely, and use Prayers and other Orders thereby approved, to the Increase of God's Glory and Edification of his holy People. As touching Preaching, for as much as it is allowed of all godly Men, we may at this Time leave the Probation thereof; and also for the Ministration of the Two Sacraments, our Booke giveth sufficient Proofs.

But because Prayers are after Two Manner of Sorts, *that is*, either in Words only, or else with Song joyned thereunto; and this latter Part, as well for Lack of the true Use thereof, as due Consideration of the same, is called by many into Doubt, whether it may be used in a reformed Church: It is expedient that
we

we note briefly a few Things pertaining thereunto.

Singing of
Psalms.

St. *Paul* giving a Rule how Men should sing, first saith, *I will sing in Voice, and I will sing with Understanding* *. And in another Place shewing what Songs should be sung, exhorteth the *Ephesians* to edifie one another with *Psalms, Songs of Praise, and such as are spiritual, singing in their Hearts to the Lord with Thanksgiving* x, as if the Holy Ghost would say, that the Song did inflame the Heart to call upon God, and praise him with a more fervent and lively Zeal. And as Musick or Singing is natural unto us, and therefore every Man delighteth therein; so our mercifull God setteth before our Eyes how we may rejoyce and sing to the Glory of his Name, Recreation of our Spirits, and Profit of our selves.

Singing
abused by
the Papists.

But as there is no Gift of God so precious or excellent, that Satan hath not after a Sort drawn to himself and corrupt, so hath he most impudently abused this notable Gift of Singing, chiefly by the Papists his Ministers, in disfiguring it, partly by strange Language that cannot edifie, and partly by a curious wanton Sort, hiring Men to tickle the Ears, and flatter the Fantasies, not esteeming it as a Gift approved by the Word of God, profitable for the Church, and confirmed

* 1 Cor. 14. 15. x Eph. 5. 19. Jam. 5. 13.

firmed by all Antiquity: As, beside o-
 ther Places, is most manifest by the
 Words of *Plinius*, called the Younger,
 who, when he was Deputy in *Asia*, un-
 der the Emperor *Trajan*, and had
 received Charge to enquire out the
 Christians to put them to Death, writ
 amongst other Things touching the
 Christians, *That their Manners were to sing*
Verses or Psalms early in the Morning to
Christ their God ¹. If any peradventure
 would doubt, when or by whom these
 Churches or Assemblies were institute, it
 is likewise evident that St. *John* the A-
 postle, who, although in *Domitian's* Time
 he was banished in the Isle *Pathmos*, yet
 when *Nerva* his Successor, and next be-
 fore *Trajan*, reigned, returned to *Ephesus*,
 and so planted the Churches, as the Hi-
 stories report ². Seeing therefore God's
 Word doth approve it, Antiquity beareth
 witness thereof, and best reformed
 Churches have received the same; no
 Man can reprove it, except he will con-
 temne God's Word, despise Antiquity,
 and utterly condemne the godly reformed
 Churches.

And there are no Songs more meet
 then the Psalms of the Prophet *David*,
 which the Holy Ghost hath framed to
 the same Use, and commended to the
 Church as containing the Effect of the
 whole

what Songs
 we ought
 to delight
 in and use.

¹ *Plin. Epi st. Lib. 10. Ep. 97.* ² *Enseb. Hist. Eccles. Lib. 3 Cap. 23.*

whole Scriptures, that hereby our Hearts might be more lively touched : As appeareth by *Moses*^a, *Ezechias*^b, *Judith*^c, *Deborah*^d, *Mary*^e, *Zacharie*^f, and others; who by Songs and Metre; rather then in their common Speech and Prose, gave Thanks to God for such Comfort as he sent them.

Here it were too long to intreat of the Meter : But forasmuch as the Learned doubt not thereof, and it is plainly proved that the Psalms are not only Meter and contain just Ceasures ; but also have Grace and Majesty in the Verse more then in any other Places of the Scriptures; we need not to enter into any Probation. For they that are skilful in the *Hebrew* Tongue; by comparing the Psalms with the rest of the Scriptures; easily may perceive the Meter : ^g And they to whom it is not so well known, may see how the Holy Ghost by all Means sought to help our Memory, when he fashioned many Psalms according to the Letters of the Alphabet, so that every Verse beginneth with the Letters thereof in Order ; some Times A. beginneth the Halfe Verse; and B. the other Halfe; and in another Place Three Verses, yea, and Eight Verses beginne with one Letter; even the Psalm through-

^a *Exod.* 15. 1--19. ^b *Isa.* 38. 10--20. (^c *Judith* 16. 1--22.) ^d *Judg.* 5. ^e *Luke* 1. 46--55. ^f *Luke* 1. 68--79. ^g Read *Moses Chabib.* in his Bookes called, *Psalmes in Meter in the Hebrew Tongue.*

throughout, as if all Men should be inflamed with the Love thereof, both for the Variety of Matter, and also Brevitie, Easiness and Delectation.

Now to make you privy also why we altered the Rhime also in certain Places, of him whom for the Gifts that God had given him we esteemed and revered, this may suffice, that in this our Enterprise we did only set God before our Eyes; and therefore weighed the Words and Sense of the Prophet, rather considering the Meaning thereof then what any Man had written. And chiefly being in this Place, where as most perfect and godly Judgment did assure us, and Exhortations to the same encourage us, we thought it better to frame the Rhime to the *Hebrew* Sense, then binde the Sense to the *English* Meeter. And so we either altered for the better, in such Places as he had not attained unto, or else where he had escaped Part of the Verse, or some Times the whole, we added the same; not as Men desirous to find Faults, but such as covet to hid them, as the Learned can judge.

It remaineth last of all, that you understand the Reasons which moved us to chuse out and follow the Catechisme of *Geneva* rather then any other; for considering that the true Use of a Catechisme is to instruct a Christian fully in all Points of Belief and Christian Religion, and

The Causes for the which *Calvin's* Catechisme is to be preferred to others.

wherein

wherein this is most easily, orderly, and perfectly taught, that to be the best; we could find none in so great a Number, which either for the Facility is equal, or else for the Perfection to be compared. Moreover the Dangers which hang over Christ's Church in these Days moved us very much; for as Men may see present Signes of certain Barbarousnesse and Puddles of Errors, which are like to enter into the Church of God; so there is no better Preservation against the same, then if all godly Churches would agree in one Kinde of Doctrine and Confession of Faith, which in all Points were agreeable to God's holy Word; that our Posterity might be confirmed by the universall Example of Christ's Church, against all Heresies, Persecutions, and other Dangers, perceiving that it is not onely the Doctrine of one Man, but the Consent of the whole Christian Church, and that wherein all Youth hath been brought up and trained in. The which Thing, seeing none hath so far performed, nor yet is in such Towardnesse to the same as this Catechisme is, being for the Worthiness thereof also translated into *Hebrew, Greek, Latin, French, Italian, Spanish, Dutch, and English*, we could do no lesse but willingly and gladly embrace the same.

It is translated almost into all Languages.

Wherefore we being now under the same Crosse of Affliction that you our dear

dear Brethren are, and yet altogether Judge our
the Children of God our mercifull Fa- Doings by
ther through Jesus Christ, desire you in the Word
of God.
his Name, with Judgement to read our
Doings, trying them only by the Touch-
stone of his Word, that either if they be
found faulty they may be rejected, or
else if they be profitable, God may be
glorified, his Church edified, and the
Malicious confounded. Farewell, dear
Brethren, and let us pray to our loving
God, that he would be mercifull unto
us, restore his holy Word, comfort and
strengthen his Children, and finally con-
found Satan, Antichrist, and all his Ene-
mies ^h.

^h Psal. 89. 15--18.

At Geneva the
10th of February
Anno 1556.

Nota, *This Preface and the following Pray-
er are not usually printed in the Scots E-
ditions of The Book of Common Or-
der.*

*A Prayer made at the First Assembly
of the English Church at Geneva,
when the Confession of Faith*, and
whole Orders were there read and
approved.*

O Lord God Almighty, and Father most merciful, there is none like thee in Heaven nor in Earth^a, which workest all Things for the Glory of thy Name, and the Comfort of thine Elect. Thou didst once make Man Ruler over all thy Creatures^b, and placed him in the Garden of all Pleasures^c; but how soon, alas, did he in his Felicity forget thy Goodnesse^d? Thy People *Israel* also in their Wealth did evermore run astray, abusing thy manifold Mercies^e; likeas all Flesh continually rageth, when it hath gotten Liberty and external Prosperity.

But such is thy Wisdome adjoyned to thy Mercies, dear Father, that thou seekest all Means possible, to bring thy Children to the sure Sense and lively Feeling of thy fatherly Favour^f; and therefore when Prosperity will not serve, then sendest thou Adversity, graciously correcting all thy Children whom thou receivest into thine Household^g. Wherefore we wretched and miserable
able

* The short Confession of Faith which is printed in the Beginning of this Volume.

^a 1 Kings 8. 23. ^b Gen. 1. 28. ^c Gen. 2. 8-17. ^d Gen. 3. ^e Exod. 32. ^f Exek. 12. ^g Heb. 12. 6. Prov. 3. 12.

able Sinners, render unto thee most humble and hearty Thanks, that it hath pleased thee to call us home to thy Folde, by thy fatherly Correction at this present; whereas in our Prosperity and Liberty we did neglect thy Graces offered unto us: For the which Negligence, and many other grievous Sins, whereof we now accuse our selves before thee, thou mightest most justly have given us up to reprobate Mindes^h, and Induration of our Harts, as thou hast done others. But such is thy Goodness, O Lord, that thou seemest to forget all our Offences, and hast called us of thy good Pleasure from all Idolatries into this City most christianly reformed, to profess thy Nameⁱ, and to suffer some Crosse among thy People for thy Trueth and Gospel's sake^k; and so to be thy Witnesses with thy Prophets and Apostles^l, yea, with thy dearly beloved Sonne Jesus Christ our Head, to whom thou doest begin here to fashion us like, that in his Glory we may also be like him when he shall appear^m.

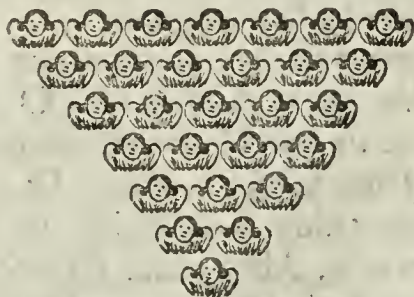
O Lord, what are we upon whom thou shouldest shew this great Mercyⁿ? O most loving Lord, forgive us our Unthankfulnesse, and all our Sinnes for Jesus Christ's sake. O heavenly Father, increase thine holy Spirit in us, to teach our Harts to crie, Abba, dear Father,^o to assure us of our eternal Election in Christ, to reveile thy Will more and more towards us, to confirme us so in the Trueth, that we may live and die

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^h Rom. 1. 28. ⁱ Isa. 4. 2--6. ^k Matth. 10, 11, 12. ^l Luke 24. 48. Acts 9. 15, 16. and 22. 15. ^m 1 John 3. 2. ⁿ Psal. 144. 5. ^o Rom. 8. 15. Gal. 4. 6

therein ; and that by the Power of the same Spirit we may boldly give Accounts of our Faith to all Men with Humbleness and Meekness, that whereas they backbite and slander us as evil Doers, they may be ashamed and once stop their Mouths, seeing our good Conversation in Jesus Christ. For whose sake we beseech, O Lord God, to guide, governe and prosper this our Enterprife, in assembling our Brethren to praise thine holy Name ; and not only be here present with us thy Children according to thy Promise, but also mercifully to assist thy like persecuted People our Brethren, gathered in all other Places, that they and we consenting together in one Spirit and Truth, may, all worldly Respects set apart, seek thy only Honour and Glory in all our and their Assemblies. *Amen.*





The Book of Common Order.

Chap. I.

Of the Ministers and their Election.

I. What Things are chiefly required in the Ministers.

LE T the Church first diligently consider, that the Minister who is to be chosen ^a, be not found culpable of any such Faultes, which Sainct *Paul* reprehendeth in a Man of that Vocation; but contrariwise indued with such Virtues, that he may be able to undertake his Charge, and diligently execute the same ^b. *Secondly*. That he distribute faithfully the Word of God, and minister the Sacraments sincerely ^c; ever carefull, not only to teach his Flock publicly, but also privately to admonish them ^d; remembering alwayes, that if

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Chap. I. ^a *Acts* 1. 21, 22, 23. & 13. 2, 3. & 14. 23. ^b *1 Tim.* 3. 2-7. *2 Tim.* 1. 5, 6. & 2. 1. & 4. 5. *Ezek.* 33. 7. *Jer.* 3. 15. *John* 21. 17. *Isa.* 62. 6. *1 Cor.* 9. 16, 19-23. ^c *2 Tim.* 2. 2, 14, 15, 16, 23, 24, 25. *2 Cor.* 4. 1, 2, 17. *Matth.* 26. 26. *Eccl.* & 28. 19, 20. *1 Cor.* 1. 17, 18, 21, 23, 24. & 11. 23, &c. ^d *Acts* 20. 28, 31. *2 Tim.* 4. 2.

any Thing perish through his Default, the Lord will require it at his Hands ^c.

II. *Of their Office and Duty.*

BEcause the Charge of the Worde of God is of greater Importance, than that any Man is able to dispenſe therewith^f, and Sainct *Paul* exhorteth to esteeme them as Ministers of Christ, and Disposers of God's Myſteries^g, not Lords or Rulers, as Sainct *Peter* saith, over the Flocke^h: Therefore the Pastors or Ministers chiefe Office standeth in preaching the Word of God, and ministering the Sacramentsⁱ; so that in Consultations, Judgments, Elections, and other politicall Affaires, his Counsell rather than Authority taketh place^k; and if so be the Congregation upon just Cause agreeth to excommunicate, then it belongeth to the Minister, according to their generall Determination, to pronounce the Sentence^l, to the ende that all Things may be done orderlie and without Confusion^m.

III. *The Manner of electing the Pastors or Ministers.*

THe Ministers and Elders at such Time as there wanteth a Ministerⁿ, assemble the whole Con-

^c Ezek. 3. 18, 19, 20, 21. 1 Cor. 9. 16.

II. ^f 1 Cor. 9. 16. *Acts* 6. 2, 4. *Luke* 12. 41. ^g 1 Cor. 4. 1. 2 Cor. 4. 1, 2, 5, 7, 10. ^h 1 Pet. 5. 2, 3. 2 Cor. 1. 24. *Matth.* 20. 25, 26. *Luke* 22. 25, 26. ⁱ *Matth.* 26. 26, &c. & 28. 19, 20. *Mal.* 2. 6, 7. 1 Pet. 4. 10, 11. *Acts* 13. 2, 3, 5. & 16. 10. 17. 1 Cor. 1. 17, &c. & 15. 1, 2, 10, 11. ^k *Acts* 20. 28. 1 Cor. 4. 2, 5. ^l 1 Cor. 5 Chapter. ^m 1 Cor. 14. 33, 40.

III. ⁿ *Acts* 14. 23. *Tit.* 1. 5. *Acts* 2.

Congregation, exhorting them to advise and consider who may best serve in that Roome and Office; and if there be choise, the Church appoint Two or Three upon some certaine Day to be examined by the Ministers and Elders.

First. As touching their Doctrine, whether he that should be Minister, have good and sound Knowledge in the holy Scriptures, and fit and apt Giftes to communicate the same, to the Edification of the People^{*}; for the Triall whereof they propose him a Theame or Text, to be treated privately, whereby his Habilitie may the more manifestly appeare unto them.

Secondly. They inquire of his Life and Conversation, if he have in Times past lived without Slander, and governed himselfe in such Sort as the Word of God hath not been evill heard, or been slandered through his Occasion^p; which beeing severally done, they signifie unto the Congregation, whose Gifts they found most meet and profitable for that Ministerie, appointing also by a generall Consent Eight Days at the least, that everie Man may diligently inquire of his Life and Maners.

At the which Time also the Minister exhorteth them to humble themselves to God, by Fasting and Prayer^q, that both their Election may be agreeable to his Will, and also profitable to the Church: And if in the mean Season any Thing be brought against him, whereby he may be found unworthie by lawfull Probations, then is

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^{*} 1 Tim. 3. 2, 6. Tit. 1. 9. ^p Rom. 2. 19--24. Jam. 1. 26, 27.
^q Sam. 2. 17, 24. 1 Tim. 5. 17. ^q Acts 13. 3. & 14. 23.

he dismissed, and some other presented; if nothing be alledged, upon some certaine Day, one of the Ministers, at the Morning Sermon, presenteth him again to the Church, framing his Sermon, or some Part thereof, to the setting foorth of his Duetic.

Then at after Noone the Sermon being ended, the Minister exhorteth them to the Election, with the Invocation of God's Name^r, directing his Prayer as God shall move his Heart: In like Maner after the Election, the Minister giveth Thankes to God^s, with Request of such Things as shall be necessarie for his Office. After that he is appointed Minister, the People sing a Psalme, and depart.

Chap. II.

Of the Elders, and as touching their Office and Election.

THE Elders must be Men of good Life and godly Conversation, without Blame and all Suspition, carefull for the Flocke, wise, and above all Things fearing God, whose Office standeth in governing with the rest of the Ministers, in consulting, admonishing, correcting, and ordering all Things appertaining to the Estate of the Congregation. And they differ from the Ministers in that they preach not the Worde, nor minister the Sacraments. In assembling the People, neither

^r *Matth.* 9. 37, 38. *1 Cor.* 16. 31. *Col.* 3. 17. ^s *1 Thess.* 5. 12.
Col. 4. 2. *Eph.* 5. 20. *Phil.* 1. 3.

neither they without the Ministers, nor the Ministers without them, may attempt any Thing. And if any of the just Number want, the Minister by the Consent of the rest, warneth the People thereof, and finally admonisheth them to observe the same Order which was used in choosing the Ministers, as farre forth as their Vocation requireth.

Chap. III.

Of the Deacons, their Office and Election.

THE Deacons must be Men of good Estimation and Report, discrete, of a good Conscience charitable, wise, and finally endued with such^r Virtues, as Saint *Paul* requireth in themⁿ. Their Office is, to gather the Almes diligently, and faithfully to distribute it^x, with the Consent of the Ministers and Elders: Also to provide for the sicke and impotent Persons, having ever a diligent Care, that the Charitie of godly Men be not wasted upon Loyerers and ydle Vagabondes^y. Their Election is, as hath beene afore rehearsed, in the Ministers and Elders.

Chap. IV.

Of Teachers or Doctors.

WE are not ignorant that the Scriptures make mention of a Fourth Kind of Ministers
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Chap. II. ^r *Numb.* 11. 16, *Eccl.* *Acts* 14. 23. & 15. 23. & 16. 4. & 20. 17. *Rom.* 12. 8. 1 *Cor.* 12. 28. *James* 5. 14. 1 *Pet.* 5. 1, 2, 3. 1 *Tim.* 5. 17. *Acts* 15. 6, 22, 23.
Chap. III. ⁿ *Acts* 6. 1-6. 1 *Tim.* 3. 8, 13. ^x *Rom.* 12. 7, 8. ^y 2 *Thess.* 3. 10, 11, 12.

left to the Church of Christ, which also are verie profitable, where Time and Place doeth permit *.

These Ministers are called Teachers or Doctors ², whose Office is to instruct and teach the faithfull in sounde Doctrine, providing with all Diligence that the Puritie of the Gospel be not corrupt, either through Ignorance or evill Opinions. Notwithstanding, considering the present Estate of Things, we comprehend under this Title such Means as God hath in his Church, that it should not be left desolate, nor yet his Doctrine decay, for default of Ministers thereof.

Therefore, to terme it by a Word more usuall in these our Dayes, we may call it the Order of Schooles, wherein the highest Degree, and most annexed to the Ministrie and Government of the Church, is the Exposition of God's Word, which is conteined in the olde and new Testaments.

But because Men cannot so well profit in that Knowledge, except they be first instructed in the Tongues and humane Sciences, (for now God worketh not commonlie by Miracles) it is necessary that Seed be sowne for the Time to come, to the Intent that the Church be not left barren and waste to our Posteritie, and that Schooles also be erected, and Colleges mainteined with just and sufficient Stipends, wherein Youth may be trained in the Knowledge and Feare of God, that in their ripe Age they may prove worthie Mem-

* The old Copy printed at Geneva 1558. hath here, but for Lack of Opportunity in this our Dispersion and Exile, we cannot well have the Use thereof, and would to God it were not neglected, where better Occasion serveth.

Members of our Lord Jesus Christ, whether it be to rule in civile Policie, or to serve in the spirituall Ministrie, or els to live in godly Reverence and Subjection.

Chap. V.

*The weekly Assembly of the Ministers,
Elders, and Deacons.*

TO the Intent that the Ministerie of God's Worde may be had in Reverence, and not brought to Contempt through the evill Conversation of such as are called thereunto^a; and also that Faultes and Vices may not by long Sufferance growe at length to extreame Inconvenienc^b; it is ordeined, that every *Thursday* the Ministers and Elders in their Assembly or Consistorie diligently examine all such Faults and Suspitions as may be espied, not only amongst others, but chiefly amongst themselves^c, lest they seeme to be culpable of that which our Saviour Christ reprov^d in the *Pharisees*, who coulde espie a Mote in another Man's Eye, and could not see a Beame in their own^d.

And because the Eye ought to be more cleare than the rest of the Bodie^e, the Minister may not be spotted with anie Vice, to the great Slander of God's Worde, whole Mess^ge he beareth: Therefore it is to be understood, that there be certaine Faults, which if they be deprehended in a Minister, he ought to be deposed, as Heresie, Papistrie,

Chap. V. ^a Rom. 2. 19--24. Ezek. 36. 22, 23. Isa. 52. 5. ^b 2 Tim. 2. ^c 1 Cor. 5. ^d Matth. 7. 3. Luke 6. 41. Rom. 2. 1. ^e Matth. 6. 22, 23. Luke 11. 34.

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Papistrise, Schisme, Blasphemie, Perjurie, Fornication, Theft, Drunkenness, Ufurie, Fighting, unlawfull Games, with such like.

Others are more tolerable, if so be that after brotherly Admonitions he amend his Fault, as strange and unprofitable Fashion in preaching the Scriptures, Curiositie in seeking vain Questions, Negligence, as well in his Sermons, and in studying the Scriptures, as in all other Things concerning his Vocation, Scurrilitie, Flattering, Lying, Backe-biting, wanton Words, Deceit, Covetousness, Taunting, Dissolution in Apparel, Gesture, and other his Doings, which Vices, as they be odious in all Men, so in him, that ought to be as an Example to others of Perfection^f, in no wise are to be suffered, especially if so be that according to God's Rule he being brotherly advertised, acknowledge not his Fault and amend^g.

Chap. VI.

Interpretation of the Scriptures.

EVery Week once the Congregation assemble to heare some Place of the Scriptures orderly expounded^h; at the which Time it is lawfull for every Man to speake or inquire as God shall move his Heart, and the Text minister Occasion, so it be without Pertinacitie or Dildaine, as one that rather seeketh to profite, than to contend. And if so be any Contention rise, then such as
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^f *Matth.* 5. 13. *Mark* 9. 50. & *Matth.* 18. 15, 16, 17. *Luke* 17. 3. *James* 5. 16, 19, 20.

Chap. VI. ^h *1 Cor.* 14. 29-33. *1 Theff.* 5. 20. *Eph.* 4. 29. *1 Cor.* 12. 8, 10.

are appointed Moderators, either satisfie the Party, or else if he seeme to cavill, exhort him to keepe Silence, referring the Judgment thereof to the Ministers and Elders, to be determined in their Assemblie before mentioned.

Chap. VII.

The Order of the Ecclesiastical Discipline.

AS no Citie, Towne, House or Family an maintaine their Estate, and prosper without Policy and Governance, even so the Church of God, which require more purely to be governed, than any Citie or Family, cannot without spirituall Policy and Ecclesiastical Discipline continue, increase and flourish; and as the Word of God is the Life and Soule of this Church, so this godly Order and Discipline is, as it were Sinews in the Body, which knit and joine the Members together with decent Order and Comeliness, it is a Bridle to stay the wicked from their Mischiefs, it is a Spurre to pricke forward such as be slow and negligent; yea, and for all Men, it is the Father's Rod, ever in a Readiness to chastise gently the Faults committed, and to cause them afterward to live in more godly Feare

The Necessity of Discipline.

What Discipline is.

Feare and Reverence. *Finally.* It is an Order left by God unto his Church, whereby Men learne to frame their Willes and Doings, according to the Law of God, by instructing and admonishing one another, yea, and by correcting and punishing all obstinate Rebelles and Contemners of the same.

For what Cause it ought to be used.

There are Three Causes chiefly which move the Church of God to the executing of Discipline, *First.* That Men of evil Conversation be not numbred among God's Children, to their Father's Reproach, as if the Church of God were a Sanctuary for naughty and vile Persons ^k. The Second Respect is, that the Good be not infected with companying with the Evil, which Thing Saint *Paul* foresaw when he commanded the *Corinthians* to banish from amongst them the incestuous Adulterers, saying, *A little Leaven maketh soure the whole Lumpe of Dowe* ^l. The Third Cause is, that a Man thus corrected, or excommunicated, might be ashamed of his Fault, and so through Repentance come to Amendment, the which Thing the Apostle calleth, *delivering to Sathan, that his Soule may be saved in the Day of the Lord* ^m, meaning that he might be punished with Excommunication, to the Intent his Soule should not perish for ever. *First*

^k Eph. 5. 7--11. ^l 1 Cor. 5. 6, 7. Gal. 5. 9. ^m 1 Cor. 5. 5. ² 2 Cor. 2. 6, 7, 8.

First therefore, it is to be noted, that ^{The Order of Proceed-} this Censure, Correction or Discipline, ^{ing in pri-} is either private or publick; private, as ^{uate Dis-} if a Man commit either in Maners or ^{cipline.} Doctrine against thee, to admonish him brotherly betweene him and thee; if so be he stubburnely resist thy charitable Advertisements, or else by Continuance in his Fault, declareth that he amendeth not, then after he hath been the Second Time warned, in Presence of Two or Three Witnesses, and continueth obstinatelie in his Error, he ought, as our Saviour Christ commandeth, to be dis- ^{Publique} closed and uttered to the Church, so that ^{Discipline.} according to publike Discipline, he either may be received through Repentance, or els be punished, as his Fault requirethⁿ.

And here, as touching private Discipline, ^{what} three Things are to be noted, ^{First.} ^{Things are} That our Admonitions proceede of a ^{to be obser-} godly Zeale and Conscience, rather seek- ^{ved in pri-} ing to winne our Brother, than to sclander ^{uate Disci-} him: Next, that we be assured that ^{pline.} his Fault be reproveable by God's Word: And finally, that we use such Modestie and Wisedome, that if we somewhat doubt of the Matter, whercof we admonish him, yet with godly Exhortations he may be brought to the Knowledge of his Fault, or if the Fault appertaine to
many

many, or be knowen of divers, that our Admonition be done in Presence of some of them.

Briefely, if it concerne the whole Church in such Sort, that the concealing thereof might procure some Danger to the same, that then it be uttered to the Ministers and Seniors, to whom the Policy of the Church did appertaine.

Of publique
Discipline,
and of the
End thereof.

Also in publike Discipline it is to be observed, that the Ministry pretermitt nothing at any Time unchastised with one Kind of Punishment or other, if they perceive any Thing in the Congregation; either evill in Example, sclanderous in Maners, or not becoming their Profession; as if there be any covetous Person, any Adulterer, or Fornicator, forsworne Thiefe, Briber, false Witnesse-bearer, Blasphemer, Drunkard, Sclanderer, Usurer, or any Person disobedient, seditious, or dissolute; any Heresie or Sect, as Papisticall, Anabaptisticall, and such like: Briefely, whatsoever it be that might spot the Christian Congregation, yea, rather whatsoever is not to Edification ought not to escape either Admonition or Punishment.

Excommu-
nicatiou is
the last Re-
medy.

And because it cometh to passe sometime in the Church of Christ, that when other Remedies assayed profit nothing, they must proceed to the Apostolicall Rod
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and Correction, as unto Excommunication, (which is the greatest and last Punishment belonging to the spirituall Ministry) it is ordained that nothing be attempted in that Behalfe without the Determination of the whole Church : Wherein also they must beware, and take good Heed, that they seeme not more ready to expell from the Congregation, then to receave againe those, in whom they perceave worthy Fruits of Repentance to appeare ; neither yet to forbid him the hearing of Sermons, who is excluded from the Sacraments, and other Duties of the Church, that he may have Liberty and Occasion to repent. *Finally*, Rigour in Punishment ought to be avoided. that all Punishments; Corrections, Censures, and Admonitions, stretch no further than God's Word with Mercy may lawfully beare. God's Worde is the onely Rule of Discipline.

The Order of publique **W O R S H I P.**

Chap. VIII.

Prayers before and after Sermon.

When the Congregation is assembled at the Houre appointed, the Minister useth one of these Two Confessions, or like in Effect, exhorting the People diligently

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to examine themselves, following in their Hearts the Tenor of his Words.

The Confession of our Sinnes.

O Eternall God, most mercifull Father, we confesse and acknowledge here before thy divine Majesty, that we are miserable Sinners, conceived and borne in Sinne and Iniquitie, so that in us there is no Goodnesse^a; for the Flesh evermore rebelleth against the Spirit, whereby we continually transgresse thy holy Precepts and Commandments^b, and so doe purchase to our selves through thy just Judgement Death and Damnation^c. Notwithstanding, O heavenly Father, for as much as we are displeased with our selves for the Sinnes that we have committed against thee, and doe unfainedly repent us of the same^d, we moſte humbly beseech thee, for Jesus Christ's sake, to shewe thy Mercie upon us, to forgive us all our Sinnes^e, and to increase thy holy Spirit in us, that we acknowledging from the Bottome of our Heartes our own Unrighteousness, may from hencefoorth not onely mortifie our sinfull Lustes and Affections, but also bring foorth such Fruites, as may be agreeable to thy most blessed Will^f; not for the Worthiness thereof, but for the Merites of thy dearely beloved Sonne Jesus Christ our onely Saviour, whom thou hast already given an Oblation and Offering for our Sinnes^g; and for whose sake we are certainly per-

Chap. VIII. ^a Rom. 3. 9--18. Psal. 14. 1, 2, 3. & 51. 5. ^b Gal. 5. 17. Rom. 7. 5, 23, 25. ^c Rom. 2. 3, 8, 9. & 6. 23. ^d Jer. 3. 12, 13, 14, 22. ^e Rom. 5. ^f Col. 3. 5, &c. Eph. 6. 1. Pet. 2. 5. Rom. 5. Eph. 2. Heb. 9.

perswaded, that thou wilt deny us nothing that we shall aske in his Name according to thy Will.^{b.} For thy Spirit doth assure our Consciences, that thou art our mercifull Father, and so lovest us thy Children through him; that nothing is able to remoove thine heavenly Grace and Favour from us.^{k.} To thee therefore, O Father, with the Sonne and with the holy Ghost be all Honour and Glory, World without Ende. So be it.

** Another Confession of Sinnes, to be used before the Sermon.*

TRueth it is, O Lord, that we are unworthie to come to thy godlie Presence, by reason of our manifolde Sinnes and Wickednesse; much lesse are we worthie to receive any Grace or Mercy at thy Hands, if thou shouldest deale with us according to our Deservings, for we have sinned, O Lord, against thee, and we have offended thy godlie and divine Majesty; if thou shouldest beginne to reckon with us, even from our first Conception in our Mother's Wombe, thou canst finde nothing at all in us, but Occasion of Death and eternall Condemnation: For Trueth it is, that first we were conceived in Sinne, and in Iniquitie was everie one of us borne of our Mother; all the Dayes of our Life, we have so still continued in Sinne and Wickednesse, that rather we have given our selves to follow the Corruption of this our fleshlie Nature, than other-

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* This Confession is not in the Order printed at Geneva 1558. but in Place of it there is A Confession of our Sinnes, framed to our Time out of the Ninth Chapter of Daniel, which is printed at the End of this Book.

wise, with that earnest Care and Diligence to serve and worship thee our God as it becometh us ; and therefore if thou shouldest enter in Judgement with us, just Occasion hast thou, not onelie to punish these our wretched and mortall Bodies, but also to punish us both in Bodie and Soule eternally, if thou shouldest handle us according to the Rigour of thy Justice. But yet, O Lord, as on the one Part we acknowledge our Sinnes and Offences, together with the fearfull Judgement of thee our God, that justly by reason thereof, thou mayst powre upon us ; so also on the other Part we acknowledge thee to be a mercifull God, a loving and a favourable Father to all them that unfainedlie turne unto thee : Wherefore, O Lord, we thy People and the Workmanship of thine owne Hands, most humble beseech thee, for Christ thy Sonnes sake, to shewe thy Mercie upon us, and forgive us all our Offences ; impute not unto us the Sinnes of our Youth, neither yet receive thou a Reckoning of us for the Iniquitie of our old Age ; but as thou hast shewed thy self merciful to all them that have truely called unto thee, so shew the like Mercie and the like Favour unto us thy poore Servants. Indue our Hearts, O God, with such a true and perfect acknowledging of our Sinnes, that we may powre forth before thee the unfained Sighs and Sobs of our troubled Heartes and afflicted Consciences for our Offences committed against thee. Inflame our Heartes with such a Zeal and Fervencie towards thy Glory, that all the Dayes of our Life, our onelie Studie, Travell and Labour may be to serve and worship thee our God, in Spirit, in

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Trueth and Veritie, as thou requirest of us: And that this may be the better performed in us, preserve us from all Impediments and Stayes that in anie wise may hinder or stoppe us in the same; but in special, O Lord, preserve us from the Craft of Sathan, from the Snares of the World, and from the naughtie Lustes and Affections of the Flesh: Make thy Spirit, O God, once to take such full Possession and Dwelling in our Heartes, that not onelie all the Actions of our Life, but also all the Wordes of our Mouth, and the least Thought and Cogitation of our Mindes, may be guided and ruled thereby.

And finallie, grant that all the Time of our Life may be so spent in thy true Fear and Obedience; that altogether we may end the same in the Sanctification and honouring of thy blessed Name, through Jesus Christ our Lord, to whom with thee, and the holie Ghoste, be all Honour and Glorie, for now and for ever. *So be it.*

This done, the People sing a Psalm together in a plain Tune, which ended, the Minister prayeth for the Assistance of God's holie Spirit, as the same shall move his Heart, and so proceedeth to the Sermon.

The Minister after the Sermon useth this Prayer following, or such like:

A Prayer for the whole State of Christ's Church.

Almightie God, and most mercifull Father, we humbly submit our selves¹, and
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fall downe before thy Majesty^m, beseeching thee, from the Bottome of our Hearts, that this Seede of thy Worde now sowne amongst us, may take such deep Root, that neither the burning Heat of Persecution cause it to wither, neither the thornie Cares of this Life doe choke it, but that as Seed sown in good Ground, it may bring forth Thirtie, Sixtie, and an Hundreth Foldⁿ, as thy heavenly Wisdome hath appointed. And because we have Need continually to crave manie Things at thy Handes, we humblie beseech thee, O heavenly Father, to grant us thine holy Spirit, to direct our Petitions^o, that they may proceed from such a fervent Minde^p as may be agreeable to thy most blessed Will^q.

And seeing that our Infirmitie is able to doe nothing without thine Helpe^r, and that thou art not ignorant with howe manie and great Tentations we poore Wretches are on everie Side enclosed and compassed^s, let thy Strength, O Lord, sustaine our Weaknesse, that we being defended with the Force of thy Grace, may be safelie preserved against all Assaultes of Sathan, who goeth about continuallie like a roaring Lyon, seeking to devoure us^t. Increase our Faith^u, O mercifull Father, that we do not swerve at anie Time from thy heavenly Worde, but augment in us Hope and Love, with a carefull keeping of all thy Commandements, that no Hardnesse of Heart^x, no Hypo-

^m Num. 16. 22. Deut. 9. 18. Josh. 7. 6. Psal. 95. 6. ⁿ Matth. 13. 3-8. ^o Luke 11. 13. Rom. 8. 9, 11, 15, 26. ^p Rom. 12. 11. James. 5. 16. ^q 1 John 5. 14. (Wisd. 9. 17, 18.) ^r 2 Cor. 3. 5. John 15. 5. Phil. 2. 13. ^s Psal. 40. 12, 13, 17. 1 Pet. 1. 6. ^t 1 Pet. 5. 8. ^u Luke 17. 5. ^x Psal. 95. 7, 8. Heb. 3. 7, 8. and

Hypocrisie, nor Concupiscence of the Eyes, nor Entisements of the World doe draw us away from thine Obedience ^y. And, seeing we live nowe in these most perillous Times, let thy fatherlie Providence defend us against the Violence of all our Enemies, which do everie where pursue us; but chiefelie against the wicked Rage and furious Uproars of that Romish Idole, Enemy to thy Christ ^z.

Furthermore, for as much as by thine holie Apostle we be taught to make our Prayers and Supplications for all Men ^a; we pray not only for our selves here present, but beseech thee also to reduce all such as be yet ignorant from the miserable Captivitie of Blindness and Error, to the pure Understanding of thine heavenly Trueth, that we all with one Consent and Unitie of Minds may worship thee our only God and Saviour ^b; and that all Pastors, Sheepe-herdes and Ministers, to whom thou hast committed the Dispensation of thine holie Word, and Charge of thy chosen People ^c; may both in their Life and Doctrine be founde faithfull, setting onlie before their Eyes thy Glorie, and that by them all poore Sheepe, which wander and goe astray, may be gathered and brought home to thy Folde.

Moreover, because the Hearts of Rulers are in thine Hands ^d, we beseech thee to direct and govern the Hearts of all Kings, Princes, and Magistrates,

D d 4

^y 1 Tim. 4. 2. 2 Tim. 3. 2-5. 1 John 2. 15, 16, 17. 2 Pet. 3. 17. Jude 4, 8, 10, 16, 18. ^z 2 Thess. 2. 1 John 2. 18, 22. Rev. 13 and 17 Chapters. ^a 1 Tim. 2. 1. ^b Rom. 15. 6. 1 Cor. 1. 10. Eph. 4. 3. ^c John 21. 15, 16, 17. Matth. 28. 19, 20. Mark 16. 15, 20. 1 Cor. 9. 16, 20, 21, 22. ^d Prov. 21. 1.

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gistrates, to whome thou hast committed the Sword : ; especiallie, O Lord, according to our bounden Duetie, we beseech thee to maintaine and increase * the noble Estate of the Kinges Majestie, and his honourable Counsell, with all the Estate and whole Bodie of the Commonwealth. Let thy fatherlie Favour so preserve him, and thine holie Spirit so govern his Heart, that he may in such Sort execute his Office, that thy Religion may be purelie maintained, Maners reformed, and Sinne punished †, according to the precise Rule of thine holie Word.

And for that we be all Mrmbers of the mysticall Bodie of Christ Jesus ‡, we make our Requests unto thee, O heavenly Father, for all such as are afflicted with any Kind of Crosse or Tribulation ^h, as Warre, Plague, Famine, Sicknesse, Povertie, Imprisonment, Persecution, Banishment, or anie other Kinde of thy Rods, whether it be Griefe of Bodie, or Unquietnesse of Minde, that it would please thee to give them Patience and Constancie till thou sende them full Deliverance of all their Troubles †.

† And finallie, O Lord God, moste mercifull Father, we moste humbly beseech thee, to shewe thy
thy

* Rom. 13. 1, 4. John 19. 11.

† In the old Copie printed in Geneva it is, *The honourable Estate of this City, into whose Defence we are received, the Magistrates, the Council, and all the whole Body of this Common-wealth.*

‡ 1 Tim. 2. 2. 1 Pet. 2. 14. § Rom. 12. 4, 5. 1 Cor. 12. 12, 13. ^h James 5. 16. ⁱ 2 Cor. 1. 4, 5, 10. Heb. 13. 3.

† The Geneva Copie, which was printed in the Time of Queen Marie's Persecution, hath here, *And as we be bound to love and honour our Parents, * Kinsfolks, Friends, and Country; so we most humbly beseech thee, to shew thy Pity upon our miserable Country of England, which*

thy great Mercies upon our Brethren who are persecuted, cast in Prison, and daylie condemned to Dath for the Testimonie of thy Trueth^k: And though they be utterly destitute of all Man's Aide^l, yet let thy sweete Comfort never depart from them, but so inflame their Hearts with thine holy Spirit, that they may boldly and chearfullie abide such Trial^m, as thy godly Wisedome shall appointⁿ, so that at length as well by their Death, as by their Life^o, the Kingdome of thy Sonne Jesus Christ may encrease and shine through all the World, in whose Name we make our humble Petitions unto thee, as he hath taught us, saying, *Our Father, &c.*

A Almighty and everliving God, vouchsafe, we beseech thee, to grant us perfect Continuance in the livelie Faith, augmenting the same in us daylie^p, till we grow to the full Measure of our Perfection in Christ^q, whereof we make our Confession, saying, *I believe in God, the Father Almighty, &c.*

Then the People sing a Psalm, which ended, the Minister pronounceth one of these Blessings, and so the Congregation departeth.

The

once through thy Mercy was called to Liberty; and now for their and our Sinnes, is brought unto most vile Slavery and Babylonicall Bondage; root out from thence, O Lord, all ravening Wolves[†], which to fill their Bellies, devour thy Flock[‡], and shew thy great Mercies upon those our Brethren which are persecuted, &c. * Exod. 20. 12. † Matth. 7. 15. Acts 20. 29. ‡ Ezek. 34. Rom. 16. 17, 18. Phil. 3. 2.

^k Rom. 8. 36. Psal. 44. 22. Heb. 13. 3. ^l John 16. 2, 3, 33. ^m 1 Pet. 1. 7. ⁿ Acts 2. 23. Matth. 10. 16. Luke 21. 12, &c. ^o Rom. 14. 7, 8. ^p Luke 17. 5. ^q Eph. 4. 12--16.

THe Lord blesse us and save us, the Lord make his Face to shine upon us, and be mercifull unto us; the Lord turne his Countenance towards us, and grant us his Peace.

THe Grace of our Lord Jesus Christ, the Love of God, and the Communion of the holie Ghost, be with us all. *Amen.*

It shall not be necessarie for the Minister daylie to repeat all these Things before mentioned, but, beginning with some Maner of Confession, to proceede to the Sermon, which ended, he either useth the Prayer for all Estates before mentioned, or else prayeth as the Spirit of God shall move his Heart, framing the same according to the Time and Matter which he hath intreated of. And if there shall be at anie Time anie present Plague, Famine, Pestilence, Warre, or such like, which be evident Tokens of God's Wrath, as it is our Part to acknowledge our Sinnes to be the Occasion thereof, so are we appointed by the Scriptures, to give our selves to Mourning, Fasting and Prayer, as the Meanes to turne away God's heavy Displeasure. Therefore it shall be convenient, that the Minister at such Time doe not onlie admonish the People thereof, but also use some Forme of Prayer, according as the present Necessity requireth, to the which he may appoint by a common Consent, some severall Day after the Sermon weeke-lie to be observed.

Chap.

^r Num. 6. 24, 25, 26. ^s 2 Cor. 13. 14. ^t Rev. 26. 40-45. *Deut.* 30. 1-10. ² Sam. 24. 10, 14, 25. ¹ Kings 8. 33-40, 46-50. *Ezra* 9 Chap. *Neh.* 9 Chap. *Dan.* 9 Chap.

Chap. IX.

The Order of Baptism.

First note, that for as much as it is not permitted by God's Word, that Women should preach or minister the Sacraments, and it is evident, that the Sacraments are not ordeined of God to be used in private Corners, as Charmes, or Sorceries, but left to the Congregation, and necessarilie annexed to God's Word, as Seales of the same^u: Therefore, the Infant which is to be baptized, shall be brought to the Church, on the Day appointed to common Prayer and Preaching, accompanied with the Father and God-father, so that after the Sermon the Childe being presented to the Minister, he demandeth this Question.

DOe ye here present this Childe to be baptized, earnestly desiring that he may be engrafted in the mysticall Bodie of Jesus Christ?

The Answer.

Yea, we require the same.

The Minister proceedeth.

THen let us consider, dearlie beloved, how almightie God hath not onlie made us his

Chap. IX. ^u The Transgression of God's Ordinance is called Iniquity and Idolatry, and is compared to Witchcraft and Sorcerie. 1 Sam. 15. 23. how dangerous also it is to enterprise any Thing rashly, or without the Warrant of God's Worde, the Examples of Saul. 1 Sam. 13. 11--14 of Oza. 2 Sam. 6. 6. 7. of Ozia. 2 Chron. 26. 16--21. and of Nadab and Abihu Lev. 10. 1, 2. sufficiently doe warne us,

his Children by Adoption, and received us into the Fellowship of his Church ^x, but also hath promised, that he will be our God, and the God of our Children, unto the Thousand Generation ^y: Which Thing as he confirmed to his People of the olde Testament, by the Sacrament of Circumcision ^z, so hath he also renewed the same to us in his newe Testament, by the Sacrament of Baptisme ^a; doing us thereby to wit, that our Infants apperteine to him by Covenant, and therefore ought not to be defrauded of those holie Signes and Badges, whereby his Children are known from Infidels and Pagans^b.

Neither is it requisite, that all those that receive this Sacrament, have the Use of Understanding and Faith, but chiefelie, that they be contained under the Name of God's People, so that the Remission of Sinnes in the Blood of Christ Jesus doth apperteine unto them by God's Promise ^c, which Thing is most evident by Saint *Paul*, who pronounceth the Children begotten and borne (either of the Parents being faithfull) to be *clean* and *holie* ^d. Also our Saviour Christ admitteth Children to his Presence, embracing and blessing them ^e. Which Testimonies of the holie Ghost assure us, that Infants be of the Number of God's People, and that Remission of Sinnes doeth also apperteine to them in Christ. Therefore without Injurie they cannot be debarred from the common

^x Rom. 8. 14-17. Gal. 4. 4-7. Eph. 1. 5. & 2. 18, 19. ^y Gen. 17. 7. Exod. 20. 6. Deut. 9. 9. Isa. 56. 2. ^z Gen. 17. 9-14. Rom. 4. 11. ^a Col. 2. 12. Rom. 6. 3, 4. Gal. 3. 27. Acts 2. 38, 39. ^b Acts 10. 47, 48. ^c Acts 2. 38, 39. ^d 1 Cor. 7. 14. ^e Matth. 19. 13, 14, 15. Mark 10. 13-16. Luke 18. 15, 16. Psal. 22. 9, 10.

mon Signe of God's Children. And yet is not this outward Action of such Necessitie, that the Lack thereof should be hurtfull to their Salvation^f, if that prevented by Death, they may not convenientlie be presented to the Church^g. But we (having Respect to that Obedience which Christians owe to the Voyce and Ordinance of Christ Jesus, who commanded to preach and baptize all without Exception^h) doe judge them onelie unworthie of any Fellowship with him, who contemptuously refuse such ordinary Means, as his Wisedom hath appointed to the Instruction of our dull Senses.

Furthermore it is evident, that Baptisme was ordeined to be ministred in the Element of Water, to teach us, that like as Water outwardlie doth wash away the Filth of the Bodie, so inwardlie doth the Virtue of Christ's Blood purge our Soules from that Corruption and deadlie Poysonⁱ, wherewith by Nature we were infected^k, whose venomous Dregs, although they continue in this our Flesh^l, yet by the Merites of his Death are not imputed unto us^m, because the Justice of Jesus Christ is made ours by Baptismeⁿ; not that we thinke any such Virtue or Power to be included in the visible Water, or outward Action, for many have been baptized, and yet never inwardly purged^o; but that our Saviour Christ, who commanded Baptisme to be ministred,

^f Rom. 4. 10. Gal. 3. James 2. Gen. 15. 6. ^g & 17. 12. Lev. 12. 3. ^h Matth. 28. 19. Mark 16. 15, 16. ⁱ Matth. 3. 11. 1 Pet. 3. 21. 1 John 5. 6, 8. 1 Cor. 10. 1--4. ^k Eph. 2. ^l Rom. 7. 5, to the End. ^m Rom. 4. Gal. 3. Psal. 32. 1, 2. ⁿ Rom. 6. Gal. 3. 27. ^o As Judas, Simon Magus, Hymeneus, Alexander, Philetus.

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ministred, will, by the Power of his holie Spirit, effectuallie worke in the Hearts of his Elect, in Time convenient, all that is meant and signified by the same ^p. And this the Scripture calleth our Regeneration, which standeth chiefele in these Two Points. In Mortification, that is to say, a resisting of the rebellious Lusts of the Flesh, and in Newnesse of Life, whereby we continually strive to walke in that Purenesse and Perfection, wherewith we are clad in Baptisme ^r.

And although we, in the Journey of this Life, be encumbred with manie Enemies, who in the Way assaile us ^r, yet fight we not without Fruit; for this continuall Battell, which we fight against Sinne, Death and Hell, is a most infallible Argument, that God the Father, mindfull of his Promise made unto us in Christ Jesus, doeth not only give us Motions and Courage to resist them ^r, but also Assurance to overcome, and obtaine Victorie ^t.

Wherefore, dearly beloved, it is not onlie of Necessitie that we be once baptized, but also it much profiteth oft to be present at the Ministration thereof, that we (being put in Mind of the League and Covenant made betweene God and us ^u, that he will be our God, and we his People, he our Father, and we his Children ^x) may have Occasion as well to trie our Lives past, as our present Conuersation, and to prove
our

^p *Acts* 2. 41, 42. & 13. 48. ^q *Eph.* 2. *1 Cor.* 12. *Rom.* 6. *Col.* 2. ^r *1 Pet.* 5. 8. *Luke* 22. 31. *Job* 1. 7. ^s *Rom.* 5. 3, 4, 5. *James* 1. 3, 4. *Eph.* 6. 10---18. *1 Pet.* 5. 8, 9. ^t *1 Cor.* 15. 57, 58. *Ose.* 13. 9, 10, 14. *Heb.* 2. 14, 15. *John* 16. ^u *Deut.* 6. 6---9. & 11. 18, 19, 20. *Josh.* 1. 8. ^x *Jer.* 31. 1, 33. *Heb.* 8. 8---13.

our selves, whether we stand fast in the Faith of God's Elect, or contrariwise have strayed from him through Incredulitie and ungodlie Living^y, whereof if our Consciences doe accuse us, yet by hearing the loving Promises of our heauenlie Father, who calleth all Men to Mercie by Repentance^z, we may from henceforth walke more warilie in our Vocation. Moreover, ye that be Fathers and Mothers, may take hereby most singular Comfort, to see your Children thus received into the Bosome of Christ's Congregation, whereby ye are daylie admonished, that ye nourish and bring up the Children of God's Favour and Mercie, over whom his fatherlie Providence watcheth continuallie^a.

Which Thing, as it ought greatlie to rejoyce you, knowing that nothing can chance unto them without his good Pleasure^b, so ought it to make you diligent and carefull to nurture and instruct them in the true Knowledge and Fear of God^c, wherein if ye be negligent, ye doe not onlie Injurie to your own Children, What Danger hangeth over those Parents which neglect the bringing up
hyding from them the good Will and Pleasure of almightie God their Father^d, but also heap Damnation upon your selves.

^y Eph. 4. 14. Heb. 13. 9. Col. 3. ^z Ezek. 18. 21, 22, 23. ^a Matth. 11. 18. 2 Pet. 3. 9. Deut. 4. 29, 30, 31. ^b Matth. 10. 29, 30, 31. ^c Deut. 4. 9. Eph. 6. 4. ^d 1 Sam. 2. 22, 23, 24. 2 Kings 2. 23.

of their
Children in
Godlinesse.

The true
Use of the
Catechism,
to the Exe-
cution
whereof the
Fathers and
Godfathers
binde them-
selves.

selves, in suffering his Children, bought
with the Blood of his dear Sonne, so
traiterouslie, for Lack of Knowledge, to
turn back from him. Therefore, it is your
Duetie, with all Diligence to provide
that your Children in Time convenient be
instructed in all Doctrine necessarie for a
true Christian, chieflie that they be
taught to rest upon the Justice of Christ
Jesus alone, and to abhorre and flee all
Superstition, Papistrie and Idolatrie.
Finallie, to the Intent that we may be
assured, that you, the Father and the
Suretie, consent to the Performance here-
of, declare here before God, and in the
Face of his Congregation, the Summe of
that Faith wherein ye beleeve, and will
instruct this Childe.

*Then the Father, or in his Absence, the
Godfather shall rehearse the Articles of
his Faith, which done, the Minister
expoundeth the same as after followeth.*

* *Ane Exposition of the Creed.*

THE Christian Faith whereof now ye
have brieflie heard the Summe, is
commonlie divided in Twelve Articles;
but that we may the better understand
what is contained in the same, we shall
divide it into Four principall Parts. The
first

^c Gen. 18, 19. Deut. 32. 46.

* This Exposition of the Creed is not in the Copy
printed at Geneva.

first shall concern God the Father, the second Jesus Christ our Lord, the third shall expresse to us our Faith in the holie Ghoste; and the fourth and last, shall declare what is our Faith concerning the Church, and of the Graces of God freelic given to the same.

First, of God we confesse three Things, I believe in God the Father Almighty, Maker of Heaven and Earth, to wit, that he is our Father Almighty, Maker of Heaven and Earth. Our Father we call him, and so by Faith believe him to be, not so much, because he hath created us, (for that we have common with the rest of Creatures, who yet are not called to that Honour to have God to them a favourable Father) but we call him Father by reason of his free Adoption, by the which he hath chosen us to Life everlasting in Jesus Christ, and this his most singular Mercy we preferre to all Things, earthlie and transitorie; for without this there is to Mankind no Felicitie, no Comfort nor finall Joye; and having this, we are assured that by the same Love, by the which, he once hath freely chosen us, he shall conduct the whole Course of our Life, that in the End we shall possess that immortall Kingdome that he hath prepared for his chosen Children; for from this Fountaine of God's free Mercie or Adoption, springeth our Vocation, our Justification, our continuall Sanctification, and finallie,

E e our

our Glorification, as witnesseth the Apostle^f.

The same God our Father, we confesse Almightye, not onlie in respect of that he may doe, but in Consideration that by his Power and godlie Wisedome are all Creatures in Heaven and Earth, and under the Earth, ruled, guided, and kept in that Order that his eternall Knowledge and Will hath appointed them. And that is it which in the third Part we doe confesse, that he is Creator of Heaven and Earth, that is to say, the Heaven and the Earth, and the Contentes thereof, are so in his Hand, that there is nothing done without his Knowledge, neither yet against his Will; but that he ruleth them so, that in the End his godly Name shall be glorified in them. And so we confesse and believe that neither the Devils, nor yet the wicked of the Worlde have anie Power to molest or trouble the chosen Children of God; but in so far as it pleaseth him to use them as Instruments, either to prove and trie our Faith and Patience, or els to stirre us to more fervent Invocation of his Name, and to continuall Meditation of that heavenlie Rest and Joye that abideth us after these transitorie Troubles. And yet shall not this excuse the Wicked,
be-

^f Rom. 8. 29, 30.

because they never look in their Iniquitie to please God, nor yet to obey his Will.

II. **I**N Jesus Christ we confesse two distinct and perfect Natures, to wit, the eternall Godhead, and the perfect Manhood joyned together, so that we confesse and believe, that that eternall Word which was from the Beginning, and by the which all Things were created, and yet are conserved and kept in their Being, did in the Time appointed in the Counsell of his heavenlie Father receive our Nature of a Virgine, by Operation of the holie Ghoste, so that in his Conception, we acknowledge and believe that there is nothing but Puritie and Sanctification, yea; even in so much as he is become our Brother: For it behoved him, that should purge others from their Sinnes, to be pure and clean from all Spotte of Sinne, even from his Conception:

And in Jesus Christ his onely Sonne our Lord.

Conceived by the holy Ghost.

And as we confesse and believe him conceived by the holie Ghoste, so doe we confesse and believe him to be borne of a Virgine, named *Marie*, of the Tribe of *Juda*, and of the Familie of *David*, that the Promise of God and the Prophecie might be fulfilled, to wit, That the Seed of the Woman shall break down the Serpent's Head; and that a Virgine should

Borne of the Virgine *Marie*.

conceive and beare a Child, whose Name should be Emmanuel, that is to say, God with us.

The Name Jesus, which signifieth a Saviour, was given unto him by the Angels, to assure us, that it is he alone that saveth his People from their Sinnes. He is called Christ, that is to say, Anointed, by reason of the Offices given unto him by God his Father, to wit; that he alone is appointed King, Priest, and Prophet; King, in that, that all Power is given to him in Heaven and on Earth, so that there is none other but he in Heaven nor on Earth, that hath just Authoritie and Power to make Laws, to bind the Consciences of Men; neither yet is there any other that may defend our Soules from the Bondage of Sinne, nor yet our Bodies from the Tyrannie of Man. And this he doeth by the Power of his Word, by the which he draweth us out of the Bondage and Slaverie of Sathan, and maketh us to reigne over Sinne, whiles that we live and serve our God in Righteousnesse and Holinesse of our Life. A Priest, and that perpetuall and everlasting, we confesse him; because that by the Sacrifice of his own Bodie, which he once offered up upon the Crosse, he hath fullie satisfied the Justice of his Father in our Behalfe, so that whosoever

seeketh anye Means, besides his Death
and Passion, in Heaven or on Earth, to
reconcile unto them God's Favour, they
doe not onlie blaspheme, but also, so farre
as in them is, renounce the Fruite and
Efficacie of that his onlie one Sacrifice.
We confesse him to be the onlie Prophet,
who hath revealed unto us, the whole
Will of his Father, in all Things apper-
taining to our Salvation. This our Lord
Jesus, we confesse to be the only Sonne
of God, because there is none such by
Nature, but he alone. We confesse him
also our Lord, not onlie by reason we
are his Creatures, but chiefly because he
hath redeemed us by his precious Blood,
and so hath gotten just Dominion over
us, as over the People whom he hath
delivered from Bondage of Sinne, Death,
Hell and the Devill, and hath made us
Kings and Priests to God his Father.
We further confesse and believe, that
the same our Lord Jesus, was accused be-
fore an earthlie Judge, Pontius Pilate,
under whome, he was kept twelve
Times he was pronounced to be innocent,
he suffered the Death of the Crosse,
hanged upon a Tree betwixt two Thieves,
which Death, as it was moste cruell and
vile before the Eyes of Men, so was it
accursed by the Mouth of God himself,
saying, *Cursed is everie one that hangeth on a
Tree.* And this Kinde of Death sustein-
ed he in our Person, because he was ap-

Suffered
under Pon-
tius Pilate,

was crucifi-
ed,

pointed of God his Father, to be our Pledge, and he that should bear the Punishment of our Transgressions. And so we acknowledge and believe that he hath taken away that Curse and Malediction that hanged on us, by reason of Sinne.

died,

He verilie died, rendring up his Spirit into the Hands of his Father, after that he had said, *Father, into thine Handes I commend my Spirit.* After his Death, we

and was
buried, and
descended
into Hell.

confesse his Bodie was buried, and that he descended to the Hell: But because he was the Author of Life, yea, the verie Life it selfe, it was impossible that he should be retained under the Dolours of Death.

The Third
Day he rose
again
from the
dead,

And therefore the Third Day he rose again, Victor and Conquerer of Death and Hell, by the which his Resurrection, he hath brought Life againe into the World, which he by the Power of his holie Spirit, communicateth unto his lively Members, so that now unto them corporall Death is no Death, but an Entrance into that blessed Life, wherein our Head Jesus Christ is now entred; for after that he had sufficientlie proved his Resurrection to his Disciples, and unto such as constantly did abide with him to the Death, he visibly ascended to the Heavens, and was taken from the Eyes of Men, and placed at the right Hand of God the Farther almightie, where presentlie he remaineth in his Glorie, onelie Head,

he ascend-
ed into
Heaven,
and sitteth
on the right
Hand of
God the

Head, onlie Mediator, and onlie Ad-^{Father al-}
vocate, for all the Members of his Bodie, ^{mighty.}

of which we have moſte eſpeciall Comfort, *firſt*, for that, that by his Aſcenſion, the Heavens are opened unto us, and an Entrance made unto us, that boldly we may appeare before the Throne of our Father's Mercy. And ſecondarily, that we know that this Honour and Authoritie is given to Jeſus Chriſt our Head, in our Name, and for our Profite and Utility: For albeit that in Bodie he now be in the Heaven, yet by the Power of his Spirit, he is preſent here with us, as well to inſtruct us, as to comfort and maintaine us in all our Troubles and Adverſities, from the which he ſhall finally deliver his whole Church, and everie true Member of the ſame, in that Day when he ſhall viſible appeare againe, Judge of the Quick and the Dead.

For this finally we confeſſe of our Lord Jeſus Chriſt, that as he was ſeen viſible to aſcend, and ſo left the World, as touching that Bodie that ſuffered and roſe againe, ſo do we conſtantly believe, that he ſhall come from the right Hand of his Father, when all Eyes ſhall ſee him, yea, even thoſe that have pierced him; and then ſhall he gather as well thoſe that then ſhall be found alive, as thoſe that before have ſlept: Separation ſhall be made betwixt the Lambes and

From
thence he
ſhall come
to judge the
Quick and
the dead.

Goates^k, that is to say, betwix the Elect, and the Reprobate, the one shall heare this joyfull Voyce, *Come ye the blessed of my Father, possesse the Kingdome that is prepared for you, before the Beginning of the World.* The other shall heare that fearefull and irrevocable Sentence, *Depart from me ye Workers of Iniquitie, to the fire that never shall be quenched.* And for this Cause, this Day in the Scriptures is called, *The Day of refreshing*,^l and *of the Revelation of all Secrets*,^m because that then the iust shall be delivered from all Miseries, and shall be possessed in the Fulnesse of their Glorie. Contrariwise, the Reprobate shall receive Judgement, and Recompence of all their Impietie, be it openlie or secretlie wrought.

I believe in
the holy
Ghost.

W. V. **A**S we constantlie believe in God the Father, and in Iesus Christ, as before is said, so we do assidredlie believe in the holie Ghost, whom we confesse God equal with the Father, and the Sonne, by whose working and mightie Operation, our Darknesse is removed, our Eyes spirituallie are illuminated, our Soules and Consciences sprinkled with the Blood of Iesus Christ, and we retained in the Truth of God, even to our Lives End. And for these Causes we understand, that this eternal Spirit,

^k *Matth. 25. 31, &c.* ^l *Act 3. 19.* ^m *Rom. 2. 16.*
ⁿ *Cor. 4. 5.*

proceeding from the Father and the Sonne, hath in the Scriptures divers Names, sometimes called Water, by reason of his Purgation, and giving Strength to this our corrupt Nature, to bring forth good Fruite, without whome, this our Nature should utterly be barren, yea, it should utterly abound in all Wickednesse: Sometimes the same Spirit is called Fire, by reason of the Illumination and burning Heat of Fire that he kindleth in our Hearts: The same Spirit also is called Oyle or Unction, by reason that his working mollifieth the Hardnesse of our Hearts, and maketh us receive the Print of that Image of Jesus Christ, by whome onely we are sanctified,

IV. **W**E constantlie believe, that ^{I believe} ^{the holy} ^{catholique} ^{Church,} ^{ni sicut} ^{theres} ^{was,} ^{and shall be} ^{eventill} ^{the coming} ^{of the Lord Jesus,} ^{a Church,} ^{which is} ^{holie} ^{and universall,} ^{to win,} ^{the} ^{Communion} ^{of Saints:} ^{This} ^{Church} ^{is} ^{holie,} ^{because} ^{it} ^{receiveth} ^{free} ^{Remission} ^{of Sinnes,} ^{and} ^{that} ^{by} ^{Faith} ^{onlie} ⁱⁿ ^{the} ^{Blood} ^{of} ^{Jesus} ^{Christ.} ^{condit,} ^{because} ^{it} ^{being} ^{regenerate,} ^{it} ^{receiveth} ^{the} ^{Spirit} ^{of} ^{Sanctification} ^{and} ^{Power,} ^{to} ^{walke} ⁱⁿ ^{Newnesse} ^{of} ^{Life,} ^{and} ⁱⁿ ^{good} ^{Works,} ^{which} ^{God} ^{hath} ^{prepa-} ^{red} ^{for} ^{his} ^{Chosen} ^{to} ^{walke} ^{in.} ^{Not} ^{that} ^{we} ^{think} ^{the} ^{Iustice} ^{of} ^{this} ^{Church,} ^{or} ^{of} ^{anie} ^{Member} ^{of} ^{the} ^{same,} ^{ever} ^{was,} ^{is,} ^{or} ^{yet} ^{shall} ^{be} ^{to} ^{full} ^{and} ^{perfect,} ^{that}

needeth not to stoupe under Mercie; but that because the Imperfections are pardoned, and the Justice of Jesus Christ imputed unto such as by true Faith cleave unto him. Which Church, we call universall, because it consisteth and standeth of all Tongues and Nations, yea, of all Estates and Conditions of Men and Women, whom of his Mercie God calleth from Darknesse to Light, and from the Bondage and Thralldome of Sinne, to his spiritual Service and Puritie of Life.

the Com-
munion of
Saints,

the For-
givenesse of
Sinnes,
the Resur-
rection of
the Flesh,

and Life
everlasting.

Unto whom he also communicateth his holie Spirit, giving unto them, one Faith, one Head and soveraigne Lord, the Lord Jesus, one Baptisme and right Use of Sacraments, whose Heart also he knitteth together in Love and Christian Concord. To this Church, holie and universall, we acknowledge and believe Three notable Giftes to be granted, *to wit*, Remission of Sinnes, which by true Faith must be obtained in this Life; Resurrection of the Flesh, which all shall have, albeit not in equal Condition; for the Reprobate, (as before is said) shall rise, but to fearfull Judgement and Condemnation, and the just shall rise to be possessed in Glorie; and this Resurrection shall not be an Imagination, or that one Bodie shall rise for another, but everie Man shall receive in his own Bodie, as he hath deserved, be it good or evill. The just shall receive the Life everlasting, which

which is the free Gift of God, given and purchased to his Chosen, by Jesus Christ our only Head and Mediator, to whome with the Father and the holie Ghoste, be all Honour, Praise and Glorie, now and ever. So be it.

Then the Minister, exhorting the People to pray, saith in this Manner, or such like.

The Prayer.

ALmighty and everlasting God, who of thine infinite Mercie and Goodnesse, hast promised unto us, that thou wilt not onlie be our God, but also the God and Father of our Children, we beseech thee, that as thou hast vouchsafed to call us to be Partakers of this thy great Mercie, in the Fellowship of Faithⁿ; so it may please thee to sanctifie with thy Spirit^o, and to receive into the Number of thy Children this Infant, whom we shall baptize according to thy Word^r; to the end, that he, coming to perfect Age, may confesse thee onlie the true God, and whom thou hast sent Jesus Christ^s, and so serve him, and be profitable unto his Church, in the whole Course of his Life^r, that after his Life be ended, he may be brought as a livelie Member of his Bodie, unto the full Fruition of thy Joyes in the Heavens^s; where thy Sonne our Saviour Christ reigneth World without End, in whose Name

ⁿ Gal. 3. 7, 9, 26--29. ^{Phil.} 3. 10, 20. ^o 1. Pet. 1. 2. 2 Cor. 5. 17. ^{Rom.} 8. Eph. 2 & 13. ^r Matth. 28. 19. Mark 16. 15, 16. ^{Acts} 2. 41. ^s Rom. 10. 9; 10. 11. ^{Joh.} 17. 3. ^r Rom. 12. 1 Cor. 12. 1 Thess. 5. ^s 1 Cor. 2. 9. Rom. 6. 8, 22, 23. Tit. 3. 7.

Name we pray, as he hath taught us, saying, *Our Father which art, &c.*

When they have prayed in this Sort, the Minister requireth the Child's Name, which known, he saith,

N. I baptize thee in the Name of the Father, of the Sonne, and of the ho y Ghost:

And as he speaketh these Words, he taketh Water in his Hand and layeth it u on the Child's Forehead, which done, he giveth Thanks, as followeth.

The Prayer.

FOrasmuch, most holie and mercifull Father, as thou doest not onlie beautifie and blesse us with common Benefites, like unto the rest of Mankinde, but also heapest upon us most abundantlie rare and wonderfull Gifts^u; of Duetie we lift up our Eyes and Minds unto thee, and give thee most humble Thanks for thine infinite Goodnesse, who hast not onlie numbered us amongst thy Saints^{*}, but also of thy free Mercie doest call our Children unto thee, marking them with this Sacrament, as a singular Token and Badge of thy Love; wherefore, most loving Father, though we be not able to deserue this so great a Benefite; (yea, if thou wouldest handle us according to our Merits, we should suffer the Punishment of eternall Death and Damnation^v) yet, for Christ's sake, we beseech thee, that thou wilt

^u Matth. 28. 19. ^u Eph. 2. 1 Pet. 2. 9, 10. Ose 2. 23. 2 Pet. 3. 13, 14. ^{*} 1 Pet. 2. 5, 9, 10. Eph. 2. 1 Rom. 3. Jer. 2. Isa. 40. Luke 17. 10.

wilt continue this thy Favour more and more towards us, and take this Infant into thy Tuition and Defence, whom we offer and present unto thee, with common Supplications, and never suffer him to fall into such Unkindnesse, whereby he should lose the Force of Baptisme, but that he may perceive thee continuallie to be his mercifull Father, through thy holie Spirit, working in his Heart, by whose divine Power he may so prevaile against Sathan, that in the End, obtaining the Victorie, he may be exalted into the Libertie of thy Kingdome. So be it.

Chap. X.

The Maner of the Administration of the Lord's Supper.

The Day when the Lord's Supper is ministred, which is commonlie used once a Moneth, or so oft as the Congregation shall think expedient, the Minister useth to say as followeth.

IEsus mark, dear Brethren, and consider, how Iesus Christ did ordaine unto us this holy Supper, according as Saint Paul maketh Rehearsall in the Eleventh Chapter of the first Epistle to the Corinthians, saying, *I have received of the Lord, that which I have delivered unto you, to wit, that the Lord Iesus the same Night that he was betrayed, took Bread, and when he had given Thankes, he brake it, saying, Take ye, eat ye, this is my Bodie, which*

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is broken for you, do ye this in Remembrance of me. Likewise after Supper, he took the Cup, saying, This Cup is the New Testament or Covenant in my Blood; doe ye this so oft as ye shall drink thereof, in Remembrance of me: For so oft as ye shall eat this Bread, and drink of this Cup, ye shall declare the Lord's Death untill his comming: Therefore, whosoever shall eat this Bread, and drink of the Cup of the Lord unworthilie, he shall be guiltie of the Bodie and Blood of the Lord. Then see that everie Man prove and trie himselfe, and so let him eat of this Bread, and drink of this Cup; for whosoever eateth or drinketh unworthilie, he eateth and drinketh his owne Damnation, for not having due Regard and Consideration of the Lord's Bodie.

This done the Minister proceedeth to the Exhortation.

D Earlie beloved in the Lord, for as much as we be now assembled to celebrate the holie Communion of the Bodie and Blood of our Saviour Christ, let us consider these Words of St. Paul, how he exhorteth all Persons diligentlie to trie and examine themselves before they presume to eat of that Bread, and to drinke of that Cup; for as the Benefit is great, if, with a true penitent Heart and livelie Faith, we receive that holie Sacrament (for then we spirituallie eat the Flesh of Christ, and drinke his Blood, then we dwell in Christ, and Christ in us, we be one with Christ, and Christ with us) so is the Danger great, if we receive the same unworthilie, for then

then we be guiltie of the Bodie and Blood of Christ our Saviour, we eat and drink our own Damnation, not considering the Lords Bodie, we kindle God's Wrath against us, and provoke him to plague us with divers Diseases and sundrie Kindes of Death.

* And therefore, in the Name and Authoritie of the eternal God, and of his Sonne Jesus Christ, I excommunicate from this Table, all Blasphemers of God, all Idolaters, all Murtherers, all Adulterers, all that be in Malice or Envie; all disobedient Persons to Father or Mother, Princes or Magistrates, Pastors or Preachers; all Thieves and Deceivers of their Neighbours, and finallye all such as live a Life directly fighting against the Will of God: Charging them, as they will answer in the Presence of him who is the righteous Judge, that they presume not to prophane this most holie Table. And yet this, I pronounce not, to seclude anie penitent Person, how grievous soever his Sinnes before have been,

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* The old Geneva Copie hath here. Therefore if any of you be a Blasphemer of God, an Hinderer or Slanderer of his Word, an Adulterer, or be in Malice or Envie, or in any other grievous Crime*, bewaile your Sinnes, and come not to this holy Table; lest after the taking of this holy Sacrament, the Devil enter into you, as he entred into Judas†, and fill you full of all Iniquities, and bring you to Destruction both of Body and Soul. Judge therefore your selves, Brethren, that ye be not judged of the Lord, repent you truly for your Sinnes past‡, and have a lively and stedfast Faith in Christ our Saviour, seeking onely your Salvation in the Merites of his Death and Passion*, from henceforth refusing and forgetting all Malice and Debate‡, with full Purpose to live in brotherly Amity and godly Conuersation all the Days of your Life. And albeit we feel in our selves, &c. * Gal. 5. 19, 20, 21. † John 13. 27. ‡ Matth. 3. 2, 8. * Acts 4. 12. † 1 Pet. 2. 1.

so that he feel in his Heart unfained Repentance for the same ^c, but onlie such as continue in Sinne without Repentance. Neither yet is this pronounced against such as aspire to a greater Perfection than they can in this present Life attaine unto; for, albeit we feel in our selves much Frailtie and Wretchednesse, as that we have not our Faith so perfect and constant as we ought, being manie Times readie to distrust God's Goodnesse through our corrupt Nature; and also that we are not so throughlie given to serve God, neither have so fervent a Zeale to set forth his Glorie, as our Duetie requireth, feeling still such Rebellion in our selves, that we have Need daylie to fight against the Lustes of our Flesh^d; yet neverthelese, seeing that our Lord hath dealt thus mercifullie with us; that he hath printed his Gospell in our Hearts ^e; so that we are preserved from falling into Desperation and Misbeliefe; and seeing also that he hath endued us with a Will and Desire to renounce and withstand our own Affections, with a longing for his Righteousnesse and the keeping of his Commandements^f, we may be now right well assured, that those Defaults and manifold Imperfections in us shall be no Hindrance at all against us, to caule him not to accept and impute us as worthie to come to his spiritual Table: For the End of our coming thither, is not to make Protestation that we are upright or just in our Lives^g; but contrariwise, we come to seeke our Life and Perfection in Jesus

^c Matth. 3. 2, 8. ^d Rom. 7. 14--25. Gal. 5. 17. ^e Heb. 8. 10, 11, 12. Jer. 31. 33, 34. Ezek. 36. 26, 27. ^f Rom. 7. 15, 19, 20. Phil. 3. 8, 9. ^g Luke 18. 9-14.

us Christ, acknowledging in the mean Time, that we of our selves be the Children of Wrath and Damnation.

Let us consider then, that this Sacrament is a singular Medicine for all poore sicke Creatures, a comfortable Help to weak Soules, and that our Lord requireth no other Worthinesse on our Part, but that we unfainedlie acknowledge our Naughtinesse and Imperfection. Then to the end that we may be worthie Partakers of his Merites, and most comfortable Benefites, which is the true eating of his Flesh, and drinking of his Blood, let us not suffer our Minds to wander about the Consideration of these earthlie and corruptible Things, (which we see present to our Eyes, and feel with our Hands,) to seek Christ bodilie present in them, as if he were inclosed in the Bread and Wine, or as if these Elements were turned and changed into the Substance of his Flesh and Blood, for the onlie Way to dispose our Soules to receive Nourishment, Reliefe, and quickning of his Substance, is to lift up our Minds by Faith above all Things worldlie and sensible, and thereby to enter into Heaven, that we may find and receive Christ, where he dwelleth undoubtedlie verie God and verie Man, in the incomprehensible Glo-

Transubstantiation, Transelen-
mentation, Transmu-
tation, and Transfor-
mation, as the Papistes use them, are the Devils.

The true eating of Christ in the Sacrament.

F f rie

rie of his Father ^k, to whom be all Praise, Honour and Glorie, now and ever. *Amen.*

The Exhortation ended, the Minister commeth down from the Pulpit, and sitteth at the Table, everie Man and Woman in lik wise taking their Place as Occasion best serveth: Then he taketh Bread, and giveth Thanks^l, either in these Words following, or like in Effect.

O Father of Mercie, and God of all Consolation, seeing all Creatures doe acknowledge and confesse thee as Governour and Lord ^m, it becommeth us the Workmanship of thine own Hand^s, at all Times to reverence and magnifie thy goodlie Majestie, *first*, for that thou hast created us to thine owne Image and Similitudeⁿ, but chiefly because thou hast delivered us from that everlasting Death and Damnation, into the which Sathan drew Mankinde, by the Mean of Sinne^o, from the Bondage whereof, neither Man nor Angell was able to make us free^r, but thou, O Lord, rich in Mercie, and infinite in Goodnesse, hast provided our Redemption to stand in thine onlie and well-beloved Sonne^s, whom of verie Love thou didst give to be made Man-like unto us, in all Thinges, Sinne except^t, that in his Bodie he might receive the Punishment of our Transgression^s, by his Death to make Satisfaction to thy Justice^u, and by his Resurrection to destroy

^k 1 Tim. 6. 14, 15, 16. ^l Matth. 26. 26--30. Mark 14. 22-26. Luke 22. 19, 20. 1 Cor. 11. 23--29. ^m Rev. 5. 13. ⁿ Gen. 1. 27. ^o Eph. 2. Gal. 1. 4. Gen. 3. 15. ^p Acts 4. 12. Heb. 1. 4, 5. ^r Rev. 5. 9. ^s John 3. 16. Heb. 2. 17. & 4. 15. ^t 1 Pet. 2. 24. ^u Isa. 53. ^v Matth. 3. 17. & 17. 5. Rom. 5. 8, 9, 10.

destroy him that was Author of Death^a, and so to bring again Life to the World^x, from which all the whole Off-spring of *Adam* most justlie was exiled^y.

O Lord, we acknowledge that no Creature is able to comprehend the Length and Breadth, the Deepnesse and Height of that thy most excellent Love^z, which moved thee to shew Mercy where none was deserved^a; to promise and give Life where Death had gotten the Victorie^b, to receive us into thy Grace, when we could doe nothing but rebell against thy Justice^c. O Lord, the blind Dulnesse of our corrupt Nature will not suffer us sufficiently to weigh those thy most ample Benefits^d; yet neverthelesse, at the Commandement of Jesus Christ our Lord, we present our selves to this his Table, which he hath left to be used in Remembrance of his Death, untill his comming again^e, to declare and witnesse before the World^f, that by him alone we have received Liberty and Life^g, that by him alone thou dost acknowledge us thy Children and Heires^h; that by him alone we have Entrance to the Throne of thy Graceⁱ, that by him alone we are possessed in our spirituall Kingdome, to eat and drink at his Table^k, with whom we have our Conversation presentlie in Heaven^l, and by whom our Bodies shall be raised

F. f 12

^a Heb. 2. 14. ^x John. 6. 33. ^y Gen. 3. Rom. 5. 12. ^z Eph. 3. 18, 19. ^a Eph. 2. ^b John 6. 33; 51. ^c Gen. 6. Rom. 5. 9--18. Isa. 64. 6, 7. Psal. 14. 2, 3. ^d Rom. 7. 23. 1 Cor. 2. 14. Mark. 16. 8, &c. ^e 1 Cor. 11. 24, 25, 26. ^f Matth. 10. 32. Luke 12. 8. ^g John 8. 31, 32, 36. Rom. 8. 2. Gal. 5. 1. ^h Rom. 8. 14--17. Eph. 1. 5. ⁱ Eph. 2. 12. Heb. 4. 15, 16. ^k Matth. 25. 21, 23, 34. John 14. 2, 3. Luke 12. 32. &c. 22. 29. Rev. 2. 7, 17. ^l Phil. 3. 20.

raised up again from the Dust^m, and shall be placed with him in that endless Joy, which thou, O Father of Mercie, hast prepared for thine Elect before the Foundation of the World was laidⁿ. And these most inestimable Benefites we acknowledge and confesse to have received of thy free Mercy and Grace, by thine onlie beloved Sonne Jesus Christ^o, for the which therefore, we thy Congregation moved by thy holie Spirit^p, render thee all Thanks, Praise, and Glorie, for ever and ever. Amen.

This done; the Minister breaketh the Bread, and delivereth it to the People, who distribute and divide the same amongst themselves, according to our Saviour Christ's Commandement, and likewise giveth the Cuppe: During the which Time some Place of the Scriptures is read, which doth livelie set foorth the Death of Christ, to the Intent that our Eyes and Senses may not onlie be occupied in these outward Signes of Bread and Wine, which are called the visible Word, but that our Hearts and Minds also may be fullie fixed in the Contemplation of the Lord's Death, which is by this holie Sacrament represented. And after this Action is done, he giveth Thanks, saying,

MOSTE mercifull Father, we render to thee all Praise, Thanks and Glorie, for that it hath pleased thee of thy great Mercies to grant unto us miserable Sinners, so excellent a Gift and Treasure,

^m Phil. 3. 21. ⁿ Matth. 25. 21, 23, 34. ^o Eph. 1. 3, &c. and 2. 7, &c. Rom. 3. 24. ^p Rom. 8. ^q Matth. 26. 26--30. Mark 14. 22--26. Luke 22. 19, 20. 1 Cor. 10. 16. and 11. 23--29.

sure, as to receive us into the Fellowship and Companie of thy dear Sonne Jesus Christ our Lord^r, whom thou deliveredst to Death for us^r; and hast given him unto us, as a necessarie Food and Nourishment unto everlasting Life^r. And now we beseech also, O heavenlie Father, to grant us this Request, that thou never suffer us to become so unkind, as to forget so worthie Benefites, but rather imprint and fasten them sure in our Hearts, that we may grow and increase daylie more and more in true Faithⁿ, which continually is exercised in all Maner of good Works^r; and so much the rather, O Lord, confirme us in these perillous Dayes and Rages of Sathan^y, that we may constantlie stand and continue in the Confession of the same, to the Advancement of thy Glory^r, who art God over all Things, blessed for ever. *So be it.*

*The Action thus ended, the People sing the CIII. Psalme, My Soule give Laude, &c. or some other of Thanksgiving, which ended, one of the Blessings before mentioned * is recited, and so they rise from the Table, and depart.*

Why this Order is observed rather than any other. **IX**

IF so be that anie would marvell why we follow rather this Order, than anie other, in

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^r 1 Cor. 10. 16, 17. ^s Rom. 4. 25. ^t John 6. 53-56. ^u Luke 17. 5. ^x Gal. 5. 6. ^y 1 Tim. 4. 1, &c. Eph. 5. 6. ^z 2 Pet. 3. 3. ^z Matth. 5. 16. 1 Pet. 2. 9, 12.
* Page 426.

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the Administration of this Sacrament, let him diligently consider, that *first* of all we utterlie renounce the Error of the Papistes: *Secondlie*. We restore unto the Sacrament his owne Substance, and to Christ his proper Place. And as for the Words of the Lord's Supper, we rehearse them, not because they should change the Substance of the Bread or Wine, or that the Repetition thereof, with the Intent of the Sacrificer, should make the Sacrament, as the Papistes falselie believe, but they are read and pronounced, to teach us how to behave our selves in that Action, and that Christ might witness, unto our Faith, as it were with his own Mouth, that he hath ordeined these Signes to our spiritual Use and Comfort; we doe first therefore examine our selves, according to Saint *Paul's* Rule, and prepare our Minds, that we may be worthie Partakers of so high Mysteries; then taking Bread, we give Thanks, breake and distribute it, as Christ our Saviour hath taught us; finally, the Administration ended, we give Thanks again, according to his Example, so that without his Word and Warrant there is nothing in this holie Action attempted.

Chap. XI.

The Form of Marriage.

After the Bannes or Contract hath bene published three severall Dayes in the Congregation, (to the Intent that if anie Person have Interest or Title to either

either of the Parties, they may have sufficient Time to make their Challenge) the Parties assemble at the Beginning of the Sermon, and the Minister at Time convenient saith as followeth.

The Exhortation.

D Earlie beloved Brethren, we are here gathered together in the Sight of God, and in the Face of his Congregation, to knitte and joyne these Parties together in the honourable Estate of Matrimonie^a, which was instituted and authorized by God himselfe in Paradise, Man being then in the Estate of Innocencie^b: For what Time God made Heaven and Earth, and all that is in them, and had created and also fashioned Man after his own Similitude and Likenesse, unto whom he gave Rule and Lordship over all the Beastes of the Earth, Fishes of the Sea, and Fowles of the Ayre, he said, *It is not good that Man live alone, let us make him an Helper like unto himselfe*, and God brought a fast Sleep upon him, and took one of his Ribbes and shaped *Heva* thereof, giving us thereby to understand, that Man and Wife are one Bodie, one Flesh, and one Blood^c; signifying also unto us, the mysticall Union that is betweene Christ and his Church^d, for the which Cause Man leaveth his Father and Mother, and taketh him to his Wife, to keep Companie with her^e, whome also we ought to love, even as our

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Chap. XI. ^a Heb. 13. 4. ^b Prov. 18. 22. ^c Gen. 2. 18--24. ^d In Hebrew Man is called *Isch*, and the Woman *Ischa*, whereby is well expressed the natural Affinity betwixt Man and his Wife. ^e Eph. 5. 32. ^f Gen. 2. 24. ^g Matth. 19. 5. ^h Mark 10. 7. ⁱ Eph. 5. 31. ^j 1 Pet. 3. 7.

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Saviour loveth his Church^f, that is to say, his elect and faithfull Congregation^g, for the which he gave his Life^h.

And semblable also it is the Wives Duetie to studie to please and obey her Husband, serving him in all Things that be godlie and honestⁱ, for she is in Subjection, and under the Governance of her Husband so long as they continue both alive^k.

And this holie Marriage, being a Thing most honourable, is of such Vertue and Force, that thereby the Husband hath no more Right or Power over his own Bodie, but the Wife, and likewise the Wife hath no more Right or Power over her own Bodie, but the Husband^l; for as much as God hath so knitte them together in this mutuall Societie, to the Procreation of Children, that they shoulde bring them up in the Fear of the Lord, and to the Increase of Christ's Kingdome^m.

Wherefore, they that be thus coupled together by God, cannot be severed, or put apart, unlesse it be for a Season, with the Consent of both Parties, to the end to give themselves the more ferventlie to Fasting and Prayer, giving diligent Heed in the mean Time, that their too long being apart, be not a Snare to bring them into the Danger of Sathan, through Incontinencieⁿ: And therefore, to avoyde Fornication, everie Man ought to have his own Wife, and everie Woman her

^f Eph. 5. 25. Col. 3. 19. ^g John 17. ^h Rom. 5. Heb. 9. ⁱ 1 Pet. 3. 18. ^j Eph. 5. 22, 23, 24. Col. 3. 18. ^k 1 Pet. 3. 1-6. ^l 1 Cor 11. 3, &c. ^m 1 Tim. 2. 9, &c. ⁿ Rom. 7. 2. ^o 1 Cor. 7. 39. Math. 19. 9. ^p 1 Cor. 7. 2, &c. ^q Eph. 6. 4. ^r 1 Cor. 7. 5.

her own Husband^s; so that so many as cannot live chaste, are bound by the Commandement of God to marie^p, that thereby the holie Temple of God, which is our Bodies, may be kept pure and undefiled: For since our Bodies are now becomen the verie Members of Jesus Christ, how horrible and detestable a Thing is it, to make them the Members of an Harlot^s? every one ought therefore to keep his Vessell in all Purenesse and Holinesse; for whosoever polluteth and defileth the Temple of God, him will God destroy^s.

Here the Minister speaketh to the Parties that are there present to be married, in this wise.

I Require and charge you, as ye will answer at the Day of Judgement, when the Secrets of all Heartes shall be disclosed^s, that if either of you doe know anie Impediment, why you may not be lawfullie joyned together in Matrimonie, that ye confesse it: For be ye well assured, that so manie as be coupled otherwise than God's Worde doeth allowe, are not joyned together by God, neither is their Matrimonie lawfull.

If no Impediment be by them declared, then the Minister saith to the whole Congregation.

I Take you to witnesse that be here present, beseeching you all to have good Remembrance hereof, and moreover, if there be anie of you, which

^o 1 Cor. 7. 2. ^p 1 Cor. 7. 9. *Matth.* 19. 11. ^s 1 Cor. 6. 15, &c. 2 Cor. 6. 14, 15, 16. ^p 1 Pet. 2. 11. ^s 1 *Thess.* 4. 3, 4, 5. *Rom.* 6. 12. *Eph.* 5. 33. ^s 1 Cor. 3. 16, 17. ^p 1 Cor. 4. 5. *Rom.* 2. 2, 16. *Matth.* 7. 21, 22, 23.

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which knoweth that either of these Parties be contracted to anie other, or knoweth anie other lawfull Impediment, let them now make Declaration thereof.

If no Cause be alledged, the Minister proceedeth, saying to the Man.

FOR as much as no Man speaketh against this Thing, you *N.* shall protest here before God, and his holie Congregation, that you have taken, and are now contented to have *M.* here present, for your lawfull Wife, promising to keep her, to love and intreat her in all Things, according to the Duetie of a faithfull Husband^u, forsaking all other during her Life; and briefelie, to live in an holie Conversation with her, keeping Faith and Trueth in all Points, according as the Word of God and his holie Gospell doeth command.

The Answer.

Even so I take her, before God, and in the Presence of this his Congregation.

The Minister to the Spouse also saith.

YOU *M.* shall protest here before the Face of God, and in Presence of this his Congregation, that ye have taken, and are now contented to have *N.* here present for your lawfull Husband, promising to him Subjection and Obedience^x, forsaking all other during his Life, and finallie to live in an holie Conversation with him, keeping

^u Col. 3. 19. 1 Pet. 3. 7. Matth. 19. 5. Eph. 5. 25, 33. Mal. 2. 15, 16. ^x Eph. 5. 22, 23, 24, 33. Col. 3. 18. 1 Tim. 2. 9, &c. 1 Pet. 3. 1-6.

keeping Faith and Truth in all Points as God's Word doeth prescribe.

The Answer.

Even so I take him, before God, and in the Presence of this his Congregation.

The Minister then saith to the Parties married.

Give diligent Ear then to the Gospell, that ye may understand how our Lord would have this holie Contract kept and observed, and howe sure and fast a Knot it is, which may in no wise be loosed, according as we are taught in the Nineteenth Chapter of Saint Matthew's Gospell.

¶ *The Pharisees came unto Christ to tempt him, and to grope his Mind, saying, Is it lawfull for a Man to put away his Wife for everie light Cause? He answered, saying, Have ye not read, that he which created Man at the Beginning, made them Male and Female, saying, For this Thing shall Man leave Father and Mother, and cleave unto his Wife, and they twaine shall be one Flesh, so that they are no more two, but one Flesh? Let no Man therefore put asunder that which God hath coupled together.*

If ye believe assuredlie these Words, which our Lord and Saviour did speak (according as ye have heard them now rehearsed out of the holie Gospell) then may ye be certaine, that God hath even so knitte you together in this holie Estate of Wedlock; wherefore, applie your selves to live together in godlie Love, in Christian Peace, and good Example, ever holding fast the Band of Charitie without anie Breach, keeping Faith and Truth the one to the other, even as God's Word doth appoint.

Then

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Then the Minister commendeth them to God, in this or such like Sort.

THe Lord sanctifie and blesse you, the Lord powre the Riches of his Grace upon you, that ye may please him, and live together in holie Love to your Lives End. *So be it.*

Then is sung the CXXVIII. Psalm, Blessed are they that feare the Lord, &c. or some other apperteining to the same Purpose.

Chap. XII.

The Visitation of the Sicke.

BEcause the Visitation of the Sicke is a Thing verie necessarie, and yet notwithstanding it is hard to prescribe all Rules apperteining thereunto ; we referre it to the Discretion of the godly and prudent Minister, who according as he seeth the Patient afflicted, either may lift him up with the sweete Promises of God's Mercie through Christ, if he perceave him much afraid of God's Threatnings ; or contrariwise, if he be not touched with the feeling of his Sinnes, may beate him down with God's Justice ; evermore like a skillfull Physitian, framing his Medicine according as the Disease requireth. And if he perceave him to want anie Necessaries, he not onlie relieveth him according to his Habilitie, but also provideth by others, that he may be furnished sufficientlie. Moreover, the Partie that is visited, may at all Times for his Comfort send for the Minister, who doeth not onelie make Prayers for him there presently ;

sently; but also, if it so require, commendeth him in the publike Prayers to the Congregation.

* *A Prayer to be said in visiting of the Sicke.*

O Ur good God, Lord and Father, the Creator and Conserver of all Things, the Fountaine of all Goodnesse and Benignitie, like as (amongst other thine infinite Benefits, which thou of thy great Goodnesse and Grace doest distribute ordinarily unto all Men) thou givest them Health of Bodie, to the end that they should the better know thy great Liberalitie; so that they might be the more readie to serve and glorifie thee with the same; so contrariwise when we have evill behaved our selves, in offending thy Majestie, thou hast accustomed to admonish us, and call us unto thee by divers and sundrie Chastisements, through the which it hath pleased thy Goodnesse to subdue and tame our fraile Flesh; but especially by the grievous Plagues of Sicknesse and Diseales, using the same as a Mean to awake and stirre up the great Dulnesse and Negligence that is in us all; and advertising us of our evill Life, by such Infirmities and Dangers, especially when as they threaten the verie Death, which (as assured Messengers of the same) are all to the Flesh full of extreame Anguish and Tormentes, although they be notwithstanding to the Spirit of the Elect, as Medicines both good and wholsome:
For

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For by them thou doest move us to returne unto thee for our Salvation, and to call upon thee in our Afflictions, to have thine Helpe, which art our deare and loving Father.

In Consideration whereof we most earnestly pray unto thee, our good God, that it would please thine infinite Goodness, to have Pity on this thy poore Creature, whom thou hast, as it were, bound and tied to the Bedde by moste grievous Sicknesse, and brought to great Extremitie by the Heavinessse of thine Hand.

O Lord, enter not into a Compt with him, to render the Reward due unto his Works, but thorow thine infinite Mercie remit all his Faults, for the which thou hast chastized him so gently; and beholde rather the Obedience which thy deare Sonne Jesus Christ our Lord hath rendred unto thee, *to wit*, the Sacrifice which it pleased thee to accept as a full Recompence for all the Iniquities of them that receive him for their Justice and Satisfaction, yea, for their only Saviour.

Let it please thee, O God, to give him a true Zeale and Affection to receive and acknowledge him for his only Redeemer; to the ende also that thou mayest receive this sicke Person to thy Mercie, qualifying all the Troubles, which his Sinnes, the Horrour of Death, and dreadfull Fear of the same, may bring to his weake Conscience; neither suffer thou, O Lord, the Assaultes of the mightie Adversarie to prevaile, or to take from him the comfortable Hope of Salvation, which thou givest to thy dearly beloved Children.

And for as much as we are all subject to the like Estate and Condition, and to be visited with

like

like Battell, when it shall please thee to call us unto the same; we beseech thee, most humbly, O Lord, with this thy poore Creature, whom thou now presently chastisest, that thou wilt not extende thy rigorous Judgement against him, but that thou woldest vouchsafe to shew him thy Mercie for the Love of thy deare Sonne Jesus Christ our Lord, who, having suffered the most shamefull and extreame Death of the Crosse, beare willingly the Fault of this poore Patient, to the end that thou mightest acknowledge him as one redeemed with his pretious Blood, and receaved into the Communion of his Bodie, to be participant of eternal Felicitie, in the Company of thy blessed Angels; wherefore, O Lord, dispose and move his Heart to receive by thy Grace with all Meeknesse, this gentle and fatherly Correction, which thou hast laide upon him, that he may endure it patiently, and with willing Obedience, submitting himselfe with Heart and Minde to thy blessed Will and favourable Mercie, wherein thou now visitest him after this Sort for his Profite and Salvation. May it please thy Goodnesse, O Lord, to assist him in all his Anguishes and Troubles, and although the Tongue and Voyce be not able to execute their Office in this Behalf, to set forth thy Glorie; that yet at least, thou wilt stirre up his Heart to aspire unto thee onely, which art the onely Fountaine of all Goodnesse; and that thou fast root and settle in his Heart, the sweet Promises which thou hast made unto us, in Christ Jesus thy Sonne, our Saviour, to the Intent he may remaine constant against all the Assailes

and Tumultes which the Enemie of our Salvation may raise up to trouble his Conscience.

And seeing it hath pleased thee, that by the Death of thy deare Sonne, Life eternall should be communicated unto us; and by the shedding of his Blood, the washing of our Sinnes should be declared; and that by his Resurrection also, both Justice and Immortalitie should be given us, may it please thee to applie this holie and holsome Medicine to this thy poore Creature, in such Extremitie, taking from him all trembling and dreadfull Feare, and to give him a stout Courage in the middes of all his present Adversities.

And for as much as all Things, O heavenly Father, be known unto thee, and thou canst, according to thy good Pleasure, minister unto him all such Things as shall be necessarie and expedient, let it please thee, O Lord, so to satisfie him by thy Grace, as may seeme most meete unto thy divine Majesty. Receave him, Lord, into thy Protection, for he hath his Recourse and Access to thee alone, and make him constant and firme in thy Commandements and Promises; and also pardon all his Sinnes, both secrete, and those which are manifest, by the which he hath moste grievouslie provoked thy Wrath and severe Judgements against him; so as in place of Death (the which both he and all we have justly merited) thou wilt grant unto him that blessed Life which we also attend and looke for, by thy Grace and Mercie. Neverthelesse, O heavenly Father, if thy good Pleasure be that he shall yet live longer in this Worlde, may it then please thee to augment in him thy Graces, so as the same may

may serve unto thy Glorie ; yea, Lord, to the Intent he may conforme himselte the more diligently, and with more Carefulnesse, to the Example of thy Sonne Christ Jesus, and that in renouncing himselte he may cleave fully unto him, who to give Consolation and Hope unto all Sinners, to obtaine Remission of all their Sinnes and Offences, hath caried with him into the Heavens the Thiefe which was crucified with him upon the Crosse.

But if the Time, by thee appointed, be come that he shall depart from us unto thee, make him to feele in his Conscience, O Lord, the Fruit and Strength of thy Grace, that thereby he may have a new Taste of thy fatherly Care over him from the Beginning of his Life unto the verie End of the same, for the Love of thy deare Sonne Jesus Christ our Lord,

Give him thy Grace, that with a good Heart and full Assurance of Faith he may receive to his Consolation so great and excellent a Treasure, *to wit*, the Remission of his Sinnes in Christ Jesus thy Sonne, who nowe presenteth him to this poore Person in Distresse, by the Vertue of thy Promises revealed unto him by thy Worde, which he hath exercised with us in thy Church and Congregation ; and also in using the Sacraments, which thou therein hast established for Confirmation of all their Faith that trust in thee unfainedly.

Let true Faith, O Lord, be unto him as a most sure Buckler, thereby to avoide the Assaultes of Death, and more boldly walke for the Advancement of eternall Life, to the end that he,

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having a most lively Apprehension thereof, may rejoyce with thee in the Heavens eternally.

Let him be under thy Protection and Governance, O heavenly Father ; and although he be sicke, yet canst thou heale him ; he is cast downe, but thou canst lift him up, he is sore troubled, but thou canst sende Redresse ; he is weak, but thou canst send Strength ; he acknowledgeth his Uncleanesse, his Spots, his Filthinesse, and Iniquities, but thou canst wash him and make him clean ; he is wounded, but thou canst minister most soveraigne Salves ; he is fearfull and trembling, but thou canst give him good Courage and Boldness : To be short, he is, as it were, utterly lost, and a strayed Sheep, but thou canst call him home to thee againe. Wherefore, O Lord, seeing that this poore Creature, thine owne Workmanship, resigneth him wholly into thine Hands, receive him into thy mercifull Protection. Also, we poore miserable Creatures, which are, as it were, in the Field, readie to fight till thou withdraw us from the same, vouchsafe to strengthen us by thine holie Spirit, that we may obtaine the Victorie in thy Name against our deadly and mortall Enemie. And furthermore, that the Affliction and the Combate of this thy poore Creature in most grievous Torments, may move us to humble our selves with all reverent Feare and Trembling under thy mightie Hand, knowing that we must appeare before thy Judgement Seat, when it shall please thee so to appoint. But, O Lord, the Corruption of our fraile Nature is such, that we are utterly destitute of any Meane to appear before thee, except it please thee

thee to make us such as thou thy selfe requirest us to be ; and further that thou give us the Spirit of Meeknesse and Humility, to rest and stay wholly on those Things which thou only commandest.

But for as much as we be altogether unworthie to enjoy such Benefits, we beseech thee to receave us, in the Name of thy deare Sonne our Lord and Maister, in whose Death and Satisfaction standeth wholly the Hope of our Salvation.

May it also please thee, O Father of Comfort and Consolation, to strengthen with thy Grace those which employ their Travell and Diligence, to the ayding of this sicke Person, that they faint not by over much and continuall Labour ; but rather to goe heartily and chearfully forward in doing their Endeavours towards him ; and if thou take him from them, then of thy Goodness to comfort them, so as they may patiently beare such departing, and praise thy Name in all Things. Also, O heavenly Father, vouchsafe to have Pity on all other sicke Persons, and such as be by any other Wayes or Meanes afflicted, and also on those who as yet are ignorant of thy Trueth, and appertaine neverthelesse unto thy Kingdome.

In like Maner on those that suffer Persecution, tormented in Prisons, or otherwise troubled by the Enemies of the Verity, for bearing Testimony to the same. Finally, on all the Necessities of thy People, and upon all the Ruines and Decayes which Sathan hath brought upon thy Church: O Father of Mercie, spread foorth thy Goodnesse upon all those that be thine, that we forsaking our selves, may be the more inflamed and

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confirmed to rest onely upon thee alone. Grant these our Requestes, O our deare Father, for the Love of thy deare Sonne our Saviour Jesus Christ, who liveth and reigneth with thee in Unitie of the holy Ghoste, true God for evermore. *So be it.*

Chap. XIII.

The Burial.

THe Corps is reverently to be brought unto the Grave, accompanied with the Congregation, without any further Ceremonies, which being buried, the Minister, if he be present, and required, goeth to the Church, if it be not farre off, and maketh some comfortable Exhortation to the People, touching Death and Resurrection*.

* Sec. First Book of Discipline Chapter 14.

F I N I S.

Prayers



*Prayers ordinarily printed with the
Book of Common Order.*

- I. *A Confession of Sinnes, and Petitions, made unto God
in the Time of our extreme Troubles, and yet com-
monly used in the Churches of Scotland, before
the Sermon.*

ETernall and everlasting God, Father of our
Lord Jesus Christ, thou that shewest
Mercy, and keepest Covenant with them
that love and in Reverence keepe thy
Commandements, even when thou powrest foorth
thy hote Displeasure and just Judgments, upon
the obstinate and inobedient, we here prostrate
our selves before the Throne of thy Majestie,
from our Hearts confessing that justly thou hast
punished us by the Tyrannie of Strangers, and
that more justly thou mayest bring upon us againe
the Bondage and Yoke which of thy Mercie for
a Season thou hast removed : Our Kings, Princes,
and People in Blindness have refused the Word
of thine eternall Veritie, and in so doing, we have
refused the League of thy Mercie offered unto us
in Jesus Christ thy Sonne, which albeit thou now
of thy meere Mercie hast offered to us again in
G g 3 such

such Aboundance, that none can be excused by reason of Ignorance, yet nevertheless to the Judgment of Men, Impietie overfloweth the whole Face of this Realme: For the great Multitude delight themselves in Ignorance and Idolatrie; and such, alas, as appeare to reverence and embrace thy Worde, doe not expresse the Fruites of Repentance, as it becommeth the People to whom thou hast shewed thy selfe so mercifull and favourable. These are thy just Judgementes, O Lord, whereby thou punishest Sinne by Sinne, and Man by his own Iniquitie, so that there can be none End of Sinne, except thou prevent us with thy undeserved Grace. Convert us therefore, O Lord, and we shall be converted: Suffer not our Unthankfulnesse to procure of thy just Judgementes, that Strangers again reigne over us; neither yet that the Light of thy Gospell be taken from us: But howsoever it be, that the great Multitude be altogether rebellious, and also that in us there remaineth perpetuall Imperfections, yet for the Glorie of thine owne Name, and for the Glorie of thine onlie beloved Sonne Jesus Christ, whose Veritie and Evangell thou of thy mere Mercie hast manifested among us, it will please thee to take us into thy Protection and Defence, that all the World may knowe, that as of thy mere Mercie thou hast begun this Worke of our Salvation amongst us, so of this same Mercie thou wilt continue it. Grant us this, mercifull Father, for Christ Jesus thy Sonne's sake. *So be it.*

II. *A Confession and Prayer, commonly used in the Church of Edinburgh, on the Day of Common Prayer*.*

O Dreadful and most mightie God, thou that from the Beginning hast declared thy selfe a consuming Fire against the Contemners of thy most holie Preceptes, and yet to the penitent Sinners hast alwayes shewed thy selfe a favourable Father, and a God full of Mercie, we thy Creatures and Workmanship of thine owne Handes, confesse our selves most unworthie to open our Eyes unto the Heavens, but farre lesse to appeare in thy Presence; for our Consciences accuse us, and our manifold Iniquities have borne Witnesse against us, that we have declined from thee: We have been polluted with Idolatry; we have given thy Glory to Creatures; we have sought Support where it was not to be found, and have lightlied thy most holisome Admonitions. The manifest Corruption of our Lives in all Estates, evidently prooveth that we have not rightly regarded thy Statutes, Lawes and holy Ordinances; and this was not onlie done, O Lord, in the Time of our Blindness, but even now when of thy Mercie thou hast opened unto us an Entrance to thy heavenly Kingdome, by the preaching of thy ho-

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* This Prayer in some Editions of the Book of Common Order, is printed amongst the Prayers that are to be used before Sermon.

ly Evangel: The whole Bodie of this miserable Realme, still continueth in their former Impietie, for the most part, alas, following the Footesteps of blinde and obstinate Princes, utterly despise the Light of thy Gospel, and delight in Ignorance and Idolatrie; others live as a People without God, and without all Feare of thy terrible Judgements; and some, O Lord, that in Mouth profess thy blessed Evangel, by their sclanderous Life blaspheme the same. We are not ignorant, O Lord, that thou art a righteous Judge, that cannot suffer Iniquitie long to be unpunished upon the obstinate Transgressors, especially, O Lord, when that after so long Blindnesse and horrible Defection from thee, so lovingly thou callest us again to thy Favour and Fellowship, and that yet we doe obstinately rebell: We have, O Lord, in our extreme Miserie called unto thee, yea, even when we appeared utterly to have beene consumed in the Furie of our Enemies, and then didst thou mercifully incline thine Eares unto us: Thou foughtest for us, even by thine owne Power, when in us there was neither Wisedome nor Force: Thou alone brakest the Yoke from our Neckes, and set us at Libertie, when we, by our Foolishnesse, had made our selves Slaves unto Strangers, and mercifully unto this Day hast thou continued with us the Light of thine Evangel, and so cease not to heape upon us Benefites both spirituall and temporall: But yet, alas, O Lord, we clearly see that our great Ingratitude craveth farther Punishment at thy Hands, the Signes whereof are evident before our Eyes. (For the whispering of Sedition, the Contempt of thy Graces

Graces offered, and the Maintenance of Idolatrie, are assured Signes of thy farther Plagues to fall upon us in particular for our grievous Offences, and this unmeasurable Untemperatenesse of the Aire, doth also threaten thine accustomed Plague of Famine, which commonly followeth riotous Excesse and Contempt of the Poore, wherewith, alas, the whole Earth is replenished.) We have nothing, O Lord, that we may lay betwixt us and thy Judgment, but thine only Mercie, freely offered to us in thy deare Sonne our Lord Jesus Christ, purchased to us by his Death and Passion ; for if thou wilt enter in Judgement with thy Creatures, and keep in Mind our grievous Sinnes and Offences, then can there no Flesh escape Condemnation : And therefore we most humbly beseech thee, O Father of Mercies, for Christ Jesus thy Sonne's sake, to take from us these stonie Hearts, who so long have heard as well thy Mercies as severe Judgements, and yet have not beene effectually moved with the same ; and give unto us Heartes mollified by thy Spirit, that may both conceive and keepe in Mind the Reverence that is due unto thy Majestie. Look, O Lord, unto thy chosen Children, labouring under the Imperfection of the Flesh, and grant unto us that Victorie that thou hast promised unto us by Jesus Christ thy Sonne our onely Saviour, Mediator and Law-giver, to whom with thee and the holie Ghost, be all Honor and Praise, now and ever.

Amen.

These two Prayers following are used in the French Church of Geneva ; the first serveth for Sunday after

after the Sermon, and the other that followeth is saide upon Wednesday, which is the Day of Common Prayer.

III. *A Maner of Prayer after the Sermon.*

ALmighty God, and heavenlie Father, since thou hast promised to grant our Requests, which we shall make unto thee, in the Name of our Lord Jesus Christ thy well-beloved Sonne ; and we are also taught by him and his Apostle, to assemble our selves in his Name, promising that he will be amongst us, and make Intercession for us unto thee, for the obtaining of all such Things, as we shall agree upon here on Earth : We therefore (having first thy Commandement to pray for such as thou hast appointed Rulers and Governors over us, and also for all Things needefull both for thy People, and for all Sorts of Men, for as much as our Faith is grounded on thy holie Word and Promises, and that we are here gathered together before thy Face, and in the Name of thy Sonne our Lord Jesus) we, I say, make our earnest Supplication unto thee, our most mercifull God and bountifull Father, that for Jesus Christ's sake, our onlie Saviour and Mediator, it would please thee of thine infinite Mercie frelie to pardon our Offences ; and in such sort to draw and lift up our Hearts and Affections towards thee, that our Requests may both proceed of a fervent Minde, and also be agreeable unto thy most
blessed

blesſed Will and Pleaſure, which is onlie to be accepted.

† We beſeech thee therefore, O heavenly Father, as touching all Princes and Rulers, unto whom thou haſt committed the Adminiſtration of Juſtice, * and namelie, as touching the excellent Eſtate of the King's Majeſtie, and all his honourable Counſell, with the reſt of the Magiſtrates and Commons of the Realme, that it would pleaſe thee to grant him thy holy Spirit, and increaſe the ſame from Time to Time in him, that he may with a pure Faith acknowledge Jeſus Chriſt, thine only Sonne our Lord, to be King of all Kings, and Governour of all Governours, even as thou haſt given all Power unto him both in Heaven and on Earth; and ſo give himſelfe whollie to ſerve him, and to advance his Kingdome in his Dominions, (ruling by thy Word his Subjects, which be thy Creatures and the Sheep of thy Paſture) that we being maintained in Peace and Tranquillitie, both here and everie where, may ſerve thee in all Holineſs and Vertue; and finally, being delivered from all Feare of Enemies, may render Thanks unto thee all the Dayes of our Life.

We beſeech thee alſo, moſt dear Father and Saviour, for all ſuch as thou haſt appointed Miniſters unto thy faithfull People, and to whom thou haſt committed the Charge of Soules, and the Miniſterie of thy holy Goſpel, that it would pleaſe thee ſo to guide them with thy holy Spirit,
that

* In the Geneva Prayer it is, & ſingulierement pour les ſeigneurs & magiſtrats, que tu as eſtablis ſur nous & pour tous leurs bons amis & allies. &c.

that they may be found faithfull and zealous of thy Glory, directing alway their whole Studie unto this End, that the poor Sheep which be gone astray out of the Flock, may be sought out, and brought again unto the Lord Jesus, who is the chief Sheepeheard and Head of all Bishops, to the Intent they may from Day to Day grow and increase in him unto all Righteousnesse and Holinesse; and on the other Part, that it would please thee to deliver all thy Churches from the Danger of ravening Wolves, and from Hyrelings, who seeke their own Ambition and Profite, and not the setting forth of thy Glorie onelie, and the Safegarde of thy Flock.

Moreover, we make our Prayers unto thee, O Lord God, most mercifull Father, for all Men in generall, that as thou wilt be knowen to be the Saviour of all the World, by the Redemption purchased by thine onlie Sonne Jesus Christ, even so that such as have bene hitherto holden captive in Darknesse and Ignorance for lacke of the Knowledge of thy Gospel, may through the preaching thereof, and the cleare Light of thy holy Spirit, be brought into the right way of Salvation, which is to know that thou art onlie verie God, and that he whom thou hast sent, is Jesus Christ; likewise, that they whom thou hast already endued with thy Grace, and illuminated their Hearts with the Knowledge of thy Word, may continually increase in Godlinesse, and be plenteously enriched with spiritual Benefites, so that we may altogether worship thee both with Heart and Mouth, and render due Honour and Service unto Christ our Maister, King and Law-giver.

In like Maner, O Lord of all true Comfort, we commend unto thee in our Prayers, all such Persons as thou hast visited and chastised by thy Crosse and Tribulation, all such People as thou hast punished with Pestilence, Warre, or Famine, and all other Persons afflicted with Povertie, Imprisonment, Sicknesse, Banishment, or anie like bodilie Adversitie, or hast otherwise troubled and afflicted in Spirit; that it would please thee to make them perceave thy fatherlie Affection toward them, that is, that these Crosse be Chastisings for their Amendment, to the Intent that they should unfainedlie turne unto thee, and so by cleaving unto thee, might receive full Comfort, and be delivered from all Maner of Evill. But especiallie, we commend unto thy divine Protection, all such who are under the Tyrannie of Antichrist, and both lacke this Food of Life, and have not Libertie to call upon thy Name in open Assembly; chiefelie our poore Brethren who are imprisoned and persecuted by the Enemies of thy Gospell, that it would please thee, O Father of Consolations, to strengthen them by the Power of thy holie Spirit, in such Sort as they never shrink back; but that they may constantlie persevere in thy holie Vocation, and so to succour and assist them as thou knowest to be most expedient; comforting them in their Afflictions, maintaining them in thy Safeguard against the Rage of Wolves, and increasing in them the Giftes of thy Spirit, that they may glorifie thee their Lord God both in their Life and in their Death.

Finallie, O Lord God, most deare Father, we beseech thee to grant unto us also, who are
here

Hallowed
be thy
Name.

here gathered together in the Name of thy Sonne Jesus, to heare his Word preached *, that we may acknowledge truelie, and without Hypocrisie, in how miserable a State of Perdition we are by Nature, and how worthilie we procure unto our selves everlasting Damnation, heaping up from Time to Time, thy grievous Punishmentes toward us, through our wicked and sinfull Life, to the end, that (seeing there remaineth no Sparke of Goodnesse in our Nature, and that there is nothing in us, as touching our first Creation, and that which we receave of our Parents, meet to enjoy the Heritage of God's Kingdome) we may wholly render up our selves with all our Hearts, with an assured Confidence unto thy dearly beloved Sonne Jesus, our Lord, our onlie Saviour and Redeemer, to the Intent, that he, dwelling in us, may mortifie our olde Man, that is to say, our sinfull Affections; and that we may be renewed into a more godlie Life, whereby thy holie Name, (as it is worthy of all Honour) may be advanced and magnified throughout the World, and in all Places: Likewise, that thou mayst have the Tuition and Governance over us, and that we may learne daylie more and more to humble and submit our selves

* If the Lord's Supper be administred, then is here added this Clause, and to celebrate his holy Supper.

selves unto thy Majestie, in such Sort,
 that thou mayst be counted King and
 Governour over all, guiding thy People ^{Thy King-}
 with the Scepter of thy Word, and by ^{dom come.}
 the Vertue of thy holy Spirit, to the Con-
 fusion of thine Enemies, through the
 Might of thy Trueth and Righteousnesse;
 so that by this Means all Power and
 Height which withstandeth thy Glorie,
 may be continually thrown down and
 abolished, untill such Time as the full
 and perfect Face of thy Kingdome shall
 appear, when thou shalt shew thy self in
 Judgement, in the Person of thy Sonne,
 whereby also we, with the rest of thy ^{Thy Will be}
 Creatures, may render unto thee perfect ^{be done in}
 and true Obedience, even as thy heaven- ^{Earth as it is in Hea-}
 ly Angels doe applie themselves only to ^{ven.}
 the performing of thy Commandements,
 so that thine only Will may be fulfilled
 without anie Contradiction, and that
 everie Man may bend himselfe to serve
 and please thee, renouncing their owne
 Willes, with all the Affections and De-
 sires of the Flesh. Grant unto us also, ^{Give us this}
 good Lord, that we thus walking in the ^{Daye our}
 Love and Dread of thy holie Name, may ^{daily Bread,}
 be nourished through thy Goodnesse, and
 that we may receive at thy Hands all
 Things expedient and necessarie for us, and
 so use thy Gifts peaceable and quietlie, to
 this end, that when we see that thou hast
 Care of us, we may the more effectuously
 acknowledge thee to be our Father, look-
 ing

ing for all good Gifts at thine Hand, and by withdrawing and pulling back all our vain Confidence from Creatures, may set it wholly upon thee, and so rest only in thy most bountifull Mercy. And for as much as whiles we continue here in this transitorie Life, we are so miserable, so fraile, and so much inclined unto Sinne, that we fall continually, and swerve from the right way of thy Commandements; we beseech thee pardon us our innumerable Offences, whereby we are in Danger of thy Judgement and Condemnation, and forgive us so free lie, that Death and Sinne may hereafter have no Title against us, neither lay unto our Charge the wicked Roote of Sinne which doth evermore remaine in us, but grant that by thy Commandement we may forget the Wrongs which others doe unto us, and instead of seeking Vengeance, may procure the Wealth of our Enemies. And for as much as of our selves we are so weake, that we are not able to stand upright one Minute of an Houre, and also that we are so belaid and assaulted evermore with such a Multitude of so dangerous Enemies, that the Devill, the World, Sinne, and our own Concupiscences doe never leave off to fight against us; let it be thy good Pleasure to strengthen us with thy holy Spirit, and to arme us with thy Grace, that thereby we may be able constantly to withstand all

And for-
give us our
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us.

And lead
us not into
Temptati-
on; but de-
liver us
from Evill.

all Tentations, and to persevere in this spiritual Battell, against Sinne, untill such Time as we shall obtaine the full Victorie, and so at length may triumphantly rejoyce in thy Kingdome, with our Captain and Governour Jesus Christ our Lord.

This Prayer following is used to be said after the Sermon, on the Day which is appointed for common Prayer; and it is verie proper for our Estate and Time, to move us to true Repentance, and to turn back God's sharpe Roddes which yet threaten us.

IV. A godly Prayer.

GOd almightie, and heavenly Father, we acknowledge in our Consciences, and confesse, as the Trueth is, that we are not worthie to lift up our Eyes unto Heaven, much lesse meet to come into thy Presence, and to be bold to think that thou wilt hear our Prayers, if thou have respect to that which is in us; for our Consciences accuse us, and our own Sinnes doe bear Witnesse against us; yea, and we know that thou art a righteous Judge, who doest not count Sinners righteous, but punishest the Faults of such as transgresse thy Commandements. Therefore, O Lord, when we consider our whole Life, we are confounded in our own Hearts, and cannot choose but be beaten down, and as it were despaire, even as though we were alreadie swallowed up in the deep Goulfe of Death. Notwithstanding, most mercifull Lord, since it hath pleased thee of thine infinite Mercie, to command us to call upon thee

for Helpe, even from the deep Bottom of Hell, and that the more Lack and Default we feele in our selves, so much the rather we should have Recourse unto thy soveraigne Bountie, since also thou hast promised to heare and accept our Requests and Supplications, without having any Respect to our Worthinesse, but only in the Name and for the Merits of our Lord Jesus Christ, whom alone thou hast appointed to be our Intercessour and Advocate, we humble our selves before thee, renouncing all vaine Confidence in Man's Helpe, and cleave onlie to thy Mercie, and with full Confidence call upon thy holie Name, to obtaine Pardon for our Sinnes.

First. O Lord, besides the innumerable Benefits which thou doest universallie bestow upon all Men on Earth, thou hast given us such speciall Graces, that it is not possible for us to rehearse them, no, nor sufficientlie to conceive them in our Minds. As namelie, it hath pleased thee to call us to the Knowledge of thine holie Gospel, drawing us out of the miserable Bondage of the Devill, whose Slaves we were, and delivering us from most cursed Idolatrie and wicked Superstition, wherein we were plunged, to bring us into the Light of thy Trueth. Notwithstanding, such is our Obstinacie and Unkindnesse, that not onlie we forget those thy Benefites, which we have received at thy bountifull Hands, but have gone astray from thee, and have turned our selves from thy Law, to goe after our own Concupiscences and Lustes, and neither have given worthie Honour and due Obedience to thy holie Word, neither have advanced thy Glorie as our Duetie required:

quired. And although thou hast not ceased continually to admonish us most faithfully by thy Word, yet we have not given Ear to thy fatherly Admonition.

Wherefore, O Lord, we have sinned, and have grievously offended against thee, so that Shame and Confusion appertaineth unto us, and we acknowledge that we are altogether guilty before thy Judgement, and that if thou wouldest intreat us according to our Demerites, we could look for none other than Death and everlasting Damnation; for although we would go about to clear and excuse our selves, yet our own Conscience would accuse us, and our Wickedness would appear before thee to condemn us.

And in verie Deed, O Lord, we see by the Corrections, which thou hast already used towards us, that we have given thee great Occasion to be displeased with us; for seeing that thou art a just and upright Judge, it cannot be without Cause, that thou punishest thy People. Wherefore, for as much as we have felt thy Stripes, we acknowledge that we have justly stirred up thy Displeasure against us, yea, and yet we see thine Hand lifted up to beat us afresh; for the Roddes and Weapons wherewith thou art accustomed to execute thy Vengeance, are already in thy Hand, and the Threatnings of thy Wrath, which thou usest against the wicked Sinners, be in full Readiness.

Now though thou shouldest punish us much more grievously, than thou hast hitherto done, and that, whereas we have received one Stripe, thou wouldest give us an Hundreth, yea, if thou

wouldest make the Curses of thine olde Testament, which came then upon thy People *Israell*, to fall upon us; we confesse, that thou shouldest doe therein verie righteously, and we cannot deny, but we have fullie deserved the same.

Yet, Lord, for so much as thou art our Father, and we be but Earth and Slime, seeing thou art our Maker, and we the Workmanship of thine Hands, since thou art our Pastor, and we thy Flock, seeing also that thou art our Redeemer, and we are the People whom thou hast bought: *Finallie*, because thou art our God, and we thy chosen Heritage; suffer not thine Anger so to kindle against us, that thou shouldest punish us in thy Wrath, neither remember our Wickednesse, to the end to take Vengeance thereof, but rather chastise us gentlie, according to thy Mercie.

Trueth it is, O Lord, that our Misdeeds have inflamed thy Wrath against us, yet considering that we call upon thy Name, and beare thy Marke and Badge, maintaine rather the Worke that thou hast begunne in us, by thy free Grace, to the end that all the Worlde may knowe that thou art our God and Saviour. Thou knowest that such as be dead in Grave, and whom thou hast destroyed and brought to Confusion, will not set forth thy Praise, but the heaue Soules and comfortlesse, the humble Hearts, the Consciences oppressed and laden with the grievous Burthen of their Sinnes, and therefore thirst after thy Grace, they shall set forth thy Glorie and Praise.

Thy People of *Israell* oftentimes provoked thee to Anger through their Wickednesse, whereupon thou didst, as right required, punish them; but

so soon as they acknowledged their Offences, and returned to thee, thou didst receive them alwayes to Mercie; and were their Enormities and Sinnes never so grievous, yet for thy Covenantes sake, which thou hadst made with thy Servants *Abraham, Isaac, and Jacob*, thou hast alwayes withdrawn from them the Roddes and Curses which were prepared for them, in such Sort, that thou didst never refuse to hear their Prayers.

We have obtained, by thy Goodnesse, a farre more excellent Covenant, which we may alledge, that is, the Covenant which thou first madest and establishest by the Hand of Jesus Christ our Saviour, and was also by thy divine Providence written with his Blood, and sealed with his Death and Passion.

Therefore, O Lord, we renouncing our selves, and all vaine Confidence in Man's Helpe, have our onlie Refuge to this thy moste blessed Covenant, whereby our Lord Jesus, through the offering up of his Bodie in Sacrifice, hath reconciled us unto thee. Behold therefore, O Lord, in the Face of thy Christ, and not in us, that by his Intercession thy Wrath may be appeased, and that the bright Beams of thy Countenance may shine upon us, to our great Comfort and assured Salvation; and from this Time forward vouchsafe to receive us under thy holie Tuition, and governe us with thy holie Spirit, whereby we may be regenerate anew unto a farre better Life.

So that thy Name may be sanctified: Thy Kingdom come: Thy Will be done on Earth as it is in Heaven: Give us this Day our daylie Bread: And

forgive us our Debts, even as we forgive our Debtors.
And lead us not into Temptation, but deliver us from
Evill. For thine is the Kingdome, and the Power,
and the Glorie, for ever and ever. Amen.

And albeit we are most unworthie in our own
selves to open our Mouthes, and to intreat thee
in our Necessities, yet for as much as it hath pleas-
ed thee to command us to pray one for another,
we make our humble Prayers unto thee, for our
poor Brethren and Members, whom thou doest
visite and chastise with thy Roddes and Correcti-
on, most instantlie desiring thee to turne away
thine Anger from them. Remember, O Lord,
we beseech thee, that they are thy Chil-
dren, as we are; and though they have offended
thy Majestie, yet that it would please thee not to
cease to proceed in thine accustomed Bountie and
Mercie which thou hast promised should evermore
continue towards all thine Elect. Vouchsafe
therefore, good Lord, to extend thy Pitie upon all
thy Churches, and towards all thy People whom
thou doest now chastise either with Pestilence or
Warre, or such like thine accustomed Roddes,
whether it be by Sicknesse, Prison or Povertie, or
any other Affliction of Conscience and Mind,
that it would please thee to comfort them, as thou
knowest to be most expedient for them, so that
thy Roddes may be Instructions for them, to as-
sure them of thy Favour, and for their Amend-
ment, when thou shalt give them Constancie and
Patience; and also assuage and stay thy Correc-
tions, and so at length, by delivering them from all
their Troubles, give them most ample Occasion
to rejoyce in thy Mercie, and to praise thy holie
Name:

Name. Chiefie that thou wouldest, O Lord, have Compassion as well on all, as on everie one of them that employ themselves for the Maintenance of thy Truth: Strengthen them, O Lord, with an invincible Constancie, defend and assist them in all Things, and everie where; overthrow the craftie Practises and Conspiracies of their Enemies and thine; bridle their Rage, and let their bold Enterprises, which they undertake against thee and the Members of thy Sonne, turn to their own Confusion; and suffer not thy Kingdome of Christians to be utterlie desolate, neither permit that the Remembrance of thy holie Name be cleane abolished in Earth, nor that they, among whom thou hath pleased thee to have thy Praises celebrated, be destroyed and brought to nought, and that the Turkes, Pagans, Papists, and other Infidels might boast themselves thereby and blaspheme thy Name.*

V. A Prayer used in the Churches of Scotland, in the Time of their Persecution by the French Men; but principally when the Lord's Table was to be ministred.

ETernall and everliving God, Father of our Lord Jesus Christ, we thy Creatures and the Workmanship of thine own Handes, sometime
H h 4

* To this the Minister addeth that Part which is in the former Prayer marked thus † Page 475.

dead by Sinne, and thrall to Sathan, by Means of the same, but now of thy meere Mercie called to Libertie and Life, by the preaching of thy Gospel, do take upon us this Boldnesse (not of our selves, but of the Commandement of thy dear Sonne our Lord Jesus Christ) to powre forth before thee the Petitions and Complaintes of our troubled Hearts, oppressed with Fear and wounded with Sorrow. True it is, O Lord, that we are not worthie to appeare in thy Presence, by the Reason of our manifold Offences; neither yet are we worthie to obtaine anie Comfort at thy Hands, for anie Righteousnesse that is in us. But seeing, O Lord, that to turn back from thee, and not to call for thy Support in the Time of our Trouble, it is the Entrance to Death, and the plain Way to Desperation; we therefore, confounded in our selves (as the People that on all Sides are assaulted with Sorrows) doe present our selves before thy Majestie, as our soveraigne Captaine and onlie Redeemer Jesus Christ hath commanded us, in whose Name, and for whose Obedience we humble crave of thee Remission of our former Iniquities, as well committed in Matters of Religion, as in our Lives and Conversation. The Examples of others, that have called unto thee in their like Necessities, gives unto us Hope, that thou wilt not reject us, neither yet suffer us for ever to be confounded. Thy People *Israell* did oftentimes decline from thy Laws, and did follow the Vanitie of Superstition and Idolatrie, and oftentimes didst thou correct and sharplie punish them, but thou diddest never utterlie despise them, when in their Miseries unfainedlie they turned unto thee.

Thy

Thy Church of the Jews were Sinners, O Lord, and the most Part of the same did consent unto the Death of thy dear Sonne our Lord Jesus Christ; and yet didst not thou despise their Prayers, when in the Time of their grievous Persecution they called for thy Support. O Lord, thou hast promised no lesse to us, than thou hast performed to them; and therefore take we Boldnesse at thine own Commandement, and by the Promise of our Lord Jesus Christ, most humble to crave of thee, that as it hath pleased thy Mercie, partlie to remove our Ignorance and Blindnesse, by the Light of thy blessed Evangel, that so it may please thee to continue the same Light with us, till that thou deliver us from all Calamitie and Trouble. And for this Purpose, O Lord, it will please thee to thrust out faithfull Workmen in this thy Harvest, within this Realm of *Scotland*, to the which, after so long Darknels of Papistrie and Superstition, thou hast offered the Trueth of thine Evangell in all Purenesse and Simplicitee. Continue this thy Grace with us, O Lord, and purge this Realme from all false Teachers, from dumbe Dogges, dissembling Hypocrites, cruell Wolves, and all such as shewe themselves Enemies to thy true Religion*.

† But now, O Lord, the Dangers which appear, and the Trouble which increaseth by the cruell Tyrannie of forsworne Strangers, compelleth us to complaine before the Throne of thy Mercie,

* Here may be added the Prayer for Magistrates marked thus † Page 475.

† These Prayers following were first used, when both the Kings of *France* were living.

Mercie, and to crave of thee Protection and Defence against their most unjust Persecution. That Nation, O Lord, for whose Pleasure, and for Defence of whom we have offended thy Majestie and violated our Faith, oft breaking the Leagues of Unitie and Concord, which our Kings and Governours have contracted with our Neighbours; that Nation, O Lord, for whose Alliance our Fathers and Predecessors have shed their Blood, and we (whom by Tyrannie they oppresse) have oft sustained the Hazard of Battell; that Nation finallie, to whom alwayes we have bene faithfull; now after their long practised Deceit, by manifest Tyrannie, do seek our Destruction. Worthilie and iustlie mayest thou, O Lord, give us to be Slaves unto such Tyrants; because for the Maintenance of their Friendship, we have not feared to break our solemn Othes made unto others, to the great Dishonour of thy holie Name; and therefore iustlie mayest thou punish us by the same Nation, for whose Pleasure we feared not to offend thy divine Majestie. In thy Presence, O Lord, we say for our selves no Kind of Excuse, but for thy dear Sonne Jesus Christ's sake, we crie for Mercie, Pardon and Grace. Thou knowest, O Lord, that their crafty Wits, in many Things have abused our Simplicities; for under pretence of the Maintenance of our Libertie, they have sought and have found the Way (unlesse thou alone confound their Counsells) to bring us in their perpetuall Bondage. And now the rather, O Lord, do they seek our Destruction, because we have refused that *Romane* Antichrist, whose Kingdome they defend with dayly shedding

shedding the Blood of thy Saints: O In us, ^{thy Mercie}
 O Lord, there is no Strength; no Wisdome, ^{thy}
 no Number nor Judgement to ^{thy}
 withstand their Force, their Craft, their ^{thy}
 Multitude, and Diligence; and therefore low doe
 look thou upon us, O Lord, according ^{thy} to
 to thy Mercie. Behold the Tyrannie ^{thy}
 used against our poor Brethren and Sisters; ^{thy}
 and have thou Respect to that despitefull
 Blasphemie which uncessantly they vspeake ^{thy}
 forth against thine eternall Truth: ^{thy}
 Thou hast assisted thy Church, even Behold
 from the Beginning; and for the Deli- ^{how merci-}
 verance of the same; thou hast plagued ^{fully God}
 the cruell Persecuters from Time to Time, ^{hath bro-}
 Thy Hand drowned Pharaoh; thy ^{ken the}
 Sworde devoured Amelech; to thy Power ^{Yoke of our}
 repulled the Pride of Senacherib; and thine ^{thy}
 Angel so plagued Herod, that Wormes ^{thy}
 and Lyce were Punishers of his Pride. ^{thy}
 O Lord, thou remainest one for ever; ^{thy}
 thy Nature is unchangeable; and thou canst ^{thy}
 not but hate Crueltie, Pride, Oppression, ^{thy}
 and Murther, which now the Men, whom ^{thy}
 we never offended, pretend against us: ^{thy}
 Yea further, by all Meanes they seeke to ^{thy}
 banish from this Realme thy dear Sonne ^{thy}
 our Lord Jesus Christ, the true preaching ^{thy}
 of his Word, and faithfull Ministers of ^{thy}
 the same; and by Tyrannie they pretend ^{thy}
 to maintain most abhominable Idolatrie, ^{thy}
 and the Pompe of that Romane Anti- ^{thy}
 christ. Look thou therefore upon us, O ^{thy}
 Lord, in the Multitude of thy Mercies; ^{thy}
 stretch

stretch out thine Arme, and declare thy selfe Protector of thy Trueth; repress the Pride, and daunt thou the Furie of these cruell Persecuters; suffer them never so to prevaile against us, that the Brightnesse of thy Word be extinguished within this Realme; but whatsoever thou hast appointed in thine eternall Counsell to become of our Bodies, yet we most humbly beseech thee for Jesus Christ thy Sonne's sake, so to maintaine the Puritie of thy Gospell within this Realme, that we and our Posteritie may enjoy the Fruition thereof, to the Praise and Glory of thy holie Name, and to our everlasting Comfort. And this we most beseechfullie desire of thy Mercie, by the Merites and Intercession of our Lord Jesus Christ, to whom with thee and the holie Ghost be all Honour, Glorie, Praise and Benediction, now and ever. Amen.

This is added so oft as the Lord's Table is ministred.

Now last, O Lord, we that be here assembled to celebrate the Supper of thy dear Sonne our Lord Jesus Christ, who did not onlie once offer his Bodie, and shed his Blood upon the Crosse, for our full Redemption; but also to keepe us in recent Memorie of that his so great a Benefit, provided that his Bodie and Blood shoulde be given to us to the Nourishment of our Soules; we, I say, that presentlie are assembled to be Partakers of that his most holie Table, most humbly do beseech thee to grant us Grace, that in Sinceritie of Heart, in true Faith, and with ardent and unfained Zeale, we may receive of him so great a Benefite, to wit, that fruitfullie we may possess his Bodie and his Blood, yea, Jesus Christ himselfe,

selfe, verie God and verie Man, who is that heavenly Bread which giveth Life unto the World. Give us Grace, O Father, so to eat his Flesh, and so to drink his Blood, that hereafter we live no more in our selves, and according to our corrupt Nature; but that he may live in us, to conduct and guide us to that most blessed Life that abideth for ever. Grant unto us, O heavenly Father, so to celebrate this Day the blessed Memorie of thy dear Sonne, that we may be assured of thy Favour and Grace towards us. Let our Faith be so exercised, that not onlie we may feel the Increase of the same, but also that the clear Confession thereof, with the good Works proceeding of it, may appeare before Men, to the Praise and Glorie of thy holie Name, who art God everlasting blessed for ever. So be it.

VI. A Thanksgiving unto God, after our Deliverance from the Tyrannie of the French Men, with Prayers made for the Continuance of the Peace betwixt the Realmes of England and Scotland.

NOW, Lord, seeing that we enjoy Comfort both in Bodie and Spirit, by reason of this Quietnesse of thy Mercie granted unto us, after our most desperate Troubles, in the which we appeared utterlie to have bene overwhelmed, we praise and glorifie thy Mercie and Goodnesse, who piteously looked upon us when we in our

own selves were utterly confounded. But seeing, O Lord, that to receive Benefites at thy Handes, and not to be thankfull for the same, is nothing els but a Seale against us in the Day of Judgement: We most humbly beseech thee to grant us Hearts so mindfull of the Calamities past, that we continuallie may fear to provoke thy Justice to punish us with the like or worse Plagues. And seeing that when we by our own Power were altogether unable to have freed our selves from the Tyrannie of Strangers, and from the Bondage and Thralldome pretended against us, thou of thine especiall Goodnesse didst move the Hearts of our Neighbours (of whom we had deserved no such Favour) to take upon them the common Burthen with us, and for our Deliverance not onlie to spend the Lives of manie, but also to hazarde the Estate and Tranquillity of their Realme and Common-wealth. Grant unto us, O Lord, that with such Reverence we may remember thy Benefites received, that after this in our Default, we never enter into Hostilitie against the Realme and Nation of *England*. Suffer us never, O Lord, to fall to that Ingratitude and detestable Unthankfullnesse, that we should seek the Destruction and Death of those whom thou hast made Instruments to deliver us from the Tyrannie of merciless Strangers. Dissipate thou the Counsels of such as decentfully travell to stirre the Hearts of the Inhabitants of either Realme against the other. Let their malicious Practises be their own Confusion; and grant, thou, of thy Mercie, that Love, Concorde, and Tranquillitie, may continue and increase amongst the Inhabitants of this Isle, even

to the comming of our Lord Jesus Christ, by whose glorious Gospell, thou of thy Mercie doest call us both to Unitie, Peace and Christian Concorde, the full Perfection whereof we shall possesse in the Fulnesse of thy Kingdome, when all Offences shall be removed, Iniquitie shall be suppressed, and thy chosen Children be fullie endued with that perfect Glorie, in the which now our Lord Jesus reigneth, to whom with thee and the holie Ghost, be all Honour and Glorie now and ever. *So be it.*

VII. *A Prayer used in the Assemblies of the Church, as well particular as generall.*

ETernall and everliving God, Father of our Lord Jesus Christ, thou that of thine infinite Goodnesse hast chosen to thy selfe a Church, unto the which, ever from the Fall of Man thou hast manifested thy selfe, *first*, by thine own Voyce to Adam, next to Abraham and his Seed, then to all *Israell*, by the Publication of thy holie Law; and last, by sending of thine onlie Sonne, our Lord Jesus Christ the great Angell, of thy Counsell into this World, and clad with our Nature, to teach unto us thy holie Will, and to put an End to all Revelations and Prophecies, who also elected to himselfe Apostles, to whom, after his Resurrection, he gave Commandement to publish and preach his Evangell to all Realmes and Nations; promising to be with them even to the End of the World: yea, and moreover, that wheresoever

Two or Three were gathered together in his Name, that he would be there in the middes of them, not onlie to instruct and teach them, but also to ratifie and confirme such Things, as they shall pronounce or decree by thy Word:

Seeing, O Lord, that this hath bene thy Love and fatherlie Care towards thy Church, that not onlie thou plantest it, rulest it, and guidest the Chosen in the same by thy holie Spirit and blessed Word; but also, that when the externall Face of the same is polluted, and the visible Bodie falleth to Corruption, then thou of thy Mercies, providest that it may be purged and restored again to the former Puritie, as well in Doctrine as in Manners, whereof thou hast given sufficient Document, from Age to Age, but especially now, O Lord, after this publike Defection from thy Trueth and blessed Ordinance, which our Fathers and we have seen in that *Romane* Antichrist, and in his usurped Authoritie.

Now, I mean, O Lord, thou hast revealed thy selfe and thy beloved Sonne Jesus Christ clearly to the World again, by the true preaching of thy blessed Evangell, which also of thy Mercie is offered unto us within this Realme of *Scotland*, and of the same thy Mercie hast made us Ministers, and burthened us with a Charge within thy Church. But, O Lord, when we consider the Multitude of Enemies, that oppone themselves unto thy Trueth, the Practises of Sathan, and the Power of those that resist thy Kingdome, together with our own Weaknesse, few in Number; and manifold Imperfections, we cannot but fear the sudden taking away of this thy great Benefite; and

and therefore destitute of all worldlie Comfort, we have Refuge to thine onlie Mercie and Grace, most humblie beseeching thee, for Christ Jesus thy Sonne's sake, to oppone thine own Power to the Pride of our Enemies, who cease not to blaspheme thine eternall Trueth.

Give unto us, O Lord, that presentlie are assembled in thy Name, such Aboundance of thy holie Spirit, that we may see those Things that shall be expedient for the Advancement of thy Glory, in the midst of this perverse and stubburne Generation. Give us Grace, O Lord, that universallie amongst our selves, we may agree in the Unitie of true Doctrine. Preserve us from damnable Errors, and grant unto us such Puritie and Cleannesse of Life, that we be not sclanderous to thy blessed Gospell. Blesse thou so our weake Labours, that the Fruites of the same may redounde to the Praise of thy holie Name, to the Profite of this present Generation and of the Posteritie to come, through Jesus Christ our Lord, to whom with thee and the holie Ghost be all Honour and Praise, now and ever. Amen.

VIII. *A Prayer to be used when God threatneth his Judgement.*

O Lord our God, Father everlasting, and full of Compassion, hear from the Heavens our Prayers and Supplications, which from our sorrowful Hearts, and wounded Consciences, we powre forth presentlie before thy Majestie. Thou hast, O Lord, in the Multitude of thy

Mercies, not onlie created us reasonable Creatures, but also of thine inestimable Goodnesse hast sent the great Angell of the Covenant, our Lord Jesus Christ, to redeeme us, by whom thy Wrath is taken away, the Law is satisfied, and the Power of Death, of Hell, and of Sathan is broken. Moreover, when as we lay in the Shadow of Death, and the fearfull Darknesse of the Soule, which was brought in by that Man of Perdition, the Antichrist and his Supporters, conspired Enemies to thy Sonne our Lord Jesus, thou madest the Light of thy Gospell to shine amongst us, in such Aboundance, that no Nation or Countrey hath the Lampe of thy Trueth, shewing the Way to Life everlasting, so clearly shining amongst them. With these Benefits spiritual, it pleaseth thee of the same Goodnesse to continue temporal Blessings, for whose Eyes have not seen thy mightie Arme fighting for us? whose Heart is so blinded, that it cannot perceive in all our Afflictions, thy wonderfull Deliverance? who cannot but confesse that alwayes we were covered under thy Shadow? Thou wast our Hope, our Fortresse, and our God, thou coveredst us under thy Wings, and we were sure under thy Feathers. But, alas, O Lord, the Consideration of thy Benefits is a Matter of Sorrow to our wounded Consciences, for the Multitude of thy Blessings convict us of the more fearfull Unthankfulness. In such a Light, what is among us but Works of Darknesse? and so this thy great and inestimable Kindness, with Unkindness have we recompensed againe. Thou gentlie hast called us, and yet doest call on us, but who did hear? thou threatnedst, but who did

did tremble? thou punishedst, but we would not receive Correction. A Fire appeareth presentlie to be kindled in thy Wrath, but where is the Repentance amongst us to slake it? O Lord, we know the dumbe and insensible Elements of the World admonish us of our great Unthankfulness, the heavie Face of the Heavens, the unnaturall Dealings on the Earth, the Contagion and Infection of the Ayre threaten thy Judgements. Those Creatures thou hast formed for Man's Comfort, but mightie art thou, who turnest that to the Discomfort and Hurt of them, who repine against thee, which otherwise should have bene comfortable. Besides all these Things, we clearlie see the Enemies of thy Trueth, raging against thy Church, to the Judgement of Man, like for to prevail. Yea, further, Lord, Sathan taking upon him the Shape of an Angell of Light, is in this corrupt Age most busie to shake the Foundation of all true Religion, that he may involve again the blind World in fearfull Darknesse. These thy Judgements, O thou righteous Judge of the World, are hid from the Eyes of them whom the God of this World hath darkned: But, O Lord, when we consider them, we must tremble, and when we behold them, we must stoupe, and confesse that we have offended thy Majestie. O Lord, we dare not be bold altogether to crave that thou wilt not correct, for we understand that by externall Afflictions and Corrections, as certain Means and bitter Medicine, thou healest the Wounds and Sores of the inward Man; yet, Lord, correct us in thy Mercie, and not in thy fierce Wrath, lest peradventure we be brused into

Powder. When as the Fire departeth from thy Presence, and is kindled in thine Indignation, separate us from the Number of those, above whose Heads thy righteous Judgements doe hang, and the Sword of thy Vengeance threatneth eternall Destruction : And to this End and Purpose, create in us new Hearts, give unto us the Spirit of unfained Repentance ; worke in us a sorrowing for our Sinnes, a Detestation and Hatred of the same, together with a Love unto Righteousnesse, that we being not conformable to the wicked World, but making thy revealed Will a Rule to leade our Life by, may offer our selves up in a livelie Sacrifice unto thee, consecrating unto thy Glorie, Bodie and Soule, and all the Actions of the same. Preserve us, good Lord, from the fearfull Thraldome of Conscience and Bondage of Idolatrie ; continue the Light of thy glorious Gospell amongst us ; repress the Pride of them who seeke to have the Candle-sticke removed, and the shining Light extinguished. Purge this Countrey by such Meanes as thou knowest to serve best for thine owne Glorie, of Murther, Fornication, Adulterie, Incest, Oppression, Sacriledge, and such other like Abominations, which have defiled thine Inheritance. Grant us thankfull Hearts, for thy Benefits and manifold Blessings powred upon us, for the which also open our Mouthes to sound thy Praises, and offer the Sacrifice of Thankesgiving, wherein thou doest delight : Arme us with thy Power, to strive against Sathan, against the Flesh, against the World, and against all those Things which drive us away from thine Obedience ; that walking in
thy

thy Pathes, and obeying thy blessed Ordinances, we may so end our Lives in the Sanctification of thy Name, that at last we may attaine to that blessed Immortalitie, and that Crowne of Glorie prepared for thine Elect in Jesus Christ the King of Glorie, and God of Immortalitie, in whose Name we crave most humblie these thy Graces to be powred upon us most miserable Sinners; and farther, as thy Wisedome knoweth to be necessarie for us, and for thy Church universall dispersed upon the Face of the whole Earth, praying unto thee with all Humilitie and Submission of Mindes, as we are taught and commanded to pray, saying, *Our Father who art in Heaven, &c.*

IX. *A Prayer in Time of Affliction.*

JUST and righteous art thou, O dreadfull and most high God, holie in thy Works, and moſte juſt in all thy Judgements; yea, even then when as thou puniſheſt in greateſt Severitie. We have before, O Lord, felt thine heavie Hand upon us, and when we cryed upon thee in our Calamities and Afflictions, moſt mercifullie thou inclinedſt thine Eares unto us. But, alas, O Lord, we have not answered in our Lives, glorifying thy holie Name, as thou answeredſt us when we called in our Diſtreſſe, but did return unto our wonted Sinne, and ſo provoked thee, through our Miſdeeds, unto Diſpleaſure. And therefore haſt thou moſt juſtly turned thy ſelfe to puniſh us again, in bringing amongſt us this noyſome and deſtroying Plague, according to the Threatning of thy Law, becauſe we have not made our Fruit of thy for-

mer Corrections. Our Repentance, O Lord, hath bene like the Dew that suddenlie vanisheth away, yea, the great Multitude abide darkened in their Hearts through their own Pride, and walking in the Lusts of their own Hearts, securely contemning thy blessed Ordinances; for who hath mourned for the universall Corruption of this blind Age? or ceased the Murtherer from his Murther? the Oppressor from his Oppression? the deceitfull Man from his Deceit? the Contemner of thy Word from his Contempt? and the licentious Liver from his Licentiousnesse? Yea, Lord, where could the Man be found that sought not himself, albeit with the Hurt of others, and defacing of thy Glorie? So universallie did, and presentlie doth that Root of all evill Covetousness reigne throughout this whole Countrey; yea, Lord, they to whom thou grantest worldlie Blessings in greatest Aboundance, have bene and are possessed with this uncleane Spirit of Avarice; the more thou gavest the more insatiablie thirsted they to have, and ceased not till they did spoyle thee of thine own Patrimonie; and yet in this Matter they will not know themselves to sinne and offend thy Majestie. Therefore cannot thy Justice longer spare, but it must punish and strike as thou threatnest in thine holy Law.

Now we know, Lord, that thy Judgements commonly begin at thine own House, and therefore hast thou begun for to correct us, albeit yet in thy Mercie, and not in greatest Severitie. Wherefore, good Lord, either in the Multitude of thy Mercies remove this bitter Cup away from us; or els grant us thy Grace patientlie and obediently so to drinke
the

the same, as given out of thine own Hand for our Amendment : We acknowledge, O Lord, that Afflictions are molestuous, noysome, and hard to be born with of fraile Flesh ; but Christ Jesu, hath suffered heavier Torments for us, and we have deserved more than we susteine, who so oft have merited the verie Helles. If it please thy Majestie to continue our Punishment, and double our Stripes, then let it please thee in like Maner to enlarge our Patience, and make our corporal Afflictions serve to our Humiliation, Invocation of thy Name, and Obedience to thy holie Ordinances ; or if of a fatherlie Pitie it shall please thee to be content with this gentle Correction, let the Calme appeare after this present Tempest, that in respect of both the one and the other we may glorifie thee, in that first thou hast corrected to Amendement, lest we should have slept in Sinne to our Destruction ; and Secondlie, that thou hast taken away the Bitternesse of our Affliction with the Sweetnesse of thy comfortable Deliverance, in the first, having Respect to the Necessitie, and in the last, to our Infirmitie. But, Lord, again we know, albeit thy Judgements thus beginneth at thine owne House, and they of thy Familie appeare onlie to be beaten of thee, yet the wicked shall not escape, but they shall drink the Dregs of the Cup of thine Indignation : Let it be they escape the Famine, the Pestilence shall apprehend them ; if they escape the Pestilence, the Sword shall devour them ; if they shall not fall in the Edge of the Sword, thou art able to make anie of thy smallest and least Creatures to be a stumbling Block before their Feet,

whereat, albeit they reach their Heads above the Clouds, they shall fall most fearfullie. But, O Lord, now it is thine own Inheritance for the which we sigh and grone before thy Majestie ; look upon it therefore from the Heavens, and be mercifull to thy People ; let thine Anger and thy Wrath be turned away from us, and make thy Face to shine lovinglie upon thine own Sanctuarie. O Lord, hear, O Lord, forgive, O Lord, consider, grant our Requests, for thine own sake, O our God, and that in the Name of thine onlie begotten Sonne Jesus Christ our onlie Saviour and Mediator, in whose Name we pray unto thee as we are taught, saying, *Our Father who art, &c.*

X. *A Prayer for the King.*

O Lord Jesus Christ, most high, most mightie, King of Kings, Lord of Lords, the onlie Ruler of Princes, the very Sonne of God, on whose right Hand sitting, dost from thy Throne behold all the Dwellers upon Earth, with most lowlie Hearts, we beseech thee, vouchsafe with favourable Regarde to behold our most gracious Sovereigne Lord, King JAMES the Sixt, and so replenish him with the Grace of thy holie Spirit, that he alway may encline to thy Will, and walke in thy Way. Keep him farre off from Ignorance, but through thy Gift, let Prudence and Knowledge alway abound in his Royal Heart : So instruct him, O Lord Jesus, reigning over us on Earth, that his humane Majestie alway may obey thy divine Majestie in Fear and Dread : Indue him plentifully with heavenlie Giftes : Grant him

him in Health and Wealth long to live: Heap Glorie and Honour upon him: Glad him with the Joye of thy Countenance: So strengthen him, that he may vanquish and overcome all his and our Foes, and be dread and feared of all the Enemies of this his Realme. *Amen.*

XI. A Complaint of the Tyrannie used against the Saints of God, containing a Confession of our Sinnes, and a Prayer for the Deliverance and Preservation of the Church, and Confusion of the Enemies.

ETernall and everlasting God, Father of our Lord Jesus Christ, who hast commanded us to pray, and promised to hear us, even when we doe call from the Pit of Desperation, the Miseries of these our most wicked Dayes compel us to poure forth before thee the Complaintes of our wretched Hearts oppressed with Sorrow. Our Eyes doe behold, and our Eares do heare the Calamities and Oppression which no Tongue can expresse, neither yet, alas, doe our dull Hearts rightlie consider the same; for the Heathen are entred into thine Inheritance, they have polluted thy Sanctuarie, prophaned and abolished thy blessed Institutions, moste cruellie murthered, and daylie doe murther thy deare Children; thou hast exalted the Arme and Force of our Enemies, thou hast exposed us to a Prey, to Ignominie and Shame, before such as persecute thy Trueth; their

Wayes

Wayes doe prosper, they glorie in Mischiefe, and speake prouddie against the Honour of thy Name, thou goest not forth as Captaine before our Hostes, the Edge of our Sworde, which sometimes was moſte ſharpe, is now blunt, and doeth returne without Victorie in Battell.

It appeareth to our Enemies, O Lord, that thou haſt broken that League which of thy Mercie and Goodneſſe thou haſt made with thy Church: For the Libertie which they have to kill thy Children like Sheep, and to ſhed their Blood, no Man reſiſting, doeth ſo blind and puffe them up with Pride, that they aſhame not to aſſirme, that thou regardeſt not our intreating. Thy long Suffering and Patience maketh them bold from Crueltie to proceed to the Blaſphemie of thy Name. And in the mean Season, alas, we do not conſider the Heavineſſe of our Sinnes, which long have deſerved at thy Hands not onlie theſe temporall Plagues, but alſo the Tormentes prepared for the inobedient; for we knowing thy bleſſed Will, have not applyed our Diligence to obey the ſame, but have followed, for the moſt Part, the vaine Converſation of the blinde World; and therefore in verie Juſtice haſt thou viſited our Unthankfulneſſe. But, O Lord, if thou ſhalt obſerve and keep in Mind for ever the Iniquities of thy Children, then ſhall no Fleſh abide nor be ſaved in thy Preſence. And therefore we convicted in our own Conſcience, that moſt juſtlie we ſuffer, as puniſhed by thy Hand, doe nevertheleſſe call for Mercie, according to thy Promise: And firſt we deſire to be corrected with the Rodde of thy Children, by the which we may be brought to a
perfect

perfect Hatred of Sinne, and of our selves ; and therefore, that it would please thee, for Christ Jesus thy Sonne's sake, to shew to us, and thy whole Church universally persecuted, the same Favour and Grace that sometimes thou diddest, when the chiefe Members of the same for Anguish and Fear were compelled to crie, Why have the Nations raged? Why hath the People made Up- roares? And why have Princes and Kings con- jured against thine anointed Christ Jesus? Then diddest thou wonderfullie assist and preserve thy small and dispersed Flock, then diddest thou burst the Barres and Gates of Yron, then diddest thou shake the Foundations of strong Prisons, then diddest thou plague the cruell Persecuters, and then gavest thou some Tranquilitie and Rest, after those raging Stormes and cruell Afflictions.

O Lord, thou remainest one for ever, we have offended, and are unworthie of anie Deliverance ; but worthie art thou to be a true and constant God, and worthie is thy deare Sonne Christ Je- sus, that thou shouldest glorifie his Name, and revenge the Blasphemie spoken against the Trueth of his Gospel, which is by our Adversaries dam- ned, as a Doctrine deceaveable and false ; yea, the Blood of thy Sonne is trodden under Feet, in that the Blood of his Members is shed for witnessing of thy Trueth : And therefore, O Lord, behold not the Unworthinesse of us that call for the Redresse of these Enormities, neither let our Imperfections stop thy Mercies from us ; but behold the Face of thine anointed Christ Jesus, and let the Equitie of our Cause prevaile in thy Presence ; let the Blood of thy Saints, which is
shed

shed, be openlie revenged in the Eyes of thy Church, that mortall Men may know the Vanitie of their Counsells, and that thy Children may have a Taste of thine eternall Goodnesse. And seeing that from that Man of Sinne, that *Romane* Antichrist, the chiefe Adversarie to thy deare Sonne, doth all Iniquitie spring, and Mischiefe proceede, let it please thy fatherlie Mercie, more and more to reveale his Deceit and Tyrannie to the World: Open the Eyes of Princes and Magistrates, that clearely they may see how shamefullie they have bene and are abused by his deceaveable Wayes, how by him they are compelled most cruellie to shed the Blood of thy Sainctes, and by Violence refuse thy new and eternall Testament, that they in deep Consideration of these grievous Offences, may unfainedlie lament their horrible Defection from Christ Jesus thy Sonne, from henceforth studying to promote his Glorie in the Dominions committed to their Charges, that so yet once again the Glorie of thy Gospell may appeare to the World. And seeing also that the chief Strength of that odious Beast consisteth in the Dissension of Princes, let it please thee, O Father, which hast claimed to thy self to be called the God of Peace, to unite and knitte in perfect Love the Hearts of all those that look for the Life everlasting. Let no Craft of Sathan move them to Warre one against another, neither yet to maintaine by their Force and Strength that Kingdome of Darknesse; but rather that godlie they may conspire (illuminated by thy Word) to root out from among them all Superstition with the Maintainers of the same,

These

These thy Graces, O Lord, we unfainedlie desire to be powred forth upon all Realms and Nations; but principallie, according to that Duetic which thou requirest of us, we moste earnestlie require that the Heartes of the Inhabitants of *England* and *Scotland*, whom the Malice and Craft of Sathan and of his Suppostes, of manie Yeers have dislevered, may continue in that godlie Unitie, which now of late it hath pleased thee to give them, being knitte together in the Unitie of thy Word: Open their Eyes, that clearlie they may behold the Bondage and Miserie which is purposed against them both; and give unto them Wisedome, to avoide the same in such Sort that in their godlie Concorde thy Name may be glorified, and thy dispersed Flock comforted and relieved.

The Common-wealthes, O Lord, where thy Gospell is truelie preached, and Harbour granted to the afflicted Members of Christ's Bodie, we commende to thy Protection and Mercie: Be thou unto them a Defence and Buckler, be thou a Watch-man to their Wallles, and a perpetuall Safeguard to their Cities, that the crafty Assaults of their Enemies repulsed by thy Power, thy Gospell may have free Passage from one Nation to another; and let all Preachers and Ministers of the same have the Gifts of thy holie Spirit, in such Aboundance as thy godlie Wisedome shall know to be expedient for the perfect Instruction of that Flock which thou hast redeemed with the precious Blood of thine onlie and well-beloved Sonne Jesus Christ: Purge their Hearts from all Kind of Superstition, from Ambition and vaine Glorie,

Glorie, by which Sathan continuallie laboureth
 o stirre up Ungodlie Contention; and let them
 so consent in the Unitie of thy Trueth, that nei-
 ther the Estimation which they have of Men,
 neither the vaine Opinions which they have con-
 ceived by their Writings, prevaile in them against
 the cleare Understanding of thy blessed Word.

And now last, O Lord, we moste humblie be-
 seech thee, according to that Prayer of thy deare
 Sonne our Lord Jesus, so to sanctifie and confirme
 us in thine eternal Veritie, that neither the Love
 of Life temporal, nor yet the Feare of Torments
 and corporall Death, cause us to denie the same,
 when the Confession of our Faith shall be required
 of us; but so assist us with the Power of thy Spi-
 rit, that not onlie boldlie we may confesse thee,
 O Father of Mercies, to be the true God alone,
 and whom thou hast sent our Lord Jesus, to be
 the only Saviour of the World; but also, that
 constantlie we may withstand all Doctrine repug-
 ning to thy eternall Trueth, revealed to us in thy
 most blessed Word. Remove from our Hearts
 the blind Love of our selves, and so rule thou all
 the Actions of our Life, that in us thy godly
 Name may be glorified, thy Church edified, and
 Sathan finally confounded by the Power and
 Means of our Lord Jesus Christ, to whom, with
 thee and the holy Spirit, be all Praise and Glory,
 before thy Congregation now and ever. *So be it.*

Arise, O Lord, and let thine Enemies be a-
 shamed, let them flee from thy Presence that hate
 thy godly Name, let the Groines of thy Prisoners
 enter in before thee, and preserve by thy Power
 such as be appointed to Death; let not thine E-
 nemies

emies thus triumph to the End, but let them understand, that against thee they fight : Preserve and defend the Vine which thy right Hand hath planted, and let all Nations see the Glory of thine Anointed.

Hasten, Lord, and tarie not.

XII. *A Confession of our Sinnes framed to our Time out of the Ninth Chapter of Daniel.*

O Lord God, which art mighty and dreadful, thou that keepest Covenant, and shewest Mercie to them that love thee, and do keep thy Commandements^b ; we have sinned, we have offended, we have wickedly and stubbornly gone back from thy Laws and Precepts. We would never obey thy Servants the Prophets that spake in thy Name to our Kings and Princes, to our Forefathers, and to all the People of our Land^d. O Lord, Righteousnesse belongeth unto thee, unto us pertaineth nothing but open Shame, as it is comen to pass this Day^e, unto our miserable Countrey of *England*, yea unto all our Nation, whether they be farre or neere thorow all Lands wherein they are scattered, for the Offences that they and we have committed against thee ;

^a Neh. 1. 5. Job 9. 38, 39, 40. Chapters. Psal. 24. 1, 2. & 76. & 77. 10. Eccl. & 139. ^b Exod. 20. 6. Luke 7. 47. ^c Gen. 3. Rom. 5. 12. Eccl. 1. John 1. 8, 10. Psal. 32. 1--5. & 106. ^d Lev. 26. Deut. 28. Jer. 25. 4. & 26. 4. 5, 6. & 29. 19. Neh. 1. 6, 7. ^e Psal. 11. 7. James 1. 13. Job 4. 17, 18, 19. & 9. 2, 3, 29. & 25. 4, 5, 6.

thee; so that the Curses and Punishments which are written in thy Law, are now powred upon us, and thou hast performed these Words where-with thou diddest threaten us and our Rulers that governed us, in bringing the same Plagues upon us which before were threatned. And yet notwithstanding both they and we proceed in our Iniquity, and cease not to heap Sin upon Sin. For they which once were well instructed in the Doctrine of thy Gospel, are now gone back from the Obedience of thy Truth, and are turned again to that most horrible Idolatry from the which they were once called by the ^{How horrible it is to re-} lively preaching of thy Word. And we ^{turn to the} alas, to this Day doe not earnestly re- ^{old Vomit.} pent us of our former Wickednesse, neither do we rightly consider the Heaviness of thy Displeasure^h. Such is thy just Judgements, O Lord, that thou punishest Sin by Sin, and Man by his own Inventionsⁱ, so that there can be no End of Iniquity, except thou prevent us with thy undeserved Grace^k.

Therefore convert us, O Lord, and we shall be converted^l, for we do not offer up our Prayers in our own Righteousnesse, but in thy manifold Mercies^m. And although thou hast once of thy especial Grace, delivered us from the miserable Thralldome of Error and Blindnesse; and called us many Times to the sweet Liberty of the Gospelⁿ, which we notwithstanding have most shame-

^h Lev. 26. Deut. 27, 28, 29, 30 Chapters. & 2 Ps. 2. Prov. 26
ⁱ Heb. 6. 4, 5, 6. & 10. 23, &c. ^h Psal. 119. 21, 53, 120, 155,
 158. Deut. 29. & 31 Chapters. Ezek. 5. ⁱ Rom. 1. 18, &c. ^k Isa.
 65. 1. Rom. 10. 20. Eph. 2. 5. ^l Psal. 85. 4. Jer. 31. 18. ^m Tit.
 3. 5. 2 Tim. 1. 9. ⁿ Gal. 4. 9, 31. & 5. 1, 13.

shamefully abused in obeying rather our own Lusts and Affections °, than the Admonitions of thy Prophets p. Yet we beseech thee once againe for thy Name's sake, to powre some comfortable Drop of thy accustomed Mercies upon us 9: Incline thine Eares and open thine Eyes r, to behold the grievous Plagues of our Countrey, the continuall Sorrowes of our afflicted Brethren and our wofull Banishment.

And let all our Afflictions and just Punishments be an Admonition and Warning to other Nations, amongst whom we are scattered, that with all Reverence they may obey thy holy Gospel, lest for like Contempt, in the End, like or worse Plagues fall upon them s. Wherefore, O Lord, hear us, O Lord, forgive us, O Lord, consider, and tarry not over long; but for thy Son Jesus Christ's sake, be mercifull unto us and deliver us; so shall it be knowne to all the World, that thou onely art the self-same God, that ever shewest Mercy to all such as call upon thy holy Name u:

Let all
People
take Heed
by our Ex-
ample.

THIS Prayer is only in the *Geneva* Edition of the *Book of Common Order*. But the first Nine, which were composed in the Times of Trouble, together with the Tenth which was added afterwards are always printed with the *Scots* Editions of the *Book of Common Order*, and prefixed to the old Psalms in Metre. The Eleventh, which is also an old Prayer, is ordinarily printed at the End of the Psalm Book, amongst the Prayers to be used in private Houses, which are already printed in this Volume at the End of *Calvin's* Catechism, viz. N^o. 1, 5, 7, 8, 9.

The *Book of Common Order* and these Sixteen Prayers, are printed according to the Editions before the Year 1601. when the General Assembly discharged any Alterations or Additions to be made,

K k

without

° Gal. 5. 13. p Zach. 7. 8--14. q Psal. 23 & 25. r Psal. 71.
s Matth. 11. 20--24. & 12. 41. Luke 10. 13--16. t John 16. 23,
24. u Psal. 103. & 128. 4. & 136.

without the Allowance of the Assembly, and nothing was added after by any lawful Assembly.

Assembly 1601. *Sess. ultima, Maii 16.*

“ **I**T being meinit be fundrie of the Brethren,
 “ ——— that there was fundrie Prayers in the
 “ Psalme Booke, quhilk wold be alterit, in re-
 “ spect they ar not convenient for the mean Tyme.
 “ In the quhilk Head the Assembly hes concludit,
 “ ——— that it is not thocht good that the Pray-
 “ ers alreadie conteinit in the Psalme Booke be
 “ alterit. Bot gif ony Brother wald have ony
 “ uther Prayers eikit quhilkis ar meit for the
 “ Tyme, ordaynes the samen first to be tryit and
 “ allowit be the Assembly”.

F I N I S.



T H E

THE
First Book
OF
DISCIPLINE:
OR THE
Policie and Discipline
OF THE
CHURCH.

Drawn up by Mr. John Winram,
Mr. John Spottiswood, John Wil-
lock, Mr. John Douglass, Mr.
John Row, and John Knox, and
presented to the Nobilitie, Anno
1560. and afterward subscribed by
the Kirk and Lords.

Exod. XXV. 9.

*According to all that I shew thee, both after the
Fashion of the Tabernacle and after the Fashi-
on of all the Ornaments therof, even so shall
ye make it.*

EDINBURGH,
Printed by JAMES WATSON, His Majesty's Printer.

MDCCXI.

THE BOOK

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First Book
O F

D I S C I P L I N E *.

To the great Councell of *Scotland* now admitted to the Regiment, by the Providence of God, and by the common Consent of the Estates thereof, your Honours humble Servitors and Ministers of Christ Jesus within the same, wish Grace, Mercy, and Peace from God the Father of our Lord Jesus Christ, with the perpetuall Increase of the holy Spirit.

From your Honours we received a Charge dated at Edinburgh the 29th of April, in the Yeare of our Lord 1560. requiring and commanding us in the Name of the eternall God, as we will answer in his Presence, to commit to Writing, and in a Book deliver to your Wisdoms our Judgements touching the Reformation of Religion which heretofore in this Realme (as in others) hath been utterly corrupted; upon the Receipt whereof (so many of us as were in this Towne)

K k 3

did

* This Edition of the *First Book of Discipline* is conformable to the Edition printed Anno 1621, the typographical Errors are corrected; some Words which probably have been omitted by the Printer are supplied from other Copies, but they are printed in the *Saxon* Character; and a few various Readings are printed on the Foot-margin.

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did convene, and in Unitie of Minde doe offer unto your Wisedomes these Subsequents for common Order and Uniformitie to be observed in this Realme concerning Doctrine, Administration of Sacraments, Election of Ministers, Provision for their Sustentation, Ecclesiastical Discipline, and Policie of the Church ; most humbly requiring your Honours, that as you look for Participation with Christ Jesus, that neither ye admit any Thing which God's plain Word shall not approve, neither yet that ye shall reject such Ordinances as Equitie, Justice, and God's Word do specifie : For as we will not bind your Wisedomes to our Judgements further then we are able to prove by God's plaine Scriptures ; so must we most humbly crave of you, even as ye will answer in God's Presence, (before whom both ye and we must appeare to render Accounts of all our Facts) that ye repudiate nothing for Pleasure and Affection of Men, which ye be not able to improve by God's written and revealed Word,

Chap. I.

The First Head of Doctrine.

SEing that Christ Jesus is he whom God the Father hath commanded onely to be heard and followed of his Sheepe, we judge it necessary, that his Gospell be truely and openly preached in every Church and Assembly of this Realme ; and that all Doctrine repugnant to the same, be utterly repressed, as damanable to Man's Salvation.

The Explication of the First Head.

1. **L**Est that upon this Generalitie ungodly Men take Occasion to cavill, this we adde for Explication. By *preaching of the Gospell* we understand not onely the Scriptures of the New Testament, but also of the Olde, *to wit*, the Law, Prophets, and Histories, in which Christ Jesus is no lesse contained in Figure, then we have him now expressed in Veritie: And therefore with the Apostle we affirme, that *all Scripture inspired of God is profitale to instruct, to reprove, and to exhort.* In which Bookes of Old and New Testaments, we affirme that all Thing necessary for the Instruction of the Church, and to make the Man of God perfect, is contained and sufficiently expressed.

2. By *the contrary Doctrine* we understand whatsoever Men by Lawes, Councells, or Constitutions, have imposed upon the Consciences of Men, without the expressed Commandement of God's Word, such as be the Vows of Chastitie, forswearing of Marriage, binding of Men and Women to severall and disguised Apparells, to the superstitious Observacion of fasting Dayes, Difference of Meat for Conscience sake, Prayer for the Dead; and keeping of holy Dayes of certaine Saints commanded by Man, such as be all those that the Papists have invented, as the Feasts (as they terme them) of the Apostles, Martyrs, Virgines, of Christmasse, Circumcision, Epiphanie, Purification, and other fond Feasts of our Ladie:

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Which Things, because in God's Scriptures they neither have Commandement nor Assurance, we judge them utterly to be abolished from this Realme; affirming farther that the obstinate Maintainers and Teachers of such Abominations ought not to escape the Punishment of the civill Magistrate.

Chap. II.

The Second Head, of the Sacraments.

1. **T**O Christ Jesus his holy Gospell truely preached, of Necessity it is, that his holy Sacraments be annexed, and truely ministred, as Seales and visible Confirmations of the Spirituall Promises contained in the Word; and they be Two, *to wit*, Baptism, and the holy Supper of the Lord Jesus; which are then rightly ministred, when by a lawfull Minister the People, before the Administration of the same, are plainly instructed and put in Mind of God's free Grace and Mercie, offered unto the penitent in Christ Jesus; when God's Promises are rehearsed, the End and Use of the Sacraments preached and declared, and that in such a Tongue as the People doe understand; when farther to them is nothing added, from them nothing diminished, and in their * Practice nothing changed besides the Institution of the Lord Jesus, and Practise of his holy Apostles.

2. And albeit *the Order of Geneva*, which now is used in some of our Churches, is sufficient to instruct the diligent Reader, how that both these

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Sacraments may be rightly ministred; yet for an Uniformitie to be kept, we have thought good to adde this as superabundant.

3. In Baptisme we acknowledge nothing to be used except the Element of Water onely; (that the Word and Declaration of the Promises ought to preceed we have said before) wherefore whosoever presumeth in Baptisme to use Oyle, Salt, Waxe, Spittle, Conjurat[i]on and Crossing, accuseth the perfect Institution of Christ Jesus of Imperfection; for it was voyd of all such Inventions devised by Men. And such as would presume to alter Christ's perfect Ordinance you ought severely to punish.

4. The Table of the Lord is then most rightly ministred, when it approacheth most neare to Christ's own Action; but plaine it is, that at Supper Christ Jesus sate with his Disciples, and therefore doe we judge that sitting at a Table is most convenient to that holy Action; that Bread and Wine ought to be there, that Thankes ought to be given, Distribution of the same made, and Commandement given that the Bread should be taken and eaten, and that all should likewise drinke of the Cup of Wine, with Declaration what both the one and the other is; we suppose no godly Man will doubt. For as touching the damnable Errour of the Papists, who dare defraud the common People of the one Part of that holy Sacrament, *to wit*, of the Cup of the Lord's Blood, we suppose their Errour to be so manifest, that it needeth no Confutation; neither yet intend we to confute any Thing in this our simple Con-

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fession, but to offer publick Disputation to all that list oppugne any Thing affirmed by us.

5. That the Minister breake the Bread, and distribute the same to those that be next unto him, commanding the rest, everie one with Reverence and Sobrietie to breake with other, we thinke it neereſt to Chriſt's Action, and to the perfect Praiſe of the Apostles, as we reade in *St. Paul*. During the which Action we thinke it neceſſarie, that ſome comfortable Places of the Scripture be read, which may bring in Minde the Death of Chriſt Jeſus, and the Benefit of the ſame ; for ſeeing that in that Action we ought chiefly to remember the Lord's Death, we judge the Scriptures making Mention of the ſame, moſt apt to ſtirre up our dull Mindes then, and at all Times, Let the Diſcretion of the Miniſters appoint the Places to be read as they thinke good. What Times we thinke moſt convenient for the Adminiſtration of the one and of the other of theſe Sacraments, ſhall be declared in *the Policie of the Kirk* *.

Chap. III.

The Third Head, touching the abolishing of Idolatrie.

1. **A**S we require Chriſt Jeſus to be truly preached, and his holy Sacraments rightly miniſtered ; ſo we cannot ceaſe to require Idolatry, with all Monuments and Places of the ſame, as
Abbeys

* See Chap. 11. of this Book, § 5.

Abbeyes, Monkeries, Frieries, Nunneries, Chapels, Chanteries, Cathedrall Churches, Chanonries, Colledges, others then presently are Parish-churches or Schooles, to be utterly suppressed in all Bounds and Places of this Realme, except onely Palaces, Mansions, and dwelling Places adjacent thereto, with Orchards and Yards of the same. As also **we desire** that Idolatrie may be removed from the Presence of all Persons of what Estate or Condition that ever they be, within this Realme.

2. For let your Honours assuredly be perswaded, that where Idolatry is maintained or permitted, where it may be suppressed, that there shall God's Wrath raigne, not onely upon the blind and obstinate Idolaters, but also the negligent Sufferers **of the same**; especially if God have armed their Hands with Power to suppress such Abomination.

3. By *Idolatry* we understand, the Masse, Invocation of Saints, Adoration of Images, and the keeping and retaining of the same: And finally all honouring of God, not conteined in his holy Word.

Chap. IV.

I. *The Fourth Head, concerning Ministers and their lawfull Election.*

1. **I**N a Church reformed, or tending to Reformation, none ought to presume either to preach, or yet to minister the Sacraments, till that orderly they be called to the same. Ordinarie

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rie Vocation consisteth in Election, Examination, and Admission. And because that Election of Ministers in this cursed Papistrie hath altogether bene abused, we thinke expedient to intreate it more largely.

2. It appertaineth to the People, and to every severall Congregation to elect their Minister. And in case that they be found negligent therein the Space of Fourty Dayes, the best reformed Church, *to wit*, the Church of the Superintendent with his Councell, may present unto them a Man whom they judge apt, to feed the Flock of Christ Jesus, who must be examined as well in Life and Manners, as in Doctrine and Knowledge.

3. And that this may be done with more exact Diligence, the Persons that are to be examined, must be commanded to appeare before Men of soundest Judgement, remaining in some principall Towne next adjacent unto them, as they that be in *Fife, Angus, Mearnes, or Straitharne*, to present themselves in *Saint Andrewes*, these that be in *Lowthian, Merse, or Tevidail*, in *Edinburgh*; and likewise those that be in other Countries must resort to the best reformed Citie and Towne, *that is*, to the Town of the Superintendent, where first in the Schooles, or failing thereof in open Assembly, and before the Congregation, they must give Declaration of their Giftes, Utterance and Knowledge, by interpreting some Place of Scripture to be appointed by the Ministerie; which being ended, the Person that is presented, or that offereth himself to the * Administration of the Church, must be examined by the Ministers and
Elders

Elders of the Church, and that openly and before all that list to heare, in all the chiefe Points that now be in Controversie betwixt us and the *Papists*, *Anabaptists*, *Arrians*, or other such Enemies to the Christian Religion : In which, if he be found sound, able to perswade by wholesome Doctrine, and to convince the Gaine-sayer, then must he be directed to the Church and Congregation where he should serve, that there in open Audience of his Flock in diverse publick Sermons, he may give Confession of his Faith in the Article of Justification, of the Office of Christ Jesus, and of the Number, Effect, and Use of the Sacraments ; and finally in the whole Religion, which heretofore hath bene corrupted by the *Papists*.

4. If his Doctrine be found wholesome and able to instruct the simple, and if the Church justly can reprehend nothing in his Life, Doctrine nor Utterance, then we judge the Church, which before was destitute, unreasonable, if they refuse him whom the Church did offer ; and ~~that~~ they should be compelled by the Censure of the Councell and Church, to receive the Person appointed and approved by the Judgement of the godly and learned ; unlesse that the same Church have presented a Man better, or as well qualified to the Examination, before that this foresaid Tryall was taken of the Person presented by the Conncell of the whole Church. As for Example, the Councell of the Church presents to any Church a Man to be their Minister, not knowing that they are otherwise provided ; in the meane Time, the Church is provided of another, sufficient in their Judgement for that Charge, whom they present
to

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to the learned Ministers, and next reformed Church to be examined: In this Case the Presentation of the People, to whom he should be appointed Pastor, must be preferred to the Presentation of the Councell or greater Church, unlesse the Person presented by the inferiour Church be judged unable of the Regiment by the learned. For altogether this is to be avoided, that any Man be violently intruded or thrust in upon any Congregation; but this Libertie with all Care must be reserved to every severall Church, to have their Votes and Suffrages in Election of their Ministers: But violent Intrusion we call not, when the Councell of the Church in the Feare of God, and for the Salvation of the People, offereth unto them a sufficient Man to instruct them, whom they shall not be forced to admit before just Examination, as before is said.

II. *What may enable any Person, that he may not be admitted to the Ministerie of the Church.*

5. **I**T is to be observed that no Person, noted with publique Infamie, or being unable to edifie the Church by wholesome Doctrine, or being known of corrupt Judgement, be either promoted to the Regiment of the Church, or yet retained in Ecclesiasticall Administration.

Explication.

6. **B**Y *publick Infamy* we understand, not the common Sinnes and Offences which any hath

hath committed in Time of Blindness, by Fragilitie ; if of the same by a better and more sober Conversation he hath declared himselfe verily penitent ; but such capitall Crimes as the civill Sword ought and may punish with Death by the Word of God. For besides that the Apostle requireth the Life of Ministers to be so *irreprehensible*, that they have *a good Testimonie from those that be without* ; we judge it a Thing unseemly and dangerous, that he shall have publick Authoritie to preach to others Life everlasting, from whom the civill Magistrate may take the Life temporall for a Crime publicly committed ; and if any object that the Prince hath pardoned his Offence, and that he hath publicly repented **the same**, and so not onely his Life is in Assurance, but also that he may be received to the Ministerie of the Church ; we answer, that Repentance doth not take away the temporall Punishment of the Law, neither doth the Pardon of the Prince remove his Infamie before Man.

7. That the Life and Conversation of the Person presented or to be elected, may be the more clearely knowne, publick Edicts should be directed to all Parts of this Realme, or at the least to those Parts where the Person hath been most conversant ; as where he was nourished in Letters, or where he continued since the Yeares of Infancie and Childhood were passed : Straight Commandement would be given, that if any capitall Crimes were committed by him, that they should be notified, as if he had committed wilfull Murder or Adulterie ; or if he were a common Fornicator, a Thiefe, a Drunkard, a Fighter, Brawler, or

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or contentious Person. These Edicts ought to be notified in the chiefe Cities, with the like Charge and Commandement, with Declaration that such as concealed his Sinnes knowne, did deceive and betray, so far as in them lay, the Church which is the Spouse of Christ Jesus, and did communicate with the Sinnes of that wicked Man.

III. *Admission of Ministers.*

8. **T**He Admission of Ministers to their Offices must consist in the Consent of the People and Church whereto they shall be appointed, and Approbation of the learned Ministers appointed for their Examination.

9. We judge it expedient that the Admission of Ministers be in open Audience, and that some speciall Minister make a Sermon touching the Duety and Office of Ministers, touching their Manners, Conversation and Life ; as also touching the Obedience which the Church oweth to their Ministers. Commandement should be given as well to the Minister as to the People, both being present, *to wit*, that he with all carefull Diligence attend upon the Flock of Christ Jesus, over the which he is appointed Pastor ; that he will walke in the Presence of God so sincerely, that the Graces of the holy Spirit may be multiplied into him, and in the Presence of Men so soberly and uprightly, that his Life may confirme in the Eyes of Men, that which by Tongue and Word he perswaded unto others. The People should be exhorted to reverence and honor their Ministers

Ministers chosen, as the Servants and Ambassadors of the Lord Jesus, obeying the Commandments which they pronounce from God's Word, even as they would obey God himselfe: For whosoever heareth Christ's Ministers, heareth himself; and whosoever rejecteth and despiseth their Ministerie and Exhortation, rejecteth and despiseth Christ Jesus.

10. Other Ceremonie then the publick Approbation of the People, and Declaration of the chiefe Minister, that the Person there presented is appointed to serve the * Church, we cannot approve; for albeit the Apostles used Imposition of Hands, yet seeing the Miracle is ceased, the using of the Ceremonie we judge not necessarie. †

11. The Minister elected or presented, examined, and, as sayd is, publickly admitted, may neither leave the Flocke at his Pleasure to which he hath promised his Fidelitie and Labours; neither yet may the Flock reject or change him at their Appetite, unlesse they be able to convict him of such Crimes as deserve Deposition, whereof we shall after speak. We mean not but that the whole Church, or the most Part thereof, for just Considerations, may transferre a Minister from one Church to another; neither yet mean we, that Men who now serve as it were of Benevolence, may not be appointed and elected to serve in other Places; but once being solemnly elected and admitted, we cannot approve that they should change at their owne Pleasure.

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* That Church. † See the Second Book of Discipline, Chap: 3. § 6.

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12. We are not ignorant that the Raritie of godly and learned Men, will seem to some a just Reason why that so strait and sharpe Examination should not be taken universally; for so it would appear, that the most Part of the Kirks shall have no Minister at all: But let these Men understand, that the Lack of able Men shall not excuse us before God, if by our Consent unable Men be placed over the Flock of Christ Jesus; as also that amongst the Gentiles godly and learned Men were as rare, as they be now amongst us, when the Apostle gave the same Rule to trie and examine Ministers, which we now follow: And lastly, let them understand that it is alike to have no Minister at all, and to have an Idoll in the Place of a true Minister, yea, and in some Case it is worse; for those that be utterly destitute of Ministers will be diligent to search for them, but those that have a vain Shadow, do commonly without further Care content themselves with the same, and so remain they continually deceived, thinking that they have a Minister when in verie Deed they have none; for we cannot judge him a Dispensator of God's Mysteries, that in no wise can breake the Bread of Life to the fainting and hungrie Soules; neither judge we that the Sacraments can be rightlie ministred by him, in whose Mouth God hath put no Sermon or Exhortation.

13. The chiefeſt Remedie left to your Honours and to us, in all this Raritie of true Ministers, is fervent Praier unto God, that it will please his Mercie *to thrust forth faithfull Workmen into this his Harvest.* And next, that your Honours, with
Consent

Consent of the Church, are bound by your Authoritie to compel such Men as have Gifts and Graces able to edifie the Church of God, that they bestow them where greatest Necessitie shall be known; for no Man may be permitted to live idle, or as themselves list, but must be appointed to travell where your Wisdoms and the Church shall think expedient. We cannot prescribe unto your Honours certain Rules how that ye shall distribute the Ministers and learned Men, whom God hath alreadie sent unto you; but hereof we are assured, that it greatlie hindreth the Progresse of Christ's Gospel within this poore Realm, that some altogether abstract their Labours from the Church, and others remain altogether in one Place, the most Part of them being idle; And therefore of your Honors we require in God's Name, that by your Authoritie which ye have of God, ye compel all Men to whom God hath given any Talent to perswade by wholesome Doctrine, to bestow the same, if they be called by the Church, to the Advancement of Christ's Glorie, and the Comfort of his troubled Flock; and that ye with the Consent of the Church, assigne unto the chiefeſt Workmen, not onelie Townes to remaine in, but also Provinces, that by their faithfull Labours Churches may be erected, and Order established where none is now. And if on this Manner ye shall use your Power and Authoritie, chieflie seeking God's Glorie, and the Comfort of your Brethren, we doubt not but God shall blesse you and your Enterprises.

IV. *For Readers.*

14. **T**O the Churches, where no Ministers can be had presentlie, must be appointed the most apt Men that distinctlie can read the common Praiers * and the Scriptures, to exercise both themselves and the Church, till they grow to greater Perfection; and in Processe of Time, he that is but a Reader may attain to a farther Degree, and by Consent of the Church and discreet Ministers, may be permitted to minister the Sacraments; but not before that he be able somewhat to perswade by wholesome Doctrine, beside his Reading, and be admitted to the Ministerie, as before is said. Some we know that of long Time have professed Christ Jesus, whose honest Conversation deserveth Praise of all godly Men, and whose Knowledge also might greatly helpe the simple and ignorant People, and yet they onely content themselves with reading; these must be animated, and by gentle Admonition encouraged, by some Exhortation to comfort their Brethren, and so they may be admitted to Administration of the Sacraments; but such Readers as neither have had Exercise nor Continuance in Christ's true Religion, must abstain from Ministration of the Sacraments, till they give Declaration and witnessing of their Honestie and further Knowledge, that none be admitted to preach but they that are qualified therefore, but rather be retained Readers; and such as are Preachers already,

* That is, the Prayers that were printed with the *Book of Common Order* and Psalm Book.

already, not found qualified therefore by the Superintendent, are to be placed Readers.

Chap. V.

The first Head concerning the Provision for the Ministers, and for the Distribution of the Rents and Possessions justly appertaining to the Church.

1. **S**EEING that of our Maister Christ Jesus, and his Apostle Paul we have, that the Workman is worthy of his Reward, and that the Mouth of the labouring Oxe ought not to be muffled; of Necessitie it is, that honest Provision be made for the Ministers, which we require to be such, that they have neither Occasion of Sollicitude, neither yet of Insolencie and Wantonnesse. And this Provision must be made not onely for their owne Sustentation, during their Lives; but also for their Wives and Children after them: For we judge it a Thing most contrarious to Reason, Godliness and Equitie, that the Widow and the Children of him who in his Life did faithfully serve in the Kirk of God, and for that Cause did not carefully make Provision for his Family, should after his Death be left comfortlesse of all Provision; which Provision for the Wives of the Ministers after their Deceasse, is to be remitted to the Discretion of the Kirk.

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2. Difficlle it is to appoigne a feveral Stipend to every Minister, by reason that the Charge and Necessitie of all will not be alike : For some will be Continuers in one Place, some will be compelled to travel and oft to change their dwelling Place, if they shall have Charge of divers Kirks ; among these some will be burdened with Wife and Children, and one with more then others, and some perhaps will be single Men ; if equal Stipends should be appointed to these that in Charge should be so unequall, either should the one suffer Penurie, or else should the other have Superfluitie and too much. We judge therefore that every Minister have sufficient whereupon to keep an House, and be sustained honestly in all Things necessarie, as Bookes, Cloathes, Fleth, Fish, Fowell, and other Things necessarie, forth of the Rents and Treasurie of the Kirk where he serveth, at the Discretion of the Congregation, conforme to the Quality of the Person and Necessity of the Time. Wherein it is thought good that every Minister shall have at least Fourtie Bolls Meale, * Twenty six Bolls Malt, to finde his House Bread and Drinke ; and more, so much as the Discretion of the Church findes necessarie : besides Money for buying of other Provision to his House and other Necessaries ; the Modification whereof is referred to the Judgement of the Kirk, to be made every Yeare at the choosing of the Elders and Deacons of the Kirk. Providing alwaies that there be advanced to every Minister, sufficient Provision for a Quarter of a Yeare beforehand of all Things.

3. But

* Some Copies have only Twenty Bolls Malt.

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3. But to him that travels from Place to Place, whom we call Superintendent, who remaines as it were a Month or lesse in one Place for establishing of the Kirk, and for the same Purpose changing to another, must further Consideration be had. And therefore to such we thinke Sixe Chalders Beere, Nine Chalders Meale, Three Chalders Oats†, Sixe hundreth Merks Money, to be ciked, and paired at the Discretion of the Prince and Councell of the Realme, to be payed to him in Manner foresaid.

4. The Children of the Ministers, must have the Liberties of the Cities next adjacent, where there Fathers laboured, freely granted. They must have the Priviledges in Schooles, and Bursies in Colledges, *that is*, that they shall be sustained at Learning, if they be found apt thereto; and failing thereof, they **must** be put to some Handie-craft, or exercised in some vertuous Industry, whereby they may be profitable Members of the Common-wealth; and the same we require of their Daughters, *to wit*, that they be vertuously brought up, and honestly doted when they come to Maturity of Yeares, at the Discretion of the Kirk. And this, in God's Presence we witnesse, we require not so much for ourselves, or for any that appertaine to us, as that we do it for the Increase of Vertue and Learning, and for the Profite of the Posterity to come; **for** it is not to be supposed that any Man will dedicate himselfe and his Children so to God and to his Kirk, that they look for no worldly Commo-

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dity ;

† Some Copies add, for Provand to his Horse, and have only 500 Merks of Money.

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dity ; but this cankered Nature which we beare, is provoked to follow Vertue when it seeth Profit and Honour thereto annexed ; and contrarily, then is Vertue by many despised, when vertuous and godly Men are without Honour ; and sory would we be that Poverty should discourage Men from Studie, and following of the Way of Vertue, by which they might edifie the Kirk and Flock of Christ Jesus.

5. Nothing have we spoken of the Stipend of Readers, because if they can doe nothing but reade, they neither can be called nor judged true Ministers, and yet Regard must be had to their Labours ; but so that they may be spurred forward to Vertue, and not by any Stipend appointed for their reading to be retained in that Estate. To a Reader therefore that is newly entred, Fourty Merkes, or more or lesse, as Parishioners and Readers can agree, is sufficient : Provided that he teach the Children of the Parish, which he must doe, beside the reading of the common Prayers *, and Bookes of the Old and New Testament. If from reading he begin to exhort and explain the Scriptures, then ought his Stipend to be augmented, till finally he come to the Honour of a Minister : But if he be found unable after Two Yeres, then must he be removed from that Office, and discharged of all Stipend, that another may be proved as long ; for this alwaies is to be avoided, that none who is judged unable to come at any Time to some reasonable Knowledge, whereby he may edifie the Kirk, shall be per-

* That is, the Prayers which were printed with the Psalm Book,

perpetually sustained upon the Charge of the Kirk. Farther it must be avoided, that no Child, nor Person within Age, *that is*, within Twentie one Yeares of Age, be admitted to the Office of a Reader; but Readers ought to be endued with Gravity and Discretion, lest by their Lightnesse the Prayers or Scriptures read be of lesse Price or Estimation: It is to be noted that the Reader be put in the Kirk by the Admission of the Superintendent. The other Sort of Readers, who have long continued in **the Course of** Godliness, and have some Gift of Exhortation, who are of Hope to attain to the Degree of a Minister, and **who** teach the Children; we think an hundred Merkes, or more or lesse at the Discretion of the Kirk, may be appointed; so that Difference be made, as said is, betwixt them, and the Ministers that openly preaches the Word and ministers the Sacraments.

6. Rests yet Two Sorts of People to be provided for upon that which is called the Patrimony of the Kirk, *to wit*, the Poore, and Teachers of the Youthead. Every severall Kirk must provide for the Poore within it self; for fearful and horrible it is, that the Poore, whom not onely God the Father in his Law, but Christ Jesus in his Evangel, and the holy Spirit speaking by **St. Paul** hath so earnestly commended to our Care, are universally so contemned and despised. We are not Patrones for stubborne and idle Beggars, who running from Place to Place make a Craft of their begging, whom the civill Magistrate ought to **compel to Work**, or then punish: But for the Widow and fatherlesse, the aged, impotent

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potent or lamed, who neither can nor may travell for their Sustainment; we say that God commands his People to be carefull; and therefore for such, as also for Persons of Honestie fallen into Decay and Poverty, ought such Provision to be made, that of our Abundance their Indigence may be relieved. How this most conveniently and most easily may be done in every Citie, and other Parts of this Realme, God will shew you Wisdome and the Meanes, so that your Mindes be godly inclined thereto. All must not be suffered to beg that gladly would so doe, neither yet must Beggars remain where they would, but the stout and strong Beggars must be compelled to worke; and every Person that may not worke, must be compelled to repaire to the Place where he or she was borne, unlesse of long Continuance they have remained in one Place; and there reasonable Provision must be made for their Sustainment, as the Kirk shall appoint. The Order nor Summes, in our Judgements, cannot particularly be appointed, until such Times as the Poore of everie Citie, Town and Parish be compelled to repaire to the Places where they were borne, or of their Residence, where their Names and Number must be taken and put in Roll; and then may the Wisdome of the Kirk appoint Stipends accordingly.

Chap. VI.

I. *The Head of the Superintendents.*

i. **B**ECAUSE we have appointed a larger Stipend to them that shall be Superintendents,

dents, then to the rest of the Ministers; we have thought good to signifie to your Honours, such Reasons as moved us to make Difference betwixt Preachers at this Time; as also how many Superintendents we thinke necessarie, with their Bounds, Office, **the Manner of their Election,** and **the Causes** that may deserve Deposition from that Charge.

2. We consider that if the Ministers whom God hath endowed with his singular Graces amongst us, should be appointed to severall Places there to make their continuall Residence, that then the greatest Part of the Realme should be destitute of all Doctrine; which should not onely be the Occasion of great Murmur, but also be dangerous to the Salvation of many. And therefore we have thought it a Thing most expedient at this Time, that from the whole Number of godly and learned Men, now presently in this Realm, be selected Ten or Twelve, (for in so many Provinces we have divided the whole) to whom Charge and Commandement should be given to plant and erect Kirkes, to set, order, and appoint Ministers as the former Order prescribes; to the Countries that shall be appointed to their Care where none are now; and by their Meanes, your Love and common Care over all **the** Inhabitants of this Realme, to whom you are equally Debtors, shall evidently appear; as also the simple and ignorant, who perchance have never heard Jesus Christ truly preached, shall come to some Knowledge, by the which many that are dead in Superstition and Ignorance, shall attaine to some Feeling of Golineesse, by the which they may

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be provoked to search and seek farther Knowledge of God, and his true Religion and worshipping; whereas by the contrary, if they shall be neglected, then shall they not onely grudge, but also seeke the Meanes whereby they may continue in their Blindness, or returne to their accustomed Idolatry. And therefore nothing we desire more earnestly, then that Christ Jesus be universally once preached throughout this Realme, which shall not suddenly be, unlesse that by you, Men be appointed and compelled, faithfully to travell in such Provinces as to them shall be assigned.

II. *The Names of the Places of Residence, and severall Diocesses of the Superintendents.*

3. *I*N *primis*, the Superintendent of Orkney, whose Diocesse shall comprehend the Isles of Orkney and Zetland, with Cathnes and Stranaver, his Residence to be in Kirkwall.

2. The Superintendent of Rosse, whose Diocesse shall comprehend Rosse, Sutherland, Murray, with the North Isles of Skie and Lewes, with the Adjacents, his Residence to be in the Channonrie of Rosse.

3. The Superintendent of Argyle, whose Diocesse shall comprehend Argyle, Kintyre, Lorne; the South Isles, Arran, and Buie, with their Adjacents, with the Countrey of Lochwhaber, his Residence to be in Argyle.

4. The Superintendent of Aberdene, whose
Diocesse

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Diocesse is betwixt *Dee* and *Spay*, conteining the Shiretdoms of *Aberdene*, an *Bamfe*, whose Residence shall be in old *Aberdene*.

5. The Superintendent of *Brechen*, whose Diocesse shall be the whole Shiretdoms of the *Merns* and *Angus*, and the Brae of *Marr* to *Dee*, his Residence to be in *Brechen*.

6. The Superintendent of *Fife*, whose Diocesse shall be *Fife*, and *Fertheringhame* to *Stirling*, and the whole Shirefdome of *Perth*, his Residence to be in Saint *Androes*.

7. The Superintendent of *Edinburgh*, whose Diocesse shall comprehend the whole Shiretdoms of *Lowthian*, and *Stirling* on the South Side of the Water of *Forth*, his Residence to be in *Edinburgh*.

8. The Superintendent of *Jedburgh*, whose Diocesse shall comprehend the whole *Tivitdail*, *Tweeddaill*, *Liddisdail*, and thereto is added by Consent of the whole Kirk*, the *Merse*, *Lawderdail*, and *Weddail*, with the Forrest of *Ettrick*, his Residence to be in *Jedburgh*.

9. The Superintendent of *Glasgow*, whose Diocesse shall comprehend *Clidisdail*, *Renfrew*, *Menteth*, *Lennox*, *Kyle*, and *Cuninghame*, his Residence to be in *Glasgow*.

10. The Superintendent of *Dumfries*, whose Diocesse shall comprehend *Galloway*, *Carrik*, *Nithsdail*, *Annandaile*, with the rest of the Dailes in the West, his Residence to be in *Dumfries*.

4. Those Men must not be suffered to live as your idle Bishops have done heretofore, neither must they

* This seems to have been done after the First Division: For in some Copies, the *Merse*, *Lawderdail*, and *Stow* of *Tweeddaill* are in the Diocess of *Edinburgh*.

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they remaine where gladly they would; but they must be Preachers themselves, and such as may not make long Residence in any Place till their Kirkes be planted and provided of Ministers, or at the least of Readers. Charge must be given to them that they remain in no Place above Twenty Daies in their Visitation, till they have passed through their whole Bounds. They must thrice everie Week preach at the least, and when they returne to their principall Town and Residence, they must be likewise exercised in preaching and Edification of the Kirk; and yet they must not be suffered to continue there so long, that they may seem to neglect their other Kirks: But after they have remained in their chiefe Towne Three or Four Moneths at most, they shall be compelled (unlesse by Sicknesse they be retained) to re-enter in Visitation, in which they shall not onely preach, but also examine the Life, Diligence and Behaviour of the Ministers; as also the Order of the Kirkes, **and** the Manners of the People. They must further consider how the Poore be provided, how the Youth be instructed: They must admonish where Admonition needeth, and dresse such Things as by good Counsell they be able to appease. And finally, they must note such Crimes as be heynous, that by the Censure of the Kirk the same may be corrected.

5. If the Superintendent be found negligent in any of the chiefe Points of his Office, and specially if he be noted negligent in preaching of the Word, and Visitation of the Kirkes; or if he be convicted of such Crimes which in common Mini-

sters are damned, he must be deposed without Respect of his Person or Office.

III. *The Election of Superintendents, &c.*

6. **I**N this present Necessity, the Nomination, Examination, and Admission of the Superintendent, cannot be so straight as we require, and as afterward it must be. For this present therefore we thinke it expedient, that either your Honours by your selves nominate so many as may serve the fore-written Provinces; or that ye give Commission to such Men as ye suppose the Feare of God to be in, to doe the same: And the same Men being called in your Presence shall be by you, and such as your Honours please call unto you for Consultation in that Case, appointed to their Provinces. We thinke it expedient and necessarie, that as well the Gentlemen, as Burgeses of every Diocie be made privy at this Time to the Election of the Superintendent, as well to bring the Kirk in some Practise of her Liberty, as that the Pastor may be the better favored of the Flock whom themselves have chosen. If your Honours cannot finde for this present so many able Men as Necessity requireth, then in our Judgements, more profitable it is those Provinces vaiketh till God provide better for them, then that Men unable to edifie and governe the Kirk, so suddenly be placed in that Charge; for Experience hath taught us what Pestilence hath been ingendred in the Kirk by Men unable to discharge their Offices. When therefore after Three Yeares any Superintendent shall depart, or chance to be deposed,

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deposed, the cheefe Towne within the Province, *to wit*, the Ministers, Elders and Deacons, with the Magistrate and Councell of the same Towne, shall nominate, and by publick Edicts proclaime, as well to the Superintendents, as to Two or Three Provinces, next adjacent, Two or Three of the most learned and godly Ministers within the whole Realme, that from amongst them one with publick Consent may be elected and appointed to the Office then vacant: And this the cheefe Town shall be bound to doe within the Space of Twenty Daies; which being expired and no Man presented, then shall Three of the next adjacent Provinces, with Consent of their Superintendents, Ministers, and Elders, enter in the Right and Priviledge of the Town, and shall present every one of them one or two, if they list, to the cheefe Town to be examined as the Order requires; as also it shall be lawfull for all the Kirkes of the Diocesse, to nominate within the same Time such Persons as they thinke worthy to stand in Election, who all must be put in an Edict.

7. After ~~the~~ Nomination is made, publick Edicts must be sent forth, warning all Men that have any Exception against the Persons nominate, or against any of them, to be present in the cheefe Town at the Day affixed, and Place, to object what they can against the Election of any of them. Thirty Dayes we thinke sufficient to be assigned thereto. Thirtie Dayes we meane after the Nomination be made.

8. Which Day of the Election being come, the whole Ministers of the Province, with Three or Foure Superintendents next adjacent, or that shall
be

be thereto nominated shall examine, not onely the Learning, but also the Manners, Prudence and Habilitie to governe the Kirk, of all these that be nominated ; that he who shall be found most worthie may be burdened with the Charge. If the Ministers of the whole Province should bring with them the Votes of them that were committed to their Care, the Election should be the more free ; but alwayes the Votes of them that convene should be required. The Examinations must be publickly made, and they that stand in Election must publickly preach ; and Men must be charged in the Name of God, to vote according to Conscience, and not after Affection : If any Thing be objected against him that standeth in Election, the Superintendents and Ministers must consider whether the Objection be made of Conscience or Malice, and they must answer accordingly. Other Ceremonies then sharp Examination, Approbation of the Ministers and Superintendents, with the publicke Consent of the Elders and People, we cannot allow.

9. The Superintendent being elected, and appointed to his Charge, must be subject to the Censure and Correction of Ministers and Elders not of his chiefe Towne onely, but also of the whole Province over the which he is appointed Overseer.

10. If his Offence be knowne, and the Ministers and Elders of the Towne and Province be negligent in correcting of him, then the next one or two Superintendents, with their Ministers and Elders, may convene him, and the Ministers and Elders of his chiefe Towne, providing the same

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be within his owne Province or chiefe Towne, and accuse or correct as well the Superintendent in these Things that are worthy of Correction, as the Ministers and Elders of their Negligence and ungodly Tollerance of his Offence.

11. Whatsoever Crime deserves Deposition or Correction of any other Minister, deserveth the same in the Superintendent, without Exception of Persons.

12. After that the Kirk is established, and Three Years be passed, we require that no Man be called to the Office of a Superintendent, who hath not at the least Two Years given Declaration of his faithfull Labours in the Ministerie of some Kirk.

13. No Superintendent may be transferred at the Pleasure or Request of any one Province, no not without the Consent of the whole Councell of the Kirk, and that for grave Causes and Considerations.

14. Of one Thing in the End we must admonish your Honours, *to wit*, that in the appoynting of the Superintendents for this present, ye disappoint not your chiefe Townes, and where Learning is exercised, of such Ministers as may more profit by Residence in one Place, then by continuall Travell from Place to Place; for if ye so doe, the Youth in these Places shall lack the profound Interpretation of Scripture, and so shall it be long before your Garden send forth many Plants; where by the contrary, if one or two Townes be continually exercised as they may, the Common-wealth shall shortly feast of their Fruit, to the Comfort of the godly.

Chap. VII.

Of Schooles and Universities.

SEeing that the Office and Dutie of the godly Magistrate, is not onely to purge the Church of God from all Superstition, and to set it at Libertie from Tyranny and Bondage; but also to provide at the utmost of his Power, how it may abide in some Puritie in the Posteritie following; we can **not** but freely communicate our Judgments with your Honours in this Behalf.

I. The Necessitie of Schooles.

SEeing that God hath determined that his Kirke here in Earth shall be taught not by Angels but by Men, and seeing that Men are borne ignorant of God and of all Godlinesse, and seeing also he ceases to illuminate Men miraculously, suddenly changing them as he did the Apostles and others in the primitive Kirke: Of necessity it is that your Honours be most careful for the vertuous Education, and godly Up-bringing of the Youth of this Realm, if either ye now thirst unfainedly the Advancement of Christ's Glorie, or yet desire the Continuance of his Benefits to the Generation following; for as the Youth must succeed to us, so we ought to be carefull that they have Knowledge and Erudition to profit and comfort that which ought to be most deare to us, to wit, the Kirk and Spouse of our Lord Jesus.

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2. Of Necessitie therefore we judge it, that every severall Kirk have one Schoolmaister appointed, such a one at least as is able to teach Grammer and the *Latine* Tongue, if the Town be of any Reputation : If it be * upaland where the People convene to the Doctrine but once in the Week, then must either the Reader or the Minister there appointed, take Care of the Children and Youth of the Parish, to instruct them in the first Rudiments, especially in the *Catechisme* †, as we have it now translated in the *Booke of the Common Order*, called the *Order of Geneva*. And further, we think it expedient, that in every notable Town, and specially in the Town of the Superintendent, there be erected a Colledge, in which the Arts at least Logick and Rhethorick together with the Tongues be read by sufficient Masters, for whom honest Stipends must be appointed: As also that Provision be made for those that be poore, and not able by themselves nor by their Friends to be sustained at Letters, and in speciall these that come from Landward.

3. The Fruit and Commodity hereof shall suddenly appeare. For first, the Youth-head and tender Children shall be nourished and brought up in Vertue, in Presence of their Friends, by whose good Attendance many Inconveniencies may be avoyded in which the Youth commonly fall, either by over much Libertie which they have in strange and unknowne Places, while they cannot rule themselves ; or else for Lack of good

Atten-

* That is, in the Countrey.

† That is, Calvin's Catechism.

Attendance, and of such Necessaries as their tender Age requires. Secondly, the Exercise of Children in every Kirke, shall be great Instruction to the aged **and unlearned**. Last, the great Schooles called the Universities, shall be replenished with these that shall be apt to Learning; for this must be carefully provided, that no Father of what Estate or Condition that ever he be, use his Children at his own Fantasie, especially in their Youth-head; but all must be compelled to bring up their Children in Learning and Vertue:

4. The rich and potent may not be permitted to suffer their Children to spend their Youth in vaine Idlenesse, as heretofore they have done: But they must be exhorted, and by the Censure of the Kirk compelled to dedicate their Sonnes, by **training them up in** good Exercises, to the Profite of the Kirk and Common-wealth, and that they must doe of their own Expences because they are able. The Children of the Poore must be supported and sustained on the Charge of the Kirk, Tryall being taken whether the Spirit of Docility be in them found or not. If they be found apt to Learning and Letters, then may they not (we meane, neither the Sons of the rich, nor yet of the poore) be permitted to reject Learning, but must be charged to continue their Studie, so that the Common-wealth may have some Comfort by them: And for this purpose must discreet, grave, and learned Men be appointed to visit Schooles for the Tryall of their Exercise, Profit and Continuance; to wit, the Minister and Elders, with the best learned Men in every Town shall in

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every Quarter make Examination how the Youth have profited.

5. A certain Time must be appointed to reading and learning of the Catechisme, and a certain Time to the Grammar and to the Latine Tongue and a certain Time to the Arts of Philosophie, and the other Tongues, and a certain Time to that Studie in the which they intend chiefly to travell for the Profit of the Common wealth; which Time being expired, we meane in every Course, the Children should either proceed to farther Knowledge, or else they must be set to some handie Craft, or to some other profitable Exercise; providing alwaies that first they have further Knowledge of Christian Religion, to wit, the Knowledge of God's Law and Commandments, the Use and Office of the same, the chief Articles of the Beleeve, the right Form to pray unto God, the Number, Use, and Effect of the Sacraments, the true Knowledge of Christ Jesus, of his Offices and Natures, and such other Points, without the Knowledge wherof neither any Man deserves to be called a Christian, neither ought any to be admitted to the Participation of the Lord's Table; and therefore thir Principles ought and must be learned in the Youth-head.

II. The Time appointed to every Course.

6. **T**WO Yeares we thinke more then sufficient to learne to reade perfectly, to answer to the Catechisme, and to have some Entres in the first Rudiments of Grammer; to the full Accomplishment whereof (we meane of the

the Grammer) we thinke other three Years or four at most sufficient to the Arts, to wit, *Logick* no *Rhetorick* and to the *Greek Tongue*, we allow other four Years; and the rest till the Age of 24 Years, to be spent in the Study, wherein the Learner would profit the Church or Commonwealth, be it in the Lawes, Physick, or Divinitie, which Time of 24 Yeares being spent in the Schools, the Learner must be removed to serve the Church or Commonwealth, unlesse he be found a necessary Reader in this same Colledge or University. If God shall move your Hearts to establish and execute this Order, and put these things in Practice, your whole Realme, we doubt not, within few Years will serve it selfe of true Preachers, and of other Officers necessary for the Commonwealth.

III. *Of the Erection of Universities.*

7. **T**HE Grammer Schoole being erected, and of the Tongues, as we have said; next we think it necessary there be three Universities in this whole Realme, established in the three Towns accustomed*. The first in *S. Androes*, the second in *Glasgow*, and the third in *Aberdeen*. And in the first and principal University, viz: *S. Androes*, that there be three Colledges: and in the first Colledge, which is the Entry of the University, there be four Classes or Sieges; the first to the new Supposts shall be only of *Dialectick*,
M m 4

* The University of *Edinburgh* was not founded till the Year 1582. and that in the Town of *Aberdeen* not till some time after.

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Dialectick, next only *Mathematicks*, the third of *Physicks* only, the fourth of *Medicine*: And in the second Colledge, two Classes or Sieges, the first of *morall Philosophy*, the second of the *Lawes*: And in the third Colledge two Classes or Sieges, the first of the *Tongues*, to wit, *Greek*, and *Hebrue*, the second of *Divinity*.

IV. *Of Readers, of the Degrees, and Time of Studie, and of Principals and Rector, and of Bursars.*

8. *Imprimis*, In the first Colledge and first Classe I shall be a Reader of *Dialectick*, who shall accomplish his Course thereof in a Yeare. In *Mathematicks*, which is the second Classe, shall be a Reader who shall compleat his Course of *Arithmetick*, *Geometrie*, *Cosmography*, and *Astronomie* in one Year. In the third Classe, shall be a Reader of *naturall Philosophy*, who shall compleat his Course in one Yeare. And who after thir three Years, by Triall and Examination, shall be found sufficiently instructed in the foresaid Sciences, shall be Laureat and Graduat in *Philosophy*. In the fourth Classe, shall be a Reader of *Medicine*, who shall compleat his Course in five Years; after the Study of the which Time, being by Examination found sufficient, they shall be graduat in *Medicine*.

9. *Item*, In the second Colledge, in the first Classe, one Reader onely in the *Ethicks*, *Oeconomicks* and *Politicks*, who shall compleat his Course in in the space of one Yeare. In the second Classe shall

be

be two Readers in the *municipal* and *Roman Laws*, who shall compleat their Course in four Yeares; after which Time, being by Examination found sufficient, they shall be graduate in the *Lawes*.

10. *Item*, in the third Colledge, in the first Classe, one Reader of the *Hebrew* and another of the *Greek* Tongue, who shall compleat the Grammar thereof in three Moneths, and the remanent of the Yeare, the Reader of the *Hebrew* shall interpret one Book of *Moses*, or of the Prophets, or the Psalms, so that this Course and Classe shall continue one Year: The Reader of the *Greek* shall interpret some Book of *Plato*, together with some Places of the New Testament, and shall compleat his Course the same Year. In the second Classe shall be two Readers in *Divinitie*, the one in the New Testament, the other in the Old, who shall compleat their Course in five Years; after which Time, who shall be found by Examination sufficient, they shall be graduate in *Divinitie*.

11. *Item*, wee thinke expedient that none be admitted to the first Colledge, and be made Supposits of the Universitie, unlesse he have from the Master of the Schoole, and Minister of the Town where he was instructed in the Tongues a Testimonie of his Learning, Docility, Age and Parentage; and likewise Triall be taken by certain Examinators, depute by the Rector and Principalls of the same. And if he hath been taught the *Dialectick*, and be found sufficiently instructed therein, he shall incontinent the same Year be promoted to the Classe of *Mathematicks*.

12. *Item*, that none be admitted to the Glasse
of

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of *Medicine*, but he that shall have his Testimoniall of his Time well spent in *Dialectick*, *Mathematicks*, and *Physicks*, and of his Docility in the last.

13. *Item*, that none be admitted unto the Classe of the *Lawes*, but he that shall have sufficient Testimonials of his Time well spent in *Dialecticks*, *Mathematicks*, *Physicks*, *Ethicks*, *Oeconomicks*, and *Politicks*, and of his Docilitie in the last.

14. *Item*, that none be admitted unto the Classe and Siege of Divinity, but he that shall have sufficient Testimonials of his Time well spent in *Dialectick*, *Mathematicks*, *Physicks*, *Ethicks*, *Oeconomicks*, and *Politicks*, and the *Hebrew Tongue*, and of his Docilitie in the *moral Philosophy* and the *Hebrew Tongue*. But neither shall such as apply themselves to heare the *Lawes*, be compelled to heare *Medicine*; neither such as apply themselves to heare Divinitie, be compelled to heare either *Medicine* or yet the *Lawes*.

15. *Item*, in the second University, which is *Glasgow*, shall be two Colledges onely: In the first shall be a Classe of *Dialectick*, an other of *Mathemeticks*, the third of *Physicks*, ordered in all sorts as *S. Androes*.

16. *Item*, in the second Colledge shall be foure Classes, the first of *moral Philosophy*, *Ethicks*, *Oeconomicks*, and *Politicks*; the second of the *municipal* and *Roman Lawes*; the third of the *Hebrew Tongue*; the fourth of *Divinity*: Which shall be ordered in all sorts according to that we have written in the Order of the *Universitie of S. Androes*. *

17. The

There is here no Mention made of *Medicine* or *Greek*, but it is probable that a Professor of *Greek* was designed both for *Glasgow* and *Aberdeen*, for the Reason given in the Remark on the 25 § of this Chapter.

17. The third University of *Aberdeen* shall be conforme to this Universitie of *Glasgow* in all sorts.

18. *Item*, We thinke needfull that there be chosen **foyth** of the Bodie of the Universitie to every Colledge, a Principall, **who must be a Man of Learning, Discretion and Diligence.** He shall receive the whole Rents of the Colledge, and distribute the same according to the Erection of the Colledge, and shall dayly hearken the Dyet Counts; adjoyning to himself weekly one of the Readers or Regents, above whom he shall take Attendance upon their Diligence, as well in their reading as exercising of the Yowth in the Matter taught; **he shall oversee the Policie and * Uphold of the Place:** And for Punishment of Crimes shall hold a weekly Convention with the whole Members of the Colledge. He shall be countable yearly to the Superintendent, Rector, and the rest of the Principalls convened, about the first of *November*. His Election shall be in this sort, There shall be three of the most sufficient Men of the Universitie (not Principalls already) nominate by the Members of the Colledge whose Principall is departed **and who are sworn to follow their Consciences, then these three shall be publicly proponed** through the whole Universitie. **Eight Days after the which Time,** the Superintendent himselfe or his speciall Procurator

* Some Copies have *Buildings*.

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rator, with the Rector and the rest of the Principals, as a Chapter convenit, shall confirme one of the three they think most sufficient ; being before sworn to do the same with a single Eye but respect to Fead or Favour.

19. *Item*, In every Colledge we thinke needful at least a Steward, a Cooke, a Gardiner, and Porter, who shall be subject to the Discipline of the Principall, as are the rest.

20. *Item*, That every Uiversitie have a Beddall subject to serve at all Times throughout the whole Universitie, as the Rector and Principall shall command.

21. *Item*, That every Universitie have a Rector chosen from Yeare to Yeare as shall follow: The Principalls being convened with the whole Regents chapterly, shall be sworn that every Man speaking in his own roome, shall nominate such a one as his Conscience shall testify to be most sufficient to beare such Charge and Dignity ; and three of them that shall be ofttest nominated shall be put in Edict publicly fifteen Daies before *Michaelmas* ; and then shall on *Michaelmas* Even convene the whole Principalls, Regents, and Supposts that are graduat, or at the least have studyed their Time in *Ethicks, Oeconomicks, and Politickes*, and no others yonger ; and every one having first protested in God's Presence to follow the sincere Dytment of their Conscience, shall nominate one of the three, and he that hath most Votes shall be confirmed by the Superintendent and Principals, and his Duty with an Exhortation proponed unto him, and this to be the 28 Day of *September* ;

tember; and thereafter an Oath shall be taken of him for his just and godly Government, and of the rest for their lawful Submission and Obedience: He shall be propyned by the University at his Entry with a new Garment, * bearing *insignia Magistratus*. And he shall be holden monethly to visite every Colledge, and with his Presence decore and examine the Lectiōns and Exercises thereof. His Assessors shall be a Lawyer and a Theologue, with whose Advice he shall decide all Questions civill betwixt the Members of the University. If any without the University persue a Member thereof, or he be persued by a Member of the same, he shall assist the Provost and Baillies in these cases, or other Judges competent, to see Justice be ministred. In like wise if any of the University be criminally persued, he shall assist the Judges competent, and see that Justice be ministred.

22. *Item*, We thinke it expedient that in every Colledge in every University, there be 24 Bursars, devided equally in all the Classes and Sieges as is above expremit; that is, in S. Androes 72 Bursars, in Glasgow 48 Bursars, in Aberdeen 48, to be susteined onely in Meat upon the Charges of the Colledge; and to be admitted at the Examination to the Ministerie of the Town and Chaptour of Principalls in the University as well in the Docility of the Persons offered, as of the Ability of their Parents to sustaine them themselves,

* Some Copies have *Insignia Magistratus* being born before him, he shall visite every Colledge monethly, &c.

selves, and not to burden the Common-wealth with them.

V. *Of the Stipends and Expenses necessary.*

23. **W**E thinke expedient that the Universities be doted with temporall Lands, with Rents and Revenewes of the Bishopricks Temporalitie, and of the Kirkes collegiat, so farre as their ordinary Charges shall require; and therefore that it would please your Honours by Advice of your honourable Councel and Vote of Parliament to do the same. And to the effect the same may be shortly expedit, we have recollected the Summes we think necessary for the same.

24. *Imprimis*, for the ordinary Stipend of the *Dialectician* Reader, the *Mathematician*, *Physician* and *morall Philosopher*, we thinke sufficient an hundred Pounds for every one of them:

Item, for the Stipend of every Reader in *Medicine* and *Lawes*, a hundreth thirty three Pounds six Shilling and eight Pennies.

Item, to every Reader in *Hebrew*, *Greek* and *Divinity*, 200 Pounds.

Item, to every Principall of a Colledge 200 Pounds.

Item, to every Steward for his Fee 16 Pounds.

Item, to every Gardiner, to every Cooke and Porter, to ilk one of them ten Merks.

Item, to the Buird of every Bursar without the Classe of Theologie 20 Pounds.

Item,

Item, to every Bursar in the Classes of Theologie, which will be onely 12 Persons in *S. Androes*, 24 Pounds:

25. The Summe of the yearly and ordinary Expenses in the University of *S. Androes*, extendeth to 3796 Pounds.

The Summe of the yearly and ordinary Expenses of *Glasgow* extends to 2922 Pounds. * The Summe of *Aberdeen* to 2922 Pounds.

The Summe of the ordinary Charges of the whole is 9640 Pounds.

26. *Item*, The Beddalls Stipend shall be of every Intransit and Support of the University 2 Shillings, of every one graduate in *Philosophy* three Shillings, of every one graduate in *Medicine* or *Lawes* four Shillings, in *Theologie* five Shillings; all Bursars being excepted.

27. *Item*, We have thought good for building and upholding of the Places † a generall Collect be made; and that every Earl's Sonne, at his Entry to the University, shall give 40 Shilling, and likewise at every Graduation 40 Shilling. *Item*, each Lords Sonne likewise, at such times, 30 Shilling, each free holding Baron's Sonne 20 Shilling, every Fawar and substantiall Gentleman's Sonne, 1 Mark. *Item*, every substantiall Husband and Burges's Sonne at each Time 10 Shilling. *Item*, every one of the rest, not excepting the Bursars, 5 Shilling, at each time. And that this be gathered-

* The ordinary Expenses of *Glasgow* or *Aberdeen* extend only to 2722 Pounds and one Merk, so that probably it was designed that these two Universities should have had each of them a Professor of *Greek*, whose Salary was to have been 200 Pounds.

† Fabrick.

thered in a common Box, put in keeping to the Principall of the Theologians, every Principall having a Key thereof, to be opened, and the Money counted each Year once, with the Interest of Principalls to be laid in the same, upon the 15 Day of *November*, in presence of the Superintendent, Rector and whole Principalls; and with their whole Consent, or at least the most part of them reserved or imployed only upon the building and upholding of the Places, and repairing of the same, as Necessitie shall require. And therefore the Rector with his Assistant shall be holden to visit the Places each Yeare once incontinent after he be promoted upon the last of *October*, or thereby.

VI. *Of the Priviledges of the Universitie.*

28. **S**Eing we desire that Innocencie should defend us rather then Priviledge, we think that each Person of the Universitie should answer before the Provost and Bailiffs of the Town where the Universitie is, for all Crimes whereof they are accused, onely that the Rector be Assessor to the **Magistrates** in the said Actions. In civill Matters if the Question be betwixt Members of the Universitie on each side, making their Residence and Exercise therein for the time, in that case the Partie called shall not be holden to answer but only before the Rector and his Assessors heretofore exprimed: In all other Cas-

es of civill Pursuit, the generall Rule of the Law
is to be observed, *Actor sequatur forum rei.*

29. The Rector and all inferiour Members
of the Universitie must be exempted from all
Taxations, Imposts, and Charges of Warr; or any
other Charge that may onerate or abstract him
or them from the Care of his Office, such as
Tutorie, Curatorie, or any such like that are e-
stablished, or hereafter shall be established in
our Common-weale; to the Effect, that with-
out Trouble, they may wait on the up-
bringing of the Youth in Learning, and bestow
their Time onely in that most necessarie Exercise.

30. All other Things touching the Books to
be read in ilk Classe, and all such like par-
ticular Affaires, we referre to the Discretion of
the Masters, Principals and Regents, with their
well-advised Counsel; not doubting but if God
shall grant Quietnesse, and give your Wisedomes
Grace to set forward Letters in the sort prescrib-
ed, ye shall leave Wisdome and Learning to your
Posterity, a Treasure more to be esteemed then
any earthly Treasure, ye are able to amasse for
them, which without Wisdome are more able
to be their Ruin and Confusion, then their
Help and Comfort. And as this is most true
so we leave it with the rest of the Commodities to
be weighed by your Honours Wisdome, and
set forwards by your Authority to the most high
Advancement of this Common-wealth com-
mitted to your Charge.

The Sixt Head, of the Rents and Patrimonie of the Church.

1. **T**Hir two sorts of Men, that is to say, Ministers of the Word and the Poore, together with the Schooles, when Order shall be taken thereanent, must be susteyned upon the * Charges of the Kirk; and therefore Provision must be made how, and by whom such Summes must be lifted. But before we enter in this Head, we must crave of your Honours, in the name of the eternal God and of his Son Christ Iesus, that ye have respect to your poor Bretheren, the Labourers and Manurers of the Ground; who by thir cruell Beastes the Papists have before been oppressed, that their Life to them hath been dolorous and bitter: If ye will have God Authour and Approver of this Reformation, ye must not follow their Foote-steps, but ye must have Compassion of your Bretheren, appointing them to pay reasonable Tiends, that they may finde some Benefite of Christ Iesus now preached unto them.

2. With the Griefe of our Hearts we heare, that some Gentlemen are now as cruell over their Tenants, as ever were the Papists, requiring of them the Tiends and whatsoever they afore payed to the Kirk, so that the Papistical Tyrannie shall onely be changed into the Tyrannie of the Lord and Laird. We dare not
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flatter your Honours, neither yet is it profitable for you that we so doe: **For neither shall we**, if we permit Cruelty to be used; neither shall ye, who by your Authoritie ought to gainestand such Oppression, nor yet they that use the same, escape God's heavie and fearfull Judgements. The Gentlemen, Barones, Earles, Lords and others, must be content to live upon their just Rents, and suffer the Kirk to be restored to her **Right and Liberty**; that by her Restitution, the Poore, who heretofore by the cruell Papists have been spoiled and oppressed, may now receive some Comfort and Relaxation, that their Tiends and other Exactions be cleane discharged, and no more taken in Times comming. The uppermost Claith, Corps-present, Clerk-maile, the Pasche-offering, Tiend-ale and all Handlings upaland, * can neither be required nor recieved of good Conscience.

3. Neither do we judge it to proceed of Justice, that any Man should possesse the Tiends of another, but we think it a most reasonable thing that every Man have the Use of his own Tiends, provided that he answer to the Deacons and Treasurers of the Kirk, of that which of Justice shall be appointed to him. We require the Deacons and Treasurers rather to receive the Rents, then the Ministers themselves; because that of the Tiends must not onely the Minister be susteined, but also the Poore and Schooles. And therefore

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* Exactions in the Country.

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we think it expedient that common Treasurers, viz. the Deacons, be appointed from Yeare to Yeare, to receive the whole Rents appertaining to the Kirk, and that Commandement be given that none be permitted either to receive or yet to intromet with any thing appertaining to the Sustainment of the Persons foresaid, but such as by common Consent of the Kirk are thereto appointed,

4. If any think this prejudiciall to the Tackes and Assedations of them that now possesse the Tiends: Let them understand that their unjust Possession is no Possession before God; for they of whom they received their Title, and presupposed Right or Warrant, were Theeves and Murtherers, and had no Power so to alienate the Patrimonie and common Good of the Kirk. And yet we are not so extreame but that we with just Recompence to be made to such as have debursed Summes of Money to the unjust Possessors, so, that it hath not been done of late Dayes in prejudice of the Kirk; but such as are found and known to be done of plaine Collusion, in no wayes ought to be maintained by you: And for that purpose we thinke it most expedient that whosoever have Assedation of Tiends of any Kirk in part or in whole, be openly warned to produce their Assedation and Assurance, that Cognition being taken, the just Taks-men may have the just and reasonable Recompence for the Yeares that are to runne, the Profite of the Yeares past being considered and deduced; and the unjust and surmised may be

be served accordingly, so that the Kirk in the end may receive her Libertie and Freedom, and that onely for the Reliefe of the Poore.

5. Your Honours may easily understand that we speake not now for our selves, but in favour of the Labourers defrauded and oppressed by the Priests, and by their confederate Pensioners ; for while that the Priests Pensioner his idle Belly is delicately fed, the Poore, to whom the Portion of that appertaines, was pyned with Hunger, and moreover the true Labourer was compelled to pay that which he ought not : For the Labourer is neither Debtor to the dumb Dogge called the Bishop, neither yet to his hired Pensioner, but is Debter onely to the Kirk ; and the Kirk is bound to sustaine and nourish of her Charges, the Persons before mentioned, *to wit*, the Ministers of the Word, the Poore, and the Teachers of the Youth.

6. But now to retorne to the former Head. The Summes able to sustaine the forenamed Persons, and to furnish all things appertaining to the Preservation of good Order and Policie within the Kirk, must be lifted of the Tenth, *to wit*, the tenth Sheaf of all sorts of Corn, Hay, Hemp and Lint ; tenth Fishe, tenth Calfe, tenth Lamb, tenth Wooll, tenth Folle, tenth Cheefe. And because that we know that the tenth reasonably taken as as is before expressed, will not suffice to discharge the former Necessity ; we thinke that all things doted to Hospitality, and annual Rents both in Burgh and Land pertaining to the

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Priests, Chanteries, Colledges, Chappellanries and the Freeries of all Orders, to the Sisters of the Seenes, and such others of that sort, be reteined still in the Use of the Kirk or Kirks within the Townes and Parishes where they were doted. Furthermore to the upholding of the Universities, and Sustentation of the Superintendents the whole Revenew of the Temporality of the Bishops, Deanes, and Archdeanes Lands, and of all Rents of Lands pertaining to the Cathedrall Kirks whatsoever. And further **we thinke that** Merchants and rich Crafts-men in free Burghs, having nothing to doe with the Manuring of the Ground, must make some Provision in their Cities, Towns, and dwelling Places, for to support the Need of the Kirk.

7. To the Ministers, and failing therof the Readers, must be restored their Manfes and Gleibs, for else they cannot serve **nor attend** their Flocks at all Times, as their Dutie is. If any Gleib exceed six Akers of Ground, the rest shall remain in the Hands of the Possessours, till further Order be taken therein.

8. The Receivers and Collectors of these Rents and Duties, must be Deacons or Thesaurers appointed from Yeare to Yeare in every Kirk, and by the common Consent and free Election of the Kirk, the Deacons must distribute no Part of that which is collected, but by Command of the Ministers and Elders; and they may command nothing to be delivered, but as the Kirk hath before determined, *to wit,* the Deacons shall of the first Part pay the Summes, either Quarterly or from halfe Yeare to halfe

halfe Yeare, to the Ministers which the Kirk hath appointed. The same they shall doe to the Schoolmasters, Readers, and Hospitall, if any be, receiving alwayes an Acquittance for their Discharge.

9. If any extraordinary Summes be to be delivered, then must the Ministers, Elders, and Deacons consult whether the Deliverance of such Summes doth stand with the common Utilitie of the Kirk or not; and if they do universally condescend and agree upon the Affirmative or Negative, then because they are in Credite and Office for the Yeare, they may do as best seems: But if there be any Controversy amongst themselves, the whole Kirk must be made privy, and after that the Matter be proponed, and the Reasons heard, the Judgment of the Kirk with the Minister's Consent shall prevaile.

10. The Deacons shall be compelled and bound to make Accounts to the Minister and Elders of that which they received, as oft as the Policie shall appoint; and the Elders when they are changed, which must be every Yeare, must cleare their Count before such Auditors as the Kirk shall appoint; and both the Deacons and Elders being changed shall deliver to them that shall be newelected all Summes of Money, Cornes, and other Profites resting in their Hands: The Tickets whereof must be delivered to the Superintendents in their Visitation, and by them to the great Councell of the Kirk, that as well the Aboundance as the Indigence of everie Kirk may be evidently known, that

a reasonable Equality may be had throughout this whole Realm. If this Order be perfectly kept, Corruption cannot suddenly enter. For the free and yearly Election of Deacons and Elders * shall suffer none to usurpe a perpetuall Domination over the Kirk; the Knowledge of the Rentall shall suffer them to receive no more then whereof they shall be bound to make Accounts; the Deliverance of Money to the new Officers shall not suffer private Men to use in their private Business, that which appertaines to the publick Affaires of the Kirk.

Chap. IX.

I. *The seventh Head, of Ecclesiasticall Discipline.*

I. **A** S that no Common-wealth can flourish or long indure without good Lawes and sharp Execution of the same; so neither can the Kirk of God be brought to Purity, neither yet be retained in the same without the Order of Ecclesiasticall Discipline, which stands in reprovng and correctng of the Faults, which the Civill Sword either doth neglect, or may not punish: Blasphemie, Adulterie, Murder, Perjurie, and other Crimes capitall, worthy of Death, ought not properly to fall under the

* See the Second Book of Discipline, Chap. 6. § 2. and Chap. 8. § 2.

the Censure of the Kirk; because all such open Transgressors of God's Lawes, ought to be taken away by the civill Sword. But Drunkenness, Excesse, be it in Apparell or be it in Eating and Drinking, Fornication, Oppressing of the Poore by Exactions, Deceit in buying and selling by wrang Met and Measure, wanton Words and licentious Living tending to Slander, do properly appertaine to the Kirk of God to punish them as God's Word commands.

2. But because this accursed Papistrie hath brought in such Confusion into the World; that neither was Vertue rightly praised, neither yet Vice severely punished; the Kirk of God is compelled to draw the Sword which of God she hath received, against such open and manifest Contemners, cursing and excommunicating all such, as well those whom the civill Sword ought to punish as the other, from all Participation with her in Prayers and Sacraments, till open Repentance appeare manifestly in them. As the Order and Proceeding to Excommunication ought to be slow and grave, so being once pronounced against any Person of what Estate or Condition that ever they be, it must be kept with all Severity; for Lawes made and not kept engender Contempt of Vertue, and bring in Confusion and Liberty to sinne: And therefore this Order we thinke expedient to be observed afore, and after Excommunication.

3. First, if the Offence be secret or known to few Men, and rather stands in Suspicion then in manifest Probation, the Offender ought to be privately

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vately admonished, to abstaine from all Appearance of Evill; which if he promise to doe, and declare himselfe sober, honest, and one that feares God and feares to offend his Bretheren, then may the secret Admonition suffice for his Correction. But if he either contemne the Admonition or after Promise made to shew himselfe no more circumspect then he was before, then must the Minister admonish him, to whom if he be found disobedient they must proceed according to the Rule of Christ, as after shall be declared.

4. If the Crime be publick, and such as is heynous, as Fornication, Drunkenesse, Fighting, common Swearing, or Execration, then ought the Offender to be called in presence of the Minister, Elders and Deacons, where his Sinne and Trespasse ought to be declared and aggregated, so that his Conscience may feelee how farre he hath offended God, and what Slander he hath raised in the Kirk; if Signes of unfaigned Repentance appear in him, and if he require to be admitted to publick Repentance, the Minister may appoint unto him a Day when the whole Kirk convenes together, that in Presence of all he may testify his Repentance which before he professed: Which if he accept, and with Reverence confesse his Sinne, earnestly desiring the Congregation to pray to God with him for Mercy, and to accept him in their Societie notwithstanding the former Offence: then the Kirk may and ought to receive him as a Penitent, for the Kirk ought to be no more severe then God declares himselfe to be, who witnesses that *in whatsoever Houre a Sinner unfeignedly repents, and turnes from his wicked way, that he will not remember one of his Iniquities;* and

and therefore ought the Kirk diligently to advert that it excommunicate not those whom God absolves.

5. If the Offender called before the Ministerie be found stubborn, hard-hearted, or in whom no Signe of Repentance appears, then must he be dimitted with an Exhortation to consider the dangerous Estate in which he stands; assuring him that if they finde in him no other Tokens of Amendment of Life, that they will be compelled to seek a further Remedy: If he within a certaine Space shew his Repentance to the Ministerie, they may present him to the Kirk, as before is said.

6. If he continue not in his Repentance, then must the Kirk be advertised that such Crimes are committed amongst them, which by the Ministry hath bene reprehended; and the Persons provoked to repent; whereof because no Signes appeare unto them, they could not but signifie unto the Kirk the Crimes, but not the Person, requiring them earnestly to call to God to move and touch the Heart of the Offender, so that suddenly and earnestly he may repent.

7. If the Person maligne, the next Day of publick Assembly, the Crime and the Person must be both notified unto the Kirk, and their Judgements must be required, if that such Crimes ought to be suffred unpunished among them: Request also should be made to the most discrete and nearest Friend of the Offender to travell with him to bring him to the Knowledge of himself, and of his dangerous Estate; with a Commandement given to all Men to call to God for the Conversion of the Unpenitent. If a solemne and speciall
Pray-

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Prayer were drawne for that Purpose the Thing would be more gravely done. *

8. The Third Sonday the Minister ought to require, if the Unpenitent have declared any Signes of Repentance to one of the Ministry; and if he have, then may the Minister appoint him to be examined by the whole Ministry, either then instantly, or another Day affixed to the Consistorie: And if Repentance appeare, as well for his Crime, as for his long Contempt, then he may be presented to the Kirk, and make his Confession to be accepted as before is said: But if no Man signifie his Repentance, then ought he to be excommunicated, and by the Mouth of the Minister, and Consent of the Ministry, and Commandment of the Kirk must such a Contemner be pronounced excommunicate from God, and from all Society of the Kirk.

9. After which Sentence may no Person (his Wife and Family onely excepted) have any Kind of Conversation with him; be it in Eating and Drinking, Buying and Selling, yea, in Saluting or Talking with him; except that it be at Commandment or Licence of the Ministerie for his Conversion: That he, by such Meanes confounded, seeing himselfe abhorred of the Godly and Faithfull, may have Occasion to repent and so be saved. The Sentence of Excommunication must be published universally throughout the Realme, lest that any Man should pretend Ignorance.

10. His

* See the Ordour of Excommunication, and of publick Repentance
chap. 2.

10. His Children begotten and born after that Sentence and before his Repentance, may not be admitted to Baptisme till either they be of Age to require the same, or else that the Mother or some of his speciall Friends, Members of the Kirk, offer and present the Child, abhorring and damning the Iniquity and obstinate Contempt of the Impenitent. If any Man should thinke it severe that the Child should be punished for the Iniquity of the Father: Let him understand that the Sacraments appertaine to the Faithfull and their Seed; but such as stubbornly contemne all godly Admonition, and obstinately remaine in their Iniquity, cannot be accounted amongst the Faithfull.

II. *The Order for publick Offenders.*

11. **W**Ee have spoken Nothing of them that commit horrible Crimes, as Murtherers, Manslayers, Adulterers; for such as we have said, the civil Sword ought to punish to Dead: But in case they be permitted to live, then must the Kirk as is before said, draw the Sword which of God she hath received, holding them as accursed even in their very Fact: The Offender being first called, and the Order of the Kirk used against him, in the same Manner as the Persons for their obstinate Impenitency are publickly excommunicate. So that the obstinate Impenitent after the Sentence of Excommunication, and the Murtherer or Adulterer stand in one case, as concerning the Judgement of the Kirk; *that is, neither of both*

both may be received in the Fellowship of the Kirk to Prayers or Sacraments (but to hearing the Word they may) til first they offer themselves to the Ministrie, humbly requiring the Ministers and Elders to pray to God for them, and also to be Intercessors to the Kirk, that they may be admitted to publick Repentance, and to the Fruition of the Benefits of Christ Jesus, distributed to the Members of his Bodie.

12. If this Request be humbly made, then may not the Ministers refuse to signifie the same unto the Kirk, the next Day of publick Preaching the Minister giving Exhortation to the Kirk to pray to God to perform the Worke which he appears to have begun, working in the Heart of the Offender, unfained Repentance of his grievous Crime and Offence, **with a Sense** and Feeling of his great Mercy, by the Operation of the holy Spirit. Thereafter one Day ought publickly to be assigned unto him to give open Profession of his Offence and Contempt, and so to make publick Satisfaction to the Kirk of God : Which Day the Offender must appear in Presence of the whole Kirk, with his own Mouth damning his own Impiety, publickly confessing the same; desiring of God his Mercy and Grace, and **of** his Congregation that it would please them to receive him in their Society, as before is said. The Minister must examine him diligently whether he findes a Hatred and Displeasure of his Sinne, as well of his Contempt as of his Crime : Which if he confesse, he must travell with him, to see what Hope he hath of God's Mercies.

13. If he finde him **humbly disposed**, and reasonably instructed in the Knowledge of Christ Jesus, and the Vertue of his Death ; then may the Minister comfort him with God's infallible Promises, and demand of the Kirk if they be content to receive that Creature of God, whom Satan before had drawn in his Nettes, into the Society of their Bodie, seeing that he **hath** declared himselfe penitent: Which if the Kirk grant, as they cannot justly deny the same, then ought the Minister in publick Prayer commend him to God, **and** confesse the Sinne of that Offender before the whole Kirk, desiring Mercy and Grace for Christ Jesus sake. Which Prayer being ended, the Minister ought to exhort the Kirk to receive that penitent Brother into their Favours, as they require God to receive themselves when they offend ; and in Signe of their Consent, the Elders and chiefe Men of the Kirk shall take the Penitent by the Hand, and One or Two in the name of the rest shall kisse and imbrace him with Reverence and Gravitie, as a Member of Christ Jesus.

14. Which being done, the Minister shall exhort the Received, that he take diligent Heed in Times comming that Sathan trap him not in such Crimes, admonishing him that he * will not cease to tempt and trie by all Meanes possible to bring him from that Obedience which he hath given to God and to the Ordinance of Jesus Christ. The Exhortation being ended, the Minister ought to give publick Thankes unto God for the Conversion of their Brother, and for all
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Benefites which we receive of Christ Jesus, praying for the Increase and Continuance of the same.

15. If the Penitent after he hath offered himselfe unto the Ministerie, or to the Kirk, be found ignorant of the principall Points of our Religion, and chiefly in the Articles of Justification and of the Offices of Christ Jesus, then ought he to be exactly instructed before he be received: For a mocking of God it is to receive them to Repentance, who know not wherein standeth their Remedic, when they repent their Sinne.

III. Persons subject to Discipline.

16. **T**O Discipline, must all the Estates within this Realm be subject, as well the Rulers as they that are ruled; yea, and the Preachers themselves, as well as the poorest within the Kirk: And because the Eye and Mouth of the Kirk ought to be most single and irreprehensible, the Life and Conversation of the Minister ought to be diligently tried, whereof we shall speak after that we have spoken of the Election of Elders and Deacons, who must assist the Minister in all publick Affairs of the Kirk.

Chap. X.

*The eight Head, touching the Election
and Office of Elders and Deacons;
and the Censure of Mini-
sters, Elders and Deacons.*

1. **M**EN of best Knowledge in God's Word and cleaneſt Life, Men faithfull and of moſt honeſt Converſation, that can be found in the Kirk, muſt be nominate to be in Election, and their Names muſt be publickly read to the whole Kirk by the Miniſter, giving them Advertiſment, that from amongſt them muſt be choſen Elders and Deacons: If any of theſe nominate be noted with publick Intamie, he ought to be repelled; for it is not ſeemly that the Servant of Corruption ſhould have Authoritie to judge in the Kirk of God. If any Man know others of better Qualities within the Kirk then theſe that be nominate, let them be put in Election **with them**, that the Kirke may have the Choyce.

2. If the Kirk be of ſmaller Number then that Seniors and Deacons can be choſen from amongſt them, then may they well be joyned to the next adjacent Kirks. For the Pluralitie of Kirks without Miniſters and Order, ſhall rather hurt then edifie.

3. The Election of Elders and Deacons ought to be made every Yeare once, which we judge to be moſt convenient on the firſt Day of *Auguſt*;

lest of long Continuance of such Officers, Men presume upon the Liberty of the Kirk: And yet it hurteth not that One be received in Office moe Years then One, so that he be appointed yearly **thereto** by common and free Election*; provided alwayes, that the Deacons and Thesaurers be not compelled to receive the **same** Office againe for the Space of Three Yeares. How the Votes and Suffrages may be best received, so that every Man may give his Vote freely, every severall Kirk may take such Order as best seems to them.

4. The Elders being elected, must be admonished of their Office, which is to assist the Ministers in all publicke Affaires of the Kirk; *to wit*, in determining and judging Causes, in giving Admonition to the licentious Liver, in having Respect to the Manners and Conversation of all Men within their Charge. For by the Gravitie of the Seniors, the light and unbridled Life of the Licentious, must be corrected and bridled.

5. Yea, the Seniors ought **also**, to take heed to the Life, Manners, Diligence, and Study of their Ministers. If he be worthy of Admonition, they must admonish him; of Correction, they must correct him; and if he be worthy of Deposition, they with Consent of the Kirk and Superintendent may depose him, so that his Crime deserve so. If a Minister be light of Conversation, by his Elders and Deacons, he ought to be admonished: If he be negligent in Study, or one that vaikes † not upon his Charge or Flock, or one that propones not faithful Doctrine, he deserves sharp-

* See the Second Book of Discipline, Chap. 6. § 2. and Chap. 8. § 2.

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sharper Admonition and Correction; to the which if he be found stubborn and inobedient, then may the Seniors of the Kirk complain to the Ministry of the Two next adjacent Kirks, where Men of greater Gravitie are, to whose Admonition if he be found inobedient, he ought to be discharged of his Ministry, till his Repentance appeare, and a Place be vakand for him.

6. If any Minister be deprehended in any notable Crime, as Whoredome, Adulterie, **Murther**, Man-slaughter, Perjurie, teaching of Heresie, or any other deserving Death, or that may be a Note of perpetual Infamie; he ought to be deposed for ever. By Heresie we mean pernicious Doctrine plainly taught, and * openly defended, against the Foundations and Principles of our Faith; and such a Crime we judge to deserve perpetual Deposition from the Ministry: For most dangerous we know it to be to commit the Flocke to a Man infected with the Pestilence of Heresie.

7. Some Crimes deserve Deposition for a Time, and while the Person give Declaration of greater Gravitie and Honesty: As if a Minister be deprehended Drinking, Brawling, or Fighting; an open Slanderer or Infamer of his Neighbours, factious, and a Sower of Discord, he must be commanded to cease from his Ministry till he declare some Sign of Repentance, upon the which the Kirk shall abide him the Space of 20 Dayes or further as the Kirk shall think expedient, before they proceed to a new Election.

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* Obstinatelic.

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8. Every inferiour Kirk shall by one of their Seniors and one of their Deacons, once in the Yeare, notifie unto the Ministers of the Superintendent's Kirk, the Life, Maners, Study and Diligence of their Ministers, to the end the Discretion of some may correct the Levitie of others.

9. Not onely must the Life and Maners of Ministers come under Censure and Judgment of the Kirk, but also of their Wives, Children, and Familie: Judgment must be taken that he neither live riotously, neither yet avaritiously; yea, Respect must be had how they spend the Stipend appointed to their Living: If a reasonable Stipend be appointed and they live avaritiously, they must be admonished to live as they receive; for as Excesse and Superfluitie is not tolerable in a Minister, so is Avarice and the careful Solitude of Money utterly to be damned in Christ's Servants, and especially in them that are fed upon the Charge of the Kirk: We judge it unseemly and untollerable, that Ministers should be buirded in common Ale-houses or in Tavernes.

10. Neither must a Minister be permitted to frequent and commonly haunt the Court, unlesse it be for a Time, when he is either sent by the Kirk, or called for by the Authoritie for his Counsell and Judgment in civil Affairs*: Neither yet must he be One of the Councell† be he judged never so apt for the Purpose; but either must he cease from the Ministry, (which at his own Pleasure he may not do) or else from bearing

* In any Matter, † Of the Councell in civil Affairs.

ing Charge in civill Affairs, unlesse it be to assist the Parliament, if he be called.

11. The Office of Deacons, as before is sayd, is to receive the Rents, and gather the Almes of the Kirk, to keep and distribute the same, as by the Ministers and Kirk shall be appointed, they may also assist in Judgement with the Minister and Elders, and may be admitted to read in Assembly, if they be required, and be able thereto.

12. The Elders and Deacons with their Wives and Household, should be under the same Censure that is prescribed for the Ministers: For they must be carefull over their Office, and seeing they are Judges over others Manners, their own Conversation ought to be irreprehensible: They must be sober, Lovers and Maintainers of Concord and Peace amongst Neighbours; and finally they ought to be Examples of Godliness to others. And if the contrary thereof appeare, they must be admonished thereof by the Ministers, or some of their Brethren of the Ministry, if the Fault be secret: And if the Fault be open and known, they must be rebuked before the Ministry; and the same Order kept against the Senior and Deacon, that before is described against the Minister.

13. We think it not necessary, that any publick Stipend shall be appointed, either to the Elders, or yet to the Deacons, because their Travell continues but for a Yeare; and also because that they are not so occupied with the Affairs of the Kirk, but that reasonably they may attend upon their domesticall Businesse.

Chap. XI.

The Ninth Head, concerning the Policie of the Kirk.

1. **P**olicie we call an Exercise of the Kirk in such Things as may bring the Rude and Ignorant to Knowledge, or else inflame the Learned to greater Fervencie, or to retain the Kirkin good Order; and thereof there be two Sorts, the One utterly necessarie, as that the Word be truly preached, the Sacraments rightly ministred, common Prayers publicly made, that the Children and rude Persons be instructed in the chiefe Points of Religion; and that Offences be corrected and punished; these Things be so necessarry, that without the same there is no Face of a visible Kirk. The other is profitable but not meerly necessarie, as that Psalmes should be sung, that certain Places of the Scripture be read when there is no Sermon; that this Day or that, or how many Days in the Week the Kirk should assemble; of these and such others we cannot see how a certain Order can be established: For in some Kirks the Psalmes may conveniently be sung, in others perchance they cannot; some Kirkes may covenene every Day, some twice, some thrice in the Week; and some perchance but once: In this and such like must every particular Kirk by their Consent appoint their owne Policie.

2. **B**ut in great Townes we thinke expedient, that every Day there be either Sermon or common

mon Prayers, with some Exercise of reading of Scriptures. What Day the publick Sermon is, we can neither require nor greatly approve that the common Prayers be publickly used : Lest that we should either foster the People in Superstition, who come to the Prayers as they come to the Masse ; or else give them Occasion, that they think them no Prayers, which be made before and after Sermons.

3. In every notable Town, we require that one Day beside the Sondag, be appointed to the Sermon, which during the Time of Sermon and Prayers must be kept free from all Exercise of Labour, as well of the Maister as of the Servant ; in smaller Townes as we have said, the common Consent of the Kirk must put Order : But the Sondag must straitly be kept both before and after Noone in all Townes. Before Noone must the Word be preached, and Sacraments ministred, as also Marriage solemnized if Occasion offer : After Noone must the yong Children be publickly examined in their Catechism in the Audience of the People, in doing whereof the Minister must take great Diligence, as well to cause the People understand the Questions proponed as the Answers, and the Doctrine that may be collected thereof ; the Order to be kept in teaching the Catechism, and how much of it is appointed for every Sondag, is already distinguished in the Catechism printed with the *Book of our common Order*, which Catechism is the most perfect that ever yet was used in the Kirk. And after Noone may Baptisme be ministred, when Occasion is offered of great Travell before Noone : It is also to be ob-

served, that Prayers be after Noone upon Sunday, where there is neither Preaching nor Catechisme.

4. It appertaines to the Policie of the Kirk to appoint the Times when the Sacraments shall be ministred. Baptisme may be ministred whensoever the Word is preached; but we think it more expedient, that it be ministred upon Sunday, or upon the Day of Prayers onely after the Sermon: Partly to remove this grosse Errour by the which many are deceived, thinking that Children be damned if they die without Baptism; and partly to make the People have greater Reverence to the Administration of the Sacraments then they have, for we see the People begin already to wax weary by reason of the frequent Repetition of those Promises.

5. Foure times in the Yeare we thinke sufficient to the Administration of the Lord's Table, which we desire to be distindcted, that the Superstitions of Times * may be avoided so farre as may be: For your Honours are not ignorant how superstitiously the People runne to that Action at Pasche, even as if the Time gave Vertue to the Sacrament; and how the rest of the whole Year they are carelesse and negligent, as if it appertained not unto them, but at that Time onely. We thinke therefore most expedient, that the first Sunday of *March* be appointed for one Time to that Service, the first Sunday of *June* for another; the first Sunday of *September* for the Third, the first Sunday of *December* for the Fourth: We doe not deny but any severall Kirk for reasonable Causes may change the Time, and may minister oftner,

* Superstitious Observation of Times.

oftner, but we studie to repress Superstition. All Ministers must be admonished to be more carefull to instruct the Ignorant then readie to serve their Appetite, and to use sharp Examination rather then Indulgence, in admitting to thir great Mysteries such as be ignorant of the Use and Vertue of the same: And therefore we think that the Administration of the Table ought never to be without Examination passing before, and specially of them whose Knowledge is suspect; we think that none are to be admitted to this Mysterie who can not formally say the Lord's Prayer, the Articles of the Beliefe, nor declare the Summe of the Law, and understandeth not the Use and Vertue of this holy Sacrament.

6. Further we think it a Thing most expedient and necessary, that every Kirk have the Bible in *English*, and that the People be commanded to convene and heare the plaine Reading and Interpretation of the Scripture, as the Kirk shall appoint; for by frequent Reading, this grosse Ignorance, which in this cursed Papistry hath overflowed all, may partly be removed. We thinke it most expedient that the Scripture be read in Order; *that is*, that some one Book of the Old or New Testament be begun and orderly read to the End; and the same we judge of Preaching, where the Minister for the most Part remaines in one Place: For this skipping and Divagation from Place to Place of Scripture, be it in reading, or be it in preaching, we judge not so profitable to edifie the Kirk, as the continuall following of one Text.

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7. Every Master of Household must be commanded either to instruct, or cause to be instructed, his Children, Servants and Family, in the Principles of the Christian Religion, without the Knowledge whereof ought none to be admitted to the Table of the Lord Jesus: For such as be so dull and so ignorant, that they can neither try themselves, nor yet know the Dignity and Myserie of that Action, cannot eat and drink of that Table worthily. And therefore of Necessity we judge, that everie Year at the least, publicke Examination be had by the Ministers and Elders of the Knowledge of every Person within the Kirk, *to wit*, that every Master and Mistresse of Household come themselves and their Family, so many as become to Maturity before the Minister and the Elders, and give Confession of their Faith: If they understand not, nor cannot rehearse the Commandements of God's Law, know not how to pray, neither wherein their Righteousnesse stands or consists, they ought not to be admitted to the Lord's Table: And if they stubbornly contemne, and suffer their Children and Servants to continue in wilfull Ignorance, the Discipline of the Kirk must proceed against them to Excommunication, and then must that Matter be referred to the civill Magistrate; for seeing that the Just lives by his own Faith, and Christ Jesus justifies by Knowledge of himselfe, insufferable we judge it that Men be permitted to live as Members of the Kirk of God, and yet to continue in Ignorance.

8. Moreover, Men, Women and Children, would be exhorted to exercise themselves in
 Psalmes,

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Psalmes, that when the Kirk doth conveene, and sing, they may be the more able together with common Hearts and Voices to praise God.

9. In private Houses we think expedient, that the most grave and discrete Person use the common Prayers at Morn and at Night, for the Comfort and Instruction of others; For seeing that we behold and see the Hand of God now presently striking us with divers Plagues, we thinke it a Contempt of his Judgements, or Provocation of his Anger more to be kindled against us, if we be not moved to Repentance of our former Unthankfulnesse, and to earnest Invocation of his Name, whose onely Power may, and great Mercy will, if we unfaignedly convert unto him, remove from us thir terrible Plagues which now for our Iniquities hang over our Heads. *Convert us, O Lord, and we shall be converted.*

Chap. XII.

For Prophecying, or interpreting of the Scriptures.

TO the end that the Kirk of God may have a Tryall of Mens Knowledge, Judgements, Graces and Utterances; as also, such that have somewhat profited in God's Word, may from Time to Time grow in more full Perfection to serve the Kirk, as Necessity shall require: It is most expedient that in every Towne, where Schooles and Repaire of learned Men are, there be

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be a **Time** in one certain Day every Week appointed to that Exercise which *S. Paul* calls Prophecying; the Order whereof is expressed by him in thir Words, * *Let the Prophets speak two or three, and let the other judge, but if any Thing be revealed to another that sitteth by, let the former keep Silence : For ye may one by one all prophesie, that all may learne, and all may receive Consolation. And the Spirit, that is, the Judgements of the Prophets, are subject to the Prophets.* By which Words of the Apostle, it is evident that in the Kirk of *Corinth*, when they did assemble for that Purpose, some Place of Scripture was read, upon the which one first gave his Judgement to the Instruction and Consolation of the Auditors; after whom did another either confirme what the former had said, or added what he had omitted, or did gently correct or explaine more properly where the whole Verity was not revealed to the former; and in case Things were hid from the one and from the other, Liberty was given for a Third to speak his Judgement to the Edification of the Kirk: Above which Number of Three, as appears, they passed not, for avoiding of Confusion.

2. This Exercise is a Thing most necessarie for the Kirk of God this Day in *Scotland*, for thereby, as said is, shall the Kirk have Judgement and Knowledge of the Graces, Gifts and Utterances of every Man within their Bodie; the Simple and such as have somewhat profited, shall be encouraged daily to studie and to proceed in Knowledge; and the whole Kirk shall be edified: For this Exercise must be patent to such as list to hear and
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learne, and every Man shall have Liberty to utter and declare his Minde and Knowledge to the Comfort and Consolation of the Kirk.

3. But least of this profitable Exercise there arise Debate and Strife ; curious, peregrine and unprofitable Questions are to be avoided. All Interpretation disagreeing from the Principles of our Faith, repugning to Charity, or that stands in plaine Contradiction with any other manifest Place of Scripture, is to be rejected. The Interpreter in this Exercise, may not take to himself the Liberty of a publick Preacher, (yea although he be a Minister appointed) but he must bind himselfe to his Text, that he enter not in Degression or in explaining common Places : He may use no Invective in that Exercise, unlesse it be of Sobriety in confuting Heresies : In Exhortations or Admonitions he must be short, that the Time may be spent in opening the Minde of the Holy Ghost in that Place ; following the Sequele and Dependance of the Text, and observing such Notes as may instruct and edifie the Auditor : For avoiding of Contention, neither may the Interpreter, nor any in the Assemblie move any Question in open Audience, whereto himselfe is not able presently to give Resolution without reasoning with another, but every Man ought to speake his own Judgement to the Edification of the Kirk.

4. If any be noted with Curiosity or bringing in of strange Doctrines, he must be admonished by the Moderator, Ministers and Elders, immediately after the Interpretation is ended. The whole Ministers with a Number of them that
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are of the Assembly, ought to convene together, where Examination should be had, how the Persons that did interpret, did handle and convey * the Matter; they themselves being removed till every Man hath given his Censure: After the which the Persons being called in, the Faults, if any notable be found, are noted, and the Persons gently admonished. In that Assembly are all Questions and Doubts, if any arise, resolved without Contention.

5. The Ministers of the Parish Kirks in Landward adjacent to every chiefe Town, and the Readers, if they have any Gift of Interpretation, within sixe Miles, must concurre and assist these that prophetic within the Townes; to the end that they themselves may either learne, or others may learne by them. And moreover Men in whom is supposed to be any Gifts which might edifie the Church if they were well imployed, must be charged by the Ministers and Elders to joyn themselves with the Session and Company of Interpreters, to the end that the Kirk may judge whether they be able to serve to God's Glorie, and to the Profit of the Kirk in the Vocation of the Ministry or not: And if any be found disobedient, and not willing to communicate the Gifts and speciall Graces of God with their Brethren, after sufficient Admonition, Discipline must proceed against them, provided that the civill Magistrate concurre with the Judgment and Election of the Kirk; for no Man may be permitted as best pleaseth him to live within the Kirk of God, but every Man must be constrained by fraternall Ad-

monition and Correction, to bestow his Labours when of the Kirk he is required, to the Edification of others.

6. What Day in the Week is most convenient for that Exercise, what Books of Scripture shall be most profitable to reade, we refer to the Judgement of every particular Kirk, we meane, to the Wiledome of the Ministers and Elders.

Chap. XIII.

Of Marriage.

1. **B**Ecause that Marriage the blessed Ordinance of God, in this cursed Papistry hath partly bene contemned; and partly hath beene so infirmed, that the Parties conjoynd could never be assured in Conscience, if the Bishops and Prelates list to dissolve the same; we have thought good to shew our Judgements how such Confusion in Times comming may be avoided.

2. And first publick Inhibition must be made, that no Person under the Power or Obedience of others; such as Sonns and Daughters., and those that be under Curators, neither Men nor Women contract Marriage privately & without the Knowledge of their Parents, Tutors or Curators, under whose Power they are for the Time: Which if they doe, the Censure and Discipline of the Kirk ought to proceed against them. If any Son or Daughter, or other under Subjection, have their Hearts touched with the Desire of Marriage, they are bound

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bound to give Honour to their Parents that they open unto them their Affection, asking their Counsell and Assistance, how that Motion, which they judge to be of God, may be performed. If the Father, **nearest** Friend or Maister*, gaine-stand their Request, and have no other Cause then the common Sort of Men have ; *to wit*, Lacke of Goods, and because they are not so high borne as they require ; yet must not the Parties whose Hearts are touched make any Covenant till further Declaration be made unto the Kirk of God or civil Magistrate : And therefore after that they have opened their Mindes to their Parents or such others as have Charge over them, they must declare it to the Ministry also, or to the civill Magistrate, requiring them to travell with their Parents for their Consent, which to doe they are bound. And if they, *to wit*, the Ministry or Magistrate, find no Cause that is just, why the Marriage required may not be fulfilled, then after sufficient Admonition to the Father, Friend, Master, or Superiour, that none of them resist the Work of God, the Ministry or Magistrate may enter in the place of Parents, and by consenting to their just Requests may admit them to Marriage : For the Worke of God ought not to be hindred by the corrupt Affections of worldly Men ; the Work of God we call, when two Hearts, without Filthinesse before committed, are so joyned, and both require and are content to live together in that holy Band of Matrimony.

3. If any commit Fornication with that Woman he requires in Marriage, they do both
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loose this foresaid Benefit as well of the Kirk as of the Magistrate; for neither of both ought to be Intercessors or Advocats for filthy Fornicators. But the Father, or nearest Friend, whose Daughter being a Virgine is defloured, hath Power by the Law of God to compell the Man that did that Injurie to marry his Daughter: And if the Father wil not accept him by reason of his Offence, then may he require the Dowrie of his Daughter; which if the Offender be not able to pay, then ought the civil Magistrate to punish his Body by some other Punishment. And because Whoredome, Fornication, and Adulterie, are Sinnes most common in this Realme; we require of your Honors in the Name of the eternal God; that severe Punishment, according as God hath commanded, be executed against such wicked Contemners: For we doubt not but such Enormities and Crimes openly committed, provoke the Wrath of God, as the Apostle speaketh, not onely upon the Offenders but upon such Places where without Punishment they are committed:

4. But to return to our former Purpose. Marriage ought not to be contracted amongst Persons that have no Election for lack of Understanding; and therefore we affirme that Bairns and Infants cannot lawfully be married in their minor Age; *to wit*, the Man within 14 Yeares, and the Woman 12 Yeares at least: Which if it have been, and they have kept themselves alwayes separate, we cannot judge them to be bound to adhere as Man and Wife, by reason of that Promise, which in God's Presence was no Promise at all; but if in

Years * of Judgement they have embraced the one the other, then by reason † of that last Consent, they have ratified that which others have promitted for them in their Youth-head, and are to be held as married Persons.

5. In a reformed Kirk, Mariage ought not to be secretly uted, but in open Face and publick Audience of the Kirk: And for avoiding of Dangers, expedient it is that the Bannes be publickly proclaimed Three several Sondayes, unlesse the Persons be so knowne that no Suspicion of Danger may arise, and then may the Time be shortned at the Discretion of the Ministry; but no wayes can we admit Mariage to be used secretly how honourable soever the Persons be, and therefore the Sunday before Noon we think most expedient for Mariage, and that it ought to be used no Day else without the Consent of the whole Ministerie.

6. Mariage once lawfully contracted, may not be dissolved at Man's Pleasure, as our Master Christ Jesus doth witnes, unlesse Adulterie be committed; which being sufficiently proved in Presence of the civill Magistrate, the Innocent, if they so require, ought to be pronounced free, and the Offender ought to suffer Death as God hath commanded. If the civill Sword foolishly spare the Life of the Offender, yet may not the Kirke be negligent in their Office, which is to excommunicate the Wicked, and to repute them as dead Members, and to pronounce the innocent Partie to be at Freedome, be they never so honourable before the World: **Notetheless**

if

* After the Years. † Vertue.

If the Life be spared, as it ought not to be to the Offenders; and if Fruits of Repentance of long Time appeare in them, and if they earnestly desire to be reconciled with the Kirk, we judge they may be received to the Participation of the Sacraments, and other Benefites of the Kirk; for we would not that the Kirk should hold them excommunicate whom God absolved, *that is*, the Penitent.

7. If any demand, whether that the Offender after Reconciliation with the Kirk, may not marry againe? We Answer; that if they cannot live continently, and if the Necessity be such as that they feare further Offence of God, we cannot forbid them to use the Remedy ordained of God. If the Partie offended, may be reconciled to the Offender, then we judge that on nowayes it shall be lawfull to the Offender to marry any other; except the Partie that before hath been offended; and the Solemnization of the latter Mariage must be in the open Face of the Kirk like as the former, but without Proclamation of Bannes. This we do offer as the best Counsell that God giveth unto us in so doubtfull a Case; but the most perfect Reformation were, if your Honours would give to God his Honour and Glory, that ye would preferre his expresse Commandement to your own corrupt Judgements, especially in punishing of these Crimes, which he commandeth to be punished with Death: For so should ye declare your selves Gods true obedient Officers, and your Common-wealth should be rid of innumerable Troubles. We meane not, that Sinnes committed in our former Blindnesse, which be almost buried in Oblivion, shall be called again to Examination

and Judgement; but we require that the Law may be now and hereafter so established and execute, that this ungodly Impunity of Sinne have no Place within this Realme: For in the Feare of God we signifie unto your Honours, that whosoever perswades you, that ye may pardon where God commandeth Death, deceives your Soules, and provokes you to offend God's Majestie.

Chap. XIV.

Of BURIALL.

I. **B**Uriall in all Ages hath bene holden in Estimation to signifie that the same Bodie which was committed to the Earth should not utterly perish, but should rise againe in the last Day: And the same we would have kept within this Realme, provided that Superstition, Idolatry and whatsoever hath proceeded of a false Opinion and for Advantage sake * may be avoided, such as singing of *Masse*, *Placebo* and *Dirige*, and all other Prayers over or for the Dead, which are not onely superstitious and vaine, but also are Idolatry, and do repugne to the plaine Scriptures of God. For plaine it is, that every One that dyeth, departeth either in the Faith of Christ Jesus, or departeth in Incredulity: Plaine it is that they that depart in the true Faith of Christ Jesus rest from their Labours, and from Death do goe to Life everlasting, as by our Master and his Apostles we are taught;

* Advantage and Gain.

taught ; but whosoever departeth in Unbeleefe or in Incredulitie, shall never see Life but the Wrath of God abides upon him : And so we say that Prayers for the Dead are not onely superstitious and vaine, but do expressly repugne to the manifest Scriptures and Veritie thereof.

2. For avoiding of all Inconveniencies we judge it best, that neither singing nor reading be at the Buriall : For albeit Things sung and read may admonish some of the Living to prepare themselves for Death, yet shall some superstitious think that singing and reading of the living may profite the dead. And therefore we think it most expedient, that the dead be conveyed to the place of Buriall with some honest Company of the Kirk, without either singing or reading ; yea, without all Kind of Ceremony heretofore used, other then that the dead be committed to the Grave, with such Gravity and Sobriety, as those that be present may seeme to feare the Judgements of God, and to hate Sinne which is the Cause of Death.

3. We are not ignorant that some require a Sermon at the Buriall, or else some Place of Scripture to be read, to put the living in Minde that they are mortall, and that likewise they must die : But let these Men understand, that the Sermons which be daily made serve for that Use, which if Men despise, the funerall Sermons shall rather nourish Superstition and a false Opinion, as before is said, then that they shall bring such Persons to a godly Consideration of their own Estate. Attour, either shall the Ministers for the most Part be occupied in funerall Sermons,

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mons, or else they shall have Respect of Persons, preaching at the Burials of the rich and honourable, but keeping Silence when the poore and despised departeth; and this with safe Conscience cannot the Minister do: For seeing that before God there is no Respect of Persons, and that their Ministrie appertaineth to all alike, whatsoever they doe to the Rich in respect of their Ministry, the same they are bound to doe to the poorest under their Charge.

4. In respect of divers Inconveniences, we think it not seemly that the Kirk appointed for Preaching and Ministration of the Sacraments shall be made a Place of Buryall, but that some other secret and convenient Place, lying in the most free Aire, be appointed for that Use, which Place ought to be walled and fenced about, and kept for that Use onely.

Chap. XV.

For Reparation of the Kirkes.

1. **L**east that the Word of God, and Ministration of the Sacraments by unseemliness of the Place come in Contempt, of Necessity it is, that the Kirk and Place where the People ought publickly to convene, be with Expedition repaired with Dores, Windowes, Thack, and with such Preparation within, as appertaineth as well to the Majestie of the Word of God, as unto the Ease and Commodity of the People. And because we know the Slothfulness of
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of Men in this Behalfe, and in all other Affairs, which may not redound to their private Commoditie ; strait Charge and Commandement must be given, that within an certaine Day the Reparation must be begun, and within another Day to be affixed by your Honours, that it may be finished : Penalties and Summs of Money must be enjoined, and without Pardon taken from the Contemners.

2. The Reparation would be according to the Ability and Number of Kirks. Every Kirk must have Dores, close Windowes of Glasle, Thack or Sclait able to withhold Raine, a Bell to congregate the People together, a Pulpit, a Basen for Baptizing, and Tables * for Ministration of the Lord's Supper. In greater Kirks, and where the Congregation is great in Number, must Reparation be made within the Kirk, for the quiet and commodious receiving of the People, The Expenses are to be lifted partly of the People, and partly of the Teinds, at the Consideration of the Ministry.

* A Table.

Chap. XVI.

For Punishment of those that prophane the Sacraments and contemne the Word of God, and dare presume to minister them not being thereto lawfully called.

1. **A**S Satan hath never ceased from the Beginning to draw Mankind into one of two Extremities, to wit, that Men should either be so ravished with gazing upon the visible Creatures, that forgetting the Cause wherefore they are ordained, they attribute unto them a Vertue and Power, which God hath not granted unto them; or else that Men should so contemne and despise God's blessed Ordinances and holy Institutions, as if that neither in the right Use of them there were any Profite, neither yet in their Prophanation there were any Danger: As this way, we say, Satan hath blinded the most Part of Mankinde from the Beginning; so doubt we not, but that he will strive to continue in his Malice even to the End. Our Eyes have seene, and presently do see the Experience of the one and of the other, what was the Opinion of the most Part of Men, of the Sacrament of Christ's Bodie and Bloud, during the Darkenesse of Superstition, is not unknowne, how it was gazed upon, kneeled unto, borne in Procession, and finally

finally worshipped and honoured as Christ Jesus himselfe; and so long as Satan might then retaine Men in that damnable Idolatrie, he was quiet as one that possessed his Kingdome of Darknes peaceably. But since that it hath pleased the Mercie of God to reveale unto the unthankfull World the Light of his Word, the right Ule and Administraction of his Sacraments, he assayes Man upon the contrary Part: For where not long agoe Men stood in such Admiration of that Idol the Masse, that none durst have presumed to have said the Masse, but the shaven Sort, the Beast's Marked-men; some dare now be so bold, as without all Vocation, to minister, as they suppose, the true Sacraments in open Assemblies; and some Idiots (yet more wickedly and impudently) dare counterfeit in their House that which the true Ministers doe in the open Congregations, they presume we say, to doe it in Houses without Reverence, without Word preached, and without Minister. This Contempt proceeds, no doubt, from the Malice and Craft of that Serpent who first deceived Man, of purpose to deface the Glorie of Christ's Evangell, and to bring his blessed Sacraments in a perpetuall Contempt: And further, your Honors may clearly see how stubbornly and proudly the most Part despises the Evangell of Christ Jesus offered unto you, whom unles that sharply and stoutly ye resist, we mean as wel the manifest Despiser, as the Prophaner of the Sacraments, ye shall find them pernicious Enemies ere it be long; and therefore in the Name of the eternall God, and of his Son Christ Jesus, we require of your Honours
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that without Delay, strait Lawes be made against the one and the other.

2. We dare not prescribe unto you what Penalties shall be required of such, but this we feare not to affirme, that the one and the other deserve Death: For if he who doth falsifie the Seale, Subscription or Coine of a King is judged worthy of Death; what shall we think of him who plainly doth falsifie the Seales of Christ Jesus, **who is the Prince of the Kings of the Earth?** It *Darius* pronounced that a Balk should be taken from the House of that Man, and he himselfe hanged upon it, that durst attempt to hinder the re-edifying of the materiall Temple in **Jerusalem**; what shall we say of those, that contemptuously blaspheme God, and manifestly hinder the **spirituall Temple of God**, which is the Soules and Bodies of the Elect, to be purged by the true preaching of Christ Jesus and **right Administration of the Sacraments**, from the Superstition and damnable Idolatry in which they have bene long plunged and holden captive? If ye, as God forbid, declare your selves carelesse over the true Religion, God will not suffer your Negligence unpunished: And therefore more earnestly we require that strait Lawes may be made against the stubborne Contemners of Christ Jesus, and against such as dare presume to minister his Sacraments not orderly called to that Office, least while that there be none found to gainstand Impiety, the Wrath of God be kindled against the whole.

3. The papisticall Priests have neither Power nor Authoritie to minister the Sacraments of Christ

Christ Jesus, because that in their Mouth is not the Sermon of Exhortation: And therefore to them must strait Inhibition be made, notwithstanding any Usurpation they have made in the Time of Blindnesse, not to presume upon the like hereafter, as likewise to all others who are not lawfully called to the holy Ministry, it is neither the clipping of their Crownes, the greasing * of their Fingers, nor the blowing of the dumb Dogges called the Bishops, neither the laying on of their Hands, that maketh true Ministers of Christ Jesus. But the Spirit of God inwardly first moving the Heart to seeke to enter in the holy Calling for Christ's Glory and the Profite of his Kirk, and thereafter the Nomination of the People, the Examination of the Learned, and publick Admission as before is said, make Men lawfull Ministers of the Word and Sacraments. We speak of the ordinarie Vocation in Kirks reformed; and not of that which is extraordinary, when God by himselve and by his onely Power, raiseth up to the Ministerie such as best pleaseth his Wisedome.

The Conclusion.

I. **T**HUS have we in these few Heads offered unto your Honours our Judgements, according as we were commanded, touching the Reformation of Things which heretofore have altogether bene abused in this cursed Papiſtrie. We doubt not but some of our Petitions shall

* Crossing.

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shall appeare strange unto you at the first Sight: But if your Wisedomes deeply consider, that we must answer not onely unto Man, but also before the Throne of the eternall God and of his Son Christ Jesus, for the Counsell which we give in this so grave a Matter; your Honours shall easily consider, that more assured it is to us to fall in the Displeasure of all Men in the Earth, then to offend the Majestie of God, whose Justice cannot suffer Flatterers and deceitfull Counsellors unpunished.

2. That we require the Kirk to be set at such Liberty, that she neither be compelled to feed idle Bellies, neither yet to sustaine the Tyrannie which heretofore hath been by Violence maintained, we know we shall offend many; but if we should keep Silence hereof, we are most assured to offend the just and righteous God, who by the Mouth of his Apostle hath pronounced this Sentence, *He that laboureth not, let him not eate.* If we in this Behalfe or in any other, require or aske any other Thing, then by God's expresse Commandement, Or by Equity and good Conscience ye are bound to grant, let it be noted and after repudiate: But if we require nothing which God requireth not also, let your Honours take Heed, how ye gainstand the Charge of him whole Hand and Punishment ye cannot escape.

3. If blind Affection rather lead you to have Respect to the Sustentation of those your carnall Friends, who tyrannously have impyred above the Flock of Christ Jesus, then that the Zeale of Christ Jesus his Glorie provoke and move you to set his oppressed Kirk at Freedome and Liberty;
we

we feare your sharpe and suddaine Punishments, and that the Glorie and Honour of this Enterprise shall be reserved unto others: And yet shall this our Judgement abide to the Generations following for a Monument and Witnesse, how lovingly God called you and this Nation to Repentance, what Counsellours God sent unto you, and how ye have used the same: If obediently ye heare God now calling, we doubt not but he shall heare you in your greatest Necessitie: But if, following your own corrupt Judgements, ye contemne his Voyce and Vocation, we are assured that your former Iniquitie, and present Ingratitude, shall together crave great Punishment from God, who cannot long delay to execute his most just Judgements, when, after many Offences and long Blindnesse, Grace and Mercy offered is contemptuously refused.

4. God the Father of our Lord Jesus Christ, by the Power of his holy Spirit, so illuminate your Hearts, that ye may clearly see what is pleasing and acceptable in his Presence, and so bow the same to his Obedience, that ye may preferre his reveiled Will to your own Affections: And so strengthen you by the Spirit of Fortitude, that boldly ye may punish Vice and maintaine Vertue within this Realme, to the Praise and Glory of his holy Name, to the Comfort and Assurance of your own Consciences, and to the Consolation and the good Example of the Posterity following. *Amen.*

From Edinburgh the 20 of May 1560.

By your Honours most humble Servitours.

At

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*Act of Secret Counsell 17 of January,
anno 1560. **

WEe which have subscribed thir Presents, having advised with the Articles herein specified, as is above mentioned from the Beginning of this Book, thinkes the same good: and conforme to God's Word in all Points; conforme to the Notes and Additions hereto eiked: And promises to set the same forward to the uttermost of our Powers. Providing that the Bishops, Abbots, Priors, and other Prelates and beneficed Men which els have adjoined themselves to us, bruike the Revenues of their Benefices during their Lifetimes, they sustaining and upholding the Ministry and Ministers, as herein is specified, for the preaching of Word, and ministring of the Sacraments.

James Duke of Chatellerault. *Ancestor to the Duke of Hamiltoun.*

James Hamiltoun. *Earl of Arran eldest Son to the Duke of Chatellerault.*

Archbald Argyle. *Ancestor to the Duke of Argyle.*

James Steuart. *Lord James Steuart, then Prior of St. Andrews, afterward Earl of Murray, known by the Tittle of the good Regent.*

Ro-

Roths. *Andrew Earl of Roths.*

Marshal. *The Earl of Marshal.*

John of Monteith. *Earl of Monteith.*

Mortoun. *James Douglass Earl of Mortoun.*

Glencairn. *The Earl of Glencairn.*

Boyd. *Lord Boyd, Ancestor to the Earl of Kilmarnock.*

William Lord Hay. *Lord Yester, Ancestor to the Marquess of Tweeddale.*

Alexander Campbel.

M. Alexander Gordon. *Bishop of Galloway.*

Uchiltrie. *Steuart Lord Uchiltrie now extinct.*

Sanquhare. *Lord Sanquhare, Ancestor to the Earl of Drumfries.*

St. Jhones. *Sir James Sandelandes of Calder Lord St. Johns, Ancestor to the Lord Torphichen.*

William of Culrois.

Drumlangrig. *Ancestor to the Duke of Queensberry.*

Lord Lindsay. *John Lord Lindsay, Ancestor to the Earl of Crawford.*

Maister of Lindsay. *Patrick eldest Son to the Lord Lindsay.*

Bargannie younger. *Kennedy Laird of Bargannie.*

Lochinvar. *Ancestor to the Viscount of Kenmuir.*

Garleifs. *Ancestor to the Earl of Galloway.*

Cunninghamhead.

James Haliburtoun.

Jhone Lockhart of Bar.

Johne Schaw of Halie.

Scot of Haning.

James Maxwell. *Master of Maxwell, Ancestor to the Earl of Nithsdale.*

George Fentoun of that Ilk.

Andro Ker of Fadownside.

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Andro Hamiltoun of Lethane.

Dean of Murray. *This is probably the same with Alexander Campbel above.*

The Duke of Chatellerault, the Earls of Mar-
shal, Monteth and Mortoun, the Lord Lind-
say and the Laird of Garleis are not in the
Edition printed 1621. But Knox, Spotiswood
and Calderwood number them amongst the
Subscribers to this Book of Discipline. The
Master of Lindsay is added from Knox and
Calderwood.

Ane schorte Somme of the Buik of Discipline, for the Instruction of Mini- sters and Reidaris in thair Office.

I. *Doctrine.*

THe Word of God onlie quhilk is the New
and Auld Testament, sal be taught in
everie Kirk within this Realme, and all
contraire Doctrine to the same sal be im-
pugnit and utterlie suppressit.

We affirme that to be contrarious Doctrine to
the Word, that Man has inventit and imposed
upon the Consciencis of Men be Lawis, Coun-
sellis

fallis and Constitutions without the expresse Command of Godis Word.

Of this Kynd ar Vowis of Chastitie, disgyfit Apparell, superstitious Observatioun of fasting Dayis, Difference of Meatis for Conscience saik, Prayer for the Dead, calling upon Sanctis, with sic uther Inventionis of Men. In this Rank ar holie Dayis inventit be Men, sic as Christimes, Circumcision, Epiphania, Purificatioun and utheris fond Feastis of our Ladie: With the Feastis of the Apostillis, Martyris and Virgins, with utheris quhilk we judge utterlie to be abolisheit furth of this Realme, because they have na Assurance in Godis Word. All Menteinaris of sic Abhominatiouns suld be punishit with the civill Sword.

The Word is sufficient for our Salvatioun, and thairfoir all Thingis neidfull for us ar conteinit in it. The Scriptures sal be red in privie Houses for removing of this gross Ignorance.

II. *Sacramentis.*

THe Sacramentis of Necessitie are joynit with the Word, quhilk ar twa onlie, Baptisme and the Tabill of the Lord. The preaching of the Word man preceid the Ministratioun of the Sacramentis. In the dew Administratioun of the Sacramentis all Thingis suld be done according to the Word, nothing being addit, nor zit diminisht. The Sacramentis suld be ministerit efter *the Order of the Kirk of Geneva.* All Ceremoneis and Reittis inventit be Men suld be

abolisheit, and the sympill Word followit in all Poyntis.

The Ministratioun of the Sacramentis in na wayis suld be gevin him in quhais Mouth God has not put the Word of Exhortatioun. In the Ministration of the Tabill sum confortabil Places may be red of the Scriptures.

III. *Idolatrie.*

ALl Kynd of Idolatrie and Monumentis of Idolatrie, suld be abolisheit, sic as Places dedicat to Idolatrie and Relickis. Idolatrie is all Kynd of worshiping of God not conteinit in the Word, as the Mess, Invocation of Sainctis, Adoratioun of Images, and all uther sic Thingis inventit be Man.

IV. *The Ministrie.*

NO Man suld enter in the Ministrie without ane lawfull Vocation. The lawfull Vocation standeth in the Elecioun of the Peopill, Examinatioun of the Ministrie, and Admissioun be thame baith. The extraordinar Vocation has ane uther Consideratione, seing it is wrocht only be God inwartlie in Menis Hartis.

No Minister suld be intrused upon any particular Kirk without thair Consent; bot gif ony Kirk be negligent to elect, than the Superintendent with his Counfall suld provyde ane qualifeit Man within fortie Dayis.

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Nather for Raritie of Men, Necessitie of Teiching, nor for ony Corruptione of Time, suld unable Personis be admitted to the Ministrie. Better it is to have the Rowme vaikand, than to have unqualifiet Personis, to the Sclander of the Ministrie and Hurt of the Kirk: In the Raritie of qualifiet Men, we suld call unto the Lord, that he of his Gudnes wald *send forth trew Laboreris to his Harvest*: The Kirk and faithfull Magistrate suld compell sic as have the Giftis, to take the Office of Teiching upon thame.

We sould consider first, quhidder God has ge-
ven the Giftis to him quhame we wald choise :
For God callis no Man to the Ministrie, quhame
he armes not with necessarie Giftis.

Personis noted with Infamy, or unabill to ede-
fie the Kirk be hellsome Doctrine, or of ane cor-
rupt Judgment suld not be admittit nor zit re-
teinit in the Ministrie; the Princeis Pardon nor
Reconcilioun with the Kirk takis not away the
Infamie befor Men : Thairfoir publick Edictis
suld be set furth in all Places quhair the Person
is knawin, and strait Charge gevin to all Men to
reveill gif thay knaw ony capital Cryme commit-
tit be him, or gif he be sclanderous in his Life.

Personis proponed be the Kirk sal be examin-
ed publickly be the Superintendant and Brethren,
in the principal Kirk of the Diocie or Province.
Thay sal geif publick Declaratione of thair
Giftis, be the Interpretatione of sum Places of
Scripture. Thay sal be examined openlie in all
the principall Poyntis that now ar in Contro-
versie. Quhen thay ar approvin be the Judg-
ment of the Brethren, thay suld mak sındrie Ser-

mones befoir thair Congregations afoir they be admittit.

In thair Admissiō, the Office and Dewtie of Ministeris and Peopill sould be declarit be sum godlie and learnit Minister. And sua publickly befoir the People sould they be placeit in thair Kirk, and jointit to thair Flock at the Desire of the samin: Uther Ceremonies except Fasting with Prayer, sic as laying on of Hands, we judge not necessair in the Institution of Ministerie.

Ministeris sa placeit, may not for their awin Plesure leve thair awin Kirkis; nor zit thair Kirkis refuse thaim, without sum wechtie Causis tryit and knawin: But the Generall Assemblie for guid Causes may remove Ministeris from Place to Place without the Consent of the particular Kirkis.

Sic as ar Preichers alreddie placeit and not found qualifiet efter this Forme of Tryall, sal be maid Reidaris: And sa for no sort of Men sal this Rigour of Examination be omittit.

V. *Reidaris.*

REidaris ar bot for a Time, till through reiding of the Scriptures thay may come to funder Knowledge and Exerceis of the Kirk in exhorting and explaining of the Scriptures. No Reider sal be admittit within Twentie ane Zeiris of Age, and unless thair be ane Hope that be reiding he sal schortly com to exhorting. Reiders fund unabill, efter tua Zeiris Exerceis, for

for the Ministrie, sould be removit, and uthers als lang put in thair Rowme.

No Reider sal attempt to minister the Sacramentis, untill he be abill til exhorte and perswad be helsum Doctrine. Reideris a Landwart sal teiche the Zouth of the Parochinis.

Ministeris and Reideris sal begin evir sum Buik of the Auld or New Testament, and continow upon it unto the End; and not to hip from Place to Place as the Papistis did.

VI. *Provision for Ministeris.*

THE Ministeris Stipend sould be moderated that nether thei have Occasion to be cairfull for the Warld, nor zit wanton nor insolent onywyse. Thair Wyfis and Children sould be sustenit not onlie in thair Time, but also after thair Death.

VII. *Elderis and Deaconis.*

MEN of the best Knawledge, Judgement and Conversatioun, sould be chosin for Elderis and Deaconis. Thair Election sal be zearlie, quhair it may be convenientlie observit, How the Vottis and Suffrages may be best resavit with everie Manis Fredome in votting, we leif to the Judgement of everie particular Kirk: Thei sal be publicklye admittit, and admonished of thair Office, and als the Peopil of thair Deutie to them, at thair first Admission.

Thair Office is to assist the Ministeris in thair Execution of Discipline in all grit and weightie Matteris. The Elderis sal watche upon all Menis Maneris, Religioun and Conversatioun, that ar within thair Charge: Correc̃ all licentious Le-veris, or else accuse them befor the Sessioun.

Thei sould tak Heid to the Doctrine, Diligence and Behavior of thair Minister and his Houshald; and gif Neid be, admonishe and correcte thame accordingle.

It is undecent for Ministeris to be buirdit in ane Ail-house or Taverne, or to hant mekil the Court, or to be occupiet in Counsel of civill Affairis.

The Office of Deaconis is to gadder and distribute the Almes of the Puire according to the Directione of Sessione. The Deaconis suld assist the Assemblie in Judgement, and may reid publickly gif Neid requyris.

Elderis and Deaconis being Judges of uther Menis Maneris, man with thair Houshald leve godlilie, and be subject to the Censure of Kirk.

It is not necessair to appoynt ane publick Stipend for Elderis and Deaconis, seing thei ar changed zearlie, and may wait upon thair awin Vocation with the Charge of the Kirk.

VII. *Superintendentis.*

THe Necessitie, Nominatioun, Examination and Institurion of Supertintendentis ar at large contenit in the *Buik of Discipline*: And in monie Thingis doe agrie with the Examinatioun and Ad-
miss-

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mission of Ministeris. Principall Townis sal not be spoilzeit of thair Ministers to be appointit Superintendentis. Superintendentis ainis admittit sal not be changed without grit Causeis and Considerationis.

Superintendentis sal have thair awin special Kirkis, besyde the common Charge of utheris. Thei sal not remaine in ane Place untill thair Kirkis be provydit of Ministeris or Reideris. Thei sal not remaine abone Twentie Dayis in ane Place in thair Visitation till thei pass throw thair Boundis. They sal preiche themselfis thryce in the Weik at the leist, Quhan thei come Hame agane to thair awin Kirk, thei man be occupyit in preiching and edifieing of the Kirk: Thei sal not remain at thair cheif Kirk abone thrie or four Monethis, bot sal pas agane to thair Visitation.

In thair Visitation thei sal not onlie preiche; bot als examine the Doctrine, Life, Diligence and Behavior of the Ministeris, Reideris, Elderis and Deaconis. They sal consider the Ourder of the Kirk, the Maneris of the Peopil, how the Puire ar providit, how the Zouth ar instructit, how the Discipline and Policie of the Kirk ar keipit, how heinous and horribil Crymis ar corrected. They sal admonish, and dress Thingis out of Ordour, with thair Counsel as thei may best.

Superintendentis ar subject to the Censure and Correction not onlie of the synodal Conventioun, bot alle of thair awin Kirk and uther within thair Jurisdiction. Quhatsumevir Crime deservis Correctione or Depositione in ony uther Minister, the same deservis the lyke in the Superintendent.

Thair Stipend wald be considerit and augmentit abone uther Ministeris be reasone of thair grit Charges and Travell.

VIII. *Discipline.*

AS no Common-welth can be governer without Executione of gude Lawis, na mair can the Kirk be reteined in Puritie without Discipline. Discipline standeth in the Correctione of these Thingis that ar contraire to Godis Law, for the edefieing of the Kirk. All Estatis within the Realme ar subject to the Discipline of the Kirk, als weil Reuleris and Preicheris as the common Peopill.

In secreit and privie Faultis the Ordour prescribed be our Maister suld be observed quhairof we neid not to wryte at length, seing it is largely declared in the *Buik of Excommunication*. *

Befoir the Sentence proceid, Labour sould be takin with the Giltie be his Freindis, and publick Prayer maid for his Conversiōe unto God. Quhen all is done the Minister sould ask gif ony Man will assuir the Kirk of his Obedience, and gif ony Man promeis than the Sentence sal stay for that Time. Gif efter publick proclameing of thair Namis they promeis Obedience, that sould be declarit to the Kirk quha hard thair former Rebellion.

The Sentence being ainis pronounced, na Member of the Kirk sould have Companie with theme under Paine of Excommunicatione, except sic Personis as ar exemit be the Law. Thair Children

*The Book of Excommunication was written in the 1567. So this Summary was not writtentill some Time after.

dren sould not be resavit to Baptisme in thair Name, bot be sum Member of the Kirk quha sal promise for the Children and detaist the Parentis Impietie.

Comittaris of horribil Crymis worthie of Death, gif the civil Sword spair them thei sould be halden as deid to us, and cursed in thair Factis.

Gif God move thair Hartis to Repentance, the Kirk cannot deny thame Conciliatione, thair Repentance being tryed and fund trew. Some of the Elderis sould resave sic Personis publicklic in the Kirk in taken of Reconciliatione.

IX. *Mariage.*

PERsonis under Cuir of utheris sal not mary without thair Consent laughfullie requyrit.

Quhen the Parentis and utheris ar hard and stubborn, than the Kirk and Magistratis sould enter in the Parentis Rowme, and decerne upone the Equitie of the Caus without Affecti-one: The Kirk and Magistrat sal not sute for thame that commit Fornicatioun befor thay sute the Kirk.

Promises of Bairnes within Aige ar null, except thay be ratifeit efter thay cum to Age.

Band of Mariage suld be proclamit upon Thrie severall Sondagis to tak away all Excuse of Impediment.

Committeris of Adulterie suld not be overseit be the Kirk albeit the civil Sword oversie thame, but suld be estimit as deid and excommunicate in thair wickit Fact. Gif sic Offendaris desire ear-nistlie

nistlie to be reconceilit to the Kirk, we dar not refuse thame, nor excommunicat thame quhame God has brocht to Repentance.

The Pairtie that is provin to be innocent suld be admittit to Mariage againe. As for the Pairtie offending all Dout of Mariage wald be removit if the civil Sword wald stryk according to Godis Word.

X. Policie.

POLICIE is ane Exerceis of the Kirk serving for Instructioun of the Ignorant, inflaming of the Learnit to gritter Service, and for re-teining of the Kirk of God in gude Ordor.

Of the Partis of Policie sum ar necessar, and sum not necessar absolutlie. Necessar is the trewpreiching of the Word, the right Ministratioun of the Sacramentis, the Common-prayeris, the Instructioun of the Zouth, the Support of the Puir and the Punishment of Vice: Bot singing of Psalmis, certaine Dayis of the Conventionis in the Weik, thryse or twise preiching on Weik-dayis, certain Places of Scripture to be red quhen thair is na Sermone with sic Thingis ar not necessar.

In Townes we requyre everie Day aither Sermon or publick Prayeris with sum reiding of Scriptures. Publick Prayers ar not neidfull in the Dayis of preiching, leist thairby we suld nurishe the Peopill in Superstitioun, causing tham understand that the publick Prayeris succeids to the papisticall Messe. In everie notabil Towne we requyre that at the leist anis in the Weik be-
side

side the Sunday the haill Peopill convene to the Preiching:

The Sunday man be keipit straitlie in all Townis baith befoir None and efter for heiring of the Word. At Afternone upon the Sunday the Catechisme sal be taught, the Children examined, and the Baptisme ministerit. Publick Prayeris sal be usit upon the Sunday als weil after None as befoir, quhen Sermones cannot be had:

It apperteinis to the Policie of everie particular Kirk to appoynt the Time quhen the Sacramentis sal be ministerit,

XI. *Baptisme.*

Baptisme may be ministerit quhansoever the Word is preichit, bot we think it maist expedient, that it be ministerit upon Sunday, or upon the Day of Common Prayeris: Thus we tak away that Error of the Papistis concerning the Estait of the Infantis depairting without Baptisme. We bring the Ministratioun of Baptisme to the Presence of the Peopill, to be keipit in gritter Reverence, and to put everie ane in Remembrance of the Promesis of Baptisme, in the quhilk now mony wax faint and cauld,

XII. *The Tabill.*

The Tabill of the Lord sal be ministerit foure Times in the Zeir, and out of the Times of Superstitione. We judge the first Sunday of *March, Junii, September and December*

ber to be the meitest : Bot this we leve to the Judgement of the particular Kirkis.

Let all Ministeris be mair diligent to instruct the ignorant, and to suppress Superstitioun, than to serve the vaine Appetytes of Men. The Ministratioun of the Tabill suld never be without scharp Examinatioun, ganging befor ; cheiflie of thame quhai Life, Ignorance, or Religioun is suspectit. Quha can nocht say the Lordis Prayer, the Articles of the Faith, and declare the Soume of the Law suld not be admittit. Quhoso will stubbornly remaine ignorant of the principall Poyntis of our Salvatioun suld be excommunicat, with thair Parentis and Maisteris that keip thame in that Ignorance ; Everie Maister of Houshald suld be commandit aither to instruct his Children and Servands, or cause thame be instructit ; and gif thay will not, the Kirk suld proceed agains thame.

It is verie neidfull that publick Examinatioun of everie Persone be maid at the leist anis in the Zeir, be the Ministeris and Elderis.

Everie Maister and Maisteres of Houshald suld cum with thair Houshald and Familie to give Confessioun of thair Faith, and answer to the principall Poyntis of our Religioun.

We think it verie expedient that Prayeris be had dayly in privie Houses at Morne and at Nicht, for the Confort and Instructioun of utheris ; and this to be done be the maist grave and discreit Persone of the House.

XIII. The Exerceis.

IN Townis quhair lernit Men ar, the Exerceis of the Scriptures suld be weiklie. In this Exerceis Thrie onlie sal speik to the opening of the Text and edefeing of the Peopill. This Exerceis sal be upon sum Places of Scripture, and openlie that all that will may heir and speik thair Judgment to the edefeing of the Kirk. In this Kynd of Exerceis the Text is onlie openit without any Digressing or Exortation, following the File and Dependance of the Text, confuting all Errors as Occasion sal be geven. Na Man suld move a Questioun the quhilk himself is na abill to solve.

The Exerceis being endit, the Ministeris and Elderis present suld convene apairt and correct the Thingis that hes bein done or spokin without Ordor, and not to the edefeing of the Kirk. In this publick Exerceis all Affectatioun and vaine Curiositie man be abone all Thingis eschewit, leist for edefeing we suld slander the Kirk of God.

Ministeris within sax Myles about, suld cum in willinglie, and also Reideris that wald profeit suld cum baith to teich uthers and to lerne: Uther lernit Men to quhame God has gevin the Gift of Interpretatioun, suld be chargit to joyn thamefelfis.

XIV. Schulis.

BEcause Schulis ar the Seid of the Ministrie diligent Cair suld be takin over thame that thay be orderit in Religioun and Conversatioun according to the Word. Everie Towne suld have

have ane Schule-maister, and a Landwart the Minister or Reider suld teich the Childrein that cum to thame : Men suld be compellit be the Kirk and Magistratis to send thair Bairnes to the Schulis, pure Menis Childrein suld be helpit.

XV. *Universities.*

THe Universities suld be erectit in this Realme Sanct Andros, Glasgow and Aberdein : Thair Ordor of Proceeding, Provision and Degreis with thair Reideris and Officeris, ar at length declarit in the *Buik of Discipline* ; how mony Collegis, how mony Classis in everie College, and quhat suld be taucht in everie Class is thair expressit.

A Contributioun sal be maid at the Entrie of the Studentis for the uphalding of the Place : And ane sufficient Stipend is ordeinit for everie Member of the Universitie according to thair Degrie.

XVI. *Rentis of the Kirk.*

THe haill Rentis of the Kirk abusit in Papistrie, sal be refferit againe to the Kirk, that thairbe the Ministrie, Schulis, and the Puir may be menteinit within this Realme according to thair first Institutioun.

Everie Man suld be sufferit to leid and use his awin Teithis, and nocht Man suld leid ane uther Manis Teithis. The upermeist Claithe, the Corfpresent, the Cleirk-meill, the Pasche-offeringis,
Teith-

Teithe-ale and haill uther sic Thingis suld be dischargit.

The Deaconis suld tak up the haill Rentis of the Kirk, disponing thame to the Ministrie, the Schulis and Puir within thair Bounds according to the Appointment of the Kirk.

All Frearies, Noneries, Chantereis, Chapelanreis, Annualrentis and all Thingis dotit to the Hospitalitie sal be reducit to the Help of the Kirk. Merchantis and Craftismen in Burgh, suld contribute to the Support of the Kirk.

XVII. *Buriall.*

WE desire that Buriall be sa honourable handlit that the Hoip of our Resurrectioun may be nurischit; and all Kynd of Superstitioun, Idolatrie, and quhatsumever Thing proceideth of the fals Opinioun may be avoided.

At the Buriall nether singing of Psalmis nor reiding sal be usit, leist the Peopill sould be nurischit thairbe in that auld Superstitioun of praying for the Deid: But this we remitt to the Judgement of the particular Kirkis with Advyce of the Ministeris. All Superstitioun being removit, Ministeris sal not be burdenit with funeral Sermonis, seing that daylie Sermonis ar sufficient aneuch for ministering of the Living. Buriall sould be without the Kirk in ane fine Air, and Place wallit and keipit honourabillie.

XVIII. *Repairing of Kirkis.*

THe Kirk dois crave maist earnestlie the Lordis thair Assistance for hastie prepairing of all Paroch Kirkis, quhair the Peopill suld convene for the heiring of the Word and resaving of the Sacramentis: This Reparatioun sould not onlie be in the Wallis and Fabrick, bot also in all Thingis neidfull within, for the Peopill and Decencies of the Place appoyntit for Godis Service.

XIX. *Punishment of Profaneris of the Sacramentis.*

WE desire strait Lawis to be maid for Punischment of thame that abuse the Sacramentis, als weill the Ministeris as Reideris. The halie Sacramentis ar abusit quhen the Minister is not lauchfullie callit, or quhen thay ar gevin to opin Injurareis of the Treuth or to profane Leiveris; or quhen thay ar ministerit in an privie Place without the Word preichit. The Exempils of Scripturis do plainlie declair that the Abuseris of the Sacramentis, and Contemneris of the Word ar worthie of Deith.

This our Judgment for Reformatioun of the Kirk sal beir witnes, baith befor God and Man quhat we have cravit of the Nobilitie, and how thay have obeyit our leiving Admonitiounis.

Thus far out of the Buik of Discipline quhilk was subscriyvit be the Kirk and Lordis.

THE

THE
Forme and Ordour
OF THE
Election and Admission
Of the
Superintendent:

Which may serve in Electioun of all
uther MINISTERS.

At *Edinburgh* the Ninth of *March*
Anno 1560. JOHN KNOX being
MINISTER.

Acts 14. 23.

*And whan they had ordeined them Eldars by
Election in everie Congregation, and had
prayed and fasted, they commended them to
the Lord on whom they beleved.*

Ordinarly printed with the *Book of Common
Order.*

To which is added
The Electioun of Eldars and Deaconis
In the
Church of *Edinburgh.*

EDINBURGH,
Printed by *James Watson*, His Majesty's Printer.

M D C C X I.





*The Forme and Ordor of the Election of
the Superintendent, which may serve
in the Election of all uther Mini-
sters: At Edinburgh the Ninth of
March, 1560. **

J O H N K N O X being Moderator †.

First was made a Sermon, in the which
thir Heads, wer intreated. 1. The
Necessitie of Ministers and Superin-
tendents. 2. The Crymes and Vices
that might unable them of the Mi-
nisterie. 3. The Vertues required in theme, 4.
And last, whethir such as by publick Consent of
the Church wer called to such Office myght re-
fuis the same.

The Sermon finished, it wes declared be the
same Minister (Maker thereof) that the Lords of
the secrete Counsell hed gevin Charge and Power
to the Churchis of *Louthian* to cheis Mr. *John*
Spottiswood Superintendent, and that sufficient
Warning wes maid be publick Edict to the

R r 2

Church-

* 1561. For the Year did not then begin in Scotland till the 25th of
of March. † Some Copies have Minister.

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Churchis of *Edinburgh, Linlithgow, Striveling, Trenent, Haddington and Dumbar*; as also to Earles, Lords, Barons, Gentelmen, or uthers havand or that might claime to have Vote in Election to be present that Day at that same Houre.

And therefor Inquisition wes made who wer present and who wer absent, after wes called the said Mr. *John Spotiswood* who answering, the Minister demanded give any Man knew any Cryme or Offence to the said Mr. *John*, that myght unable him to be called to that Office, and that he demanded thryse. Secundarily. Question wes moved to the hole Multitude give ther wes any uther whom they wald put in Election with the said Mr. *John*: The People wer asked if they wald have the said Mr. *John* Superintendent? If they wald honor and obey him as Christ's Minister? and confort and assist him in everie Thing pertaining to his Charge?

They answered.

We will and do promise unto him such Obedience, as becometh the Scheip to geve unto their Pastor, so long as he remaineth faithful in his Office.

The Answers of the People and their Consent received, these Questionis were proponed to him that wes to be elected.

Quest. Seeing that ye heare the Thrift and Desyir of this People, do ye not think your self bound in Conscience before God to support them

them that so earnestlie call for your Comfort, and for the Fruict of your Labours.

Ans. If any Thing wer in me able to satifie their Desyir, I acknowledge my self bound to obey God's Calling by them.

Q. Do ye seke to be promoted to this Office and Charge for ony Respect of worldlie Commoditie, Riches or Glorie?

A. God knoweth the Contrair.

Q. Beleve ye not that the Doctrine of the Prophets and Apostles contened in the Books of the new and olde Testaments is the onlie trew and moſte absolute Foundation of the universal Church of Christ Jesus? Infomuch that in the same Scriptures ar contened all Thingis necessare to be beleved for the Salvation of Mankynd.

A. I verilie beleve the same, and do abhor and utterlie refuse all Doctrine alledged necessare to Salvation that is not expresseddie cotened in the same.

Q. Is not Christ Jesus, Man of Man according to the Flesh, *to wit*, the Sone of *David* the Seid of *Abraham*, conceived of the Holy Ghost, borne of the Virgine his Mother, the only Head and Mediator of his Church?

A. He is, and without him there is neither Salvation to Man, nor Lyfe to Angell.

Q. Is not the same Lorde Jesus the onlie trew God, the eternal Sone of the eternal Father, in whom all that shall be saved wer elected before the Foundation of the World wes layd.

A. I acknowledge and confes him in the Unirie of his Godhead, to be God abuise all Things, blessed for evir.

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Q. Shal not they whom God in his eternal Counsell hath elected, be called to the Knowledge of his Sone our Lord Jesus? And shall not they, who of Purpose ar called in this Lyfe, be justified? And where Justificatioun and free Remissioun of Sinnes is obtened in this Life be free Grace, shall not the Glory of the Sonnes of God follow in the general Resurrection, when the Sone of God shall appeare in his glorious Majesty?

A. This I acknowledge to be the Doctrine of the Apostles, and the most singular Comfort of Goddis Children.

Q. Will ye not then contene your selfe in all Doctrine within the Bounds of this Foundation? Will ye not study to promove the same als well be your Lyfe as be your Doctrine? Will ye not according to the Graces and Utterance that God shall grant unto you, profes, instruct and mantene the Purity of the Doctrine contened in the sacred Word of God? And to the uttermost of your Power will ye not gain-stand and convince the Gain-sayers and the Techaris of Mennis Inventions?

A. That do I promise in the Presence of God, and of his Congregatioun here assembled.

Q. Know ye not that the Excellencie of this Office, to the which God hath called you, requireth that your Conversation and Behaviour be such, as that ye may be irreprehensible, yea, even in the Eys of the ungodly?

A. I unfainedly acknowledge and humblie desire the Church of God to pray with me, that
my

my Lyfe be not slanderous to the glorious Evangel of Christ Jesus.

Q. Because you ar a Man compassed with Infirmities, will you not charitablie and with Lowlines of Spirit receave Admonitioun of your Brethren? And give ye shall happin to slide or offend in any Poynt, will ye not be subject to the Discipline of the Church, as the rest of your Brethren?

The Answer of the Superintendent or Minister that is to be elected.

I acknowledge my selfe a Man subject to Infirmitie, and one that hath Need of Correction and Admonitioun, and therefore I most willingly subject my selfe to the holsome Discipline of the Church, yea, to the Discipline of the same Church by the which I am now called to this Office and Charge, and heire, in Goddis Presence and yours, do promis Obedience to all Admonitions secretly or publicly gevin, unto the which, if I be found inobedient, I confes my selfe most worthy to be ejected, not only from this Honor bot also from the Society of the Faithfull, in case of my Stubburnnes: For the Vocation of God to beare Charge within his Church, maketh not Men Tyrants nor Lordes, bot appointeth them Servandis, Watchmen and Pastors to the Flock.

Thus ended, Question must be asked again of the Multitude.

Require ye any farther of this your Superintendent?

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If no Man answer, let the Minister proceed.

Will ye not acknowledge this your Brother for the Minister of Christ Jesus? Will ye not reverence the Word of God that proceedeth fra his Mouth? Will ye not receave of him the Sermon of Exhortation with Patience, not refusing the holesom Medicine of your Saules, although it be bitter and unpleasing to the Flesh? Will ye not finally mantean and confort him in his Ministry, against all such as wickedlie wald rebell against God and his holy Ordinance?

The People answer.

We will, as we will answer to the Lord Jesus, who hath commanded his Ministers to be had in Reverence, as his Embassadors, and as Men that cairefullie watch for the Salvation of our Saules.

Let the Nobilitie be urged with this.

Ye have hard the Dewtie and Profession of this our Brother, by your Consentis appointed to this Charge, as also the Dewtie and Obedience which God requireth of us towards him here in his Ministerie: Bot because that neither of both are able to performe any Thing without the especial Grace of our God in Christ Jesus, who hath promised to be present with us, evin to the Consummation of the Worlde, with unfained Hartis, let us crave of him his Benediction and Assistance in this Worke begun to his Glory, and for the Confort of his Church.

The Prayer.

O Lord, to whom all Power is gevin in Heav-
vin and in Earth, thou that art the eter-
nal Sone of the eternall Father, who hast
not onlie so loved thy Church, that for the Re-
demptioun and Purgatioun of the same, thou hast
humbled thy self to the Death of the Croce,
and thereupon hast sched thy most innocent Blode,
to prepare to thy selte a Spouse without Spot,
bot also to retene this thy most excellent Benefit
in recent Memorie, hast appointed in thy Church
Teachers, Pastors and Apostels, to instruct,
confort and admonish the same: Look upon us
mercifully, O Lord, thou that only art King,
Teacher and hie Preat to thy awin Flock: And
send unto this our Brother, whom in thy Name we
have charged with the cheif Cair of thy Church
within the Boundis of *Louthian*, such Portion of
thy holy Spirit, as thereby he may rightlie di-
vyd thy Word to the Instruccion of thy Flock,
and to the Confutatioun of pernicious Erroris
and damnable Superstitiouns: Geve unto him,
good Lord, a Mouth and Wisedom, whereby
the Enemies of thy Trueth may be confounded,
the Wolfes expelled and drevin from thy Fald,
thy Schep may be fed in the holesome Pastures of
thy most holy Word, the blind and ignorant may
be illuminated with thy trew Knowledge. Fi-
nallie, that the Dregges of Superstition and
Idolatrie, which yet resteth within this Realme,
being purged and removed, we may all not only
have Occasion to glorifie thee our only Lord and
Savi-

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Saviour, bot also daylie to grow in Godlines and Obedience of thy most holy Will, to the Destruction of the Bodie of Sinne, and to the Restitution of that Image, to the which we wer ones created, and to the which after our Fall and Defection, we ar renewed by Participation of thy holy Spirit, which by trew Faith in thee, we do profes as the blessed of thy Father, of whom the perpetuall Encrease of thy Graces we crave, as by thee our Lord, King, and onlie Bischop we ar taught to pray, *Our Father, &c.*

The Prayer ended, the rest of the Ministers, and Eldars of that Church, if any be present, in Signe of there Consent shall tak the elected be the Hand.

The chiefe Minister shall give the Benediction as followeth.

THE BENEDICTION.

GOD the Father of our Lord Jesus Christ, who hath commanded his Evangell to be preached to the Comfort of his Elect, and hath called thee to the Office of a Watch-man owir his People, multiplie his Graces with thee, illuminate thee with his holy Spirit, comfort and strenthen thee in all Vertew, governe and guyde thy Ministerie to the Prayse of his holy Name, to the Propagation of Christ's Kingdome, to the Comfort of his Church, and finally, to the plaine Discharge and Assurance of thy awin Conscience in the Day of the Lord Jesus; to whom with the Father, and with the holy Ghost, be all Honour, Prayse and Glory, now and evir: *So be it.*

The

The last Exhortaion to the elected.

TAK Heed to thy selfe, and unto the Flock committed to thy Charge, seid the same cairfullie, not as it wer be Compulsion, bot of very Lufe, which thou bearest to the Lord Jesus, walke in Simplicitie and Purenes of Lyfe, as it becumeth the trew Servand and the Embassadour of the Lord Jesus. Usurpe not Dominion nor tyrannicall Authoritie owir thy Brethren: Be not discouraged in Adversitie, bot lay before thy self the Example of the Prophets, Apostles, and of the Lord Jesus, who in their Ministry sustened Contraddiction, Contempt, Persecution and Death: Feare not to rebuke the World of Sin, Justice and Judgment: If any Thing succed prosperoussie in thy Vocation, be not puffed up with Pryde, nether yit flatter thy self, as that the good Succes proceded from thy Vertew, Industrie or Cair: Bot let evir that Sentence of the Apostle remain in thy Hart, *What hast thou which thou hast not receaved? If thou hast receaved, why glories thou?* Confort the Afflicted, support the Poore, and exhort utheris to support them: Be not solist for Things of this Lyfe, but be fervent in Prayer to God for the Increase of his holie Spirit: And finallie, behave thy self in this holy Vocation with such Sobriety, as God may be glorified in thy Ministerie: And so shal thou schortlie obtaine the Victorie, and shal receave the Crowne promised, when the Lord Jesus shall appeare

peare in his Glorie, whose omnipotent Spirit
assist thee and us to the End. *Amen.*

Sing the xxiii Psalme.



T H E
E L E C T I O U N
O F
E L D A R I S and D E A C O N I S
In the
Church of *Edinburgh.*

BEfore that there wes any publick Face of
the trew Religioun within this Re-
alme, it pleased God of his Mercie,
to illuminate the Harts of many pri-
vate Persones, so that they did per-
ceave and understand the Abuses that war in the
Papistical Church, and thereupon they did with-
draw themselfis from Participation of their Ido-
latrie.

And

It is uncertain when this was written: But it is in the Manuscript
Copy of *Knox's History*, which is in the College Library of *Glasgow*,
and is printed at *Edinburgh* with other publick Papers by *Robert Lek-
previck*, Anno 1569. It is approved by the General Assembly April
1582. *Seff. 12.* in these Words. Concerning ane general Order of Admis-
sion to the Office of Eldaris, referris it to the Order usit at *Edinburgh*, quhilk
we approve.

And because the Spirit of God will never suffer his awin to be idil, and voyd of all Religion; Men began to exercise themselfis in reading of the Scriptures secretlie within their awin Houses, and thereunto war added secret Prayers publicklye made within the Houses, after schort Proces of Time, God gadthered Houses togidder in one Hous to the same Exercise, some times in the Feild, and some times in Houses by Nyght: And then began Men inspyred, no doubt by the Spirit of God, to consider that diverle Houses and Varietie of Persones could not be kept in good Obedience and honest Fame without Oversearis, Eldaris and Deaconis; and so began that smal Flok to put themselves in such Ordour as if Christ Jesus had plainlie triumphed in the Mid-des of them by the Power of the Evangel, and so they did elect some to occupy the supreme Place of Exhortation and Reading, sum to be Eldaris and Helparis to them for the Oversight of the Flok, and sum to be Deaconis for the Collection of Almis to be distributed to the Poore of their awin Bodie. Of this smal Beginning is that Ordour that now God of his Mercie hath gevin unto us publicklye within this Realm, and principallie within this Town of *Edinburgh* proceeded: For when it pleased the merciful Goodnes of our God to geve the Victorie to the Evangel of his deare Son our Lord Jesus, and to sup- presse and beat down the Pryde of the Enemies of all trew Religion within the Realme. Of the Principals of such as war knowin to be Men of good Conversation and honest Fame in the privie Church war chosen Eldaris and Deaconis,

conis, to rule with the Minister in the publick Church; which Burden they patiently lusted a Zeir and more: And then because they could not, without neglecting there awin private Houses, longer wait upon the publick Charge, they desired that they might be releaved, and uthers might be burdened in there Roume; which was thought a Petition reasonable of the whole Church; and therefore it was granted unto them that they shuld nominat and geve up in Election such Personages as they in there Consciences thoght most apte and abil to serve in that Charge, providing that they shuld nominat double moe Persones then wer sufficient to serve in that Charge, to the end that the whole Congregation might have there fre Vote in there Election. And this Ordour hath bene ever observed since that Tyme in the Church of *Edinburgh*; that is, the old Session before there departing nominates Twentie four in Election for Eldars, of whom Twelve ar to be chosen; and Two and thirtie for Deacons, and of them Sixtene to be elected: Which Persones ar publickly proclaimed in the Audience of the whole Church upon a *Sonday* before Noon efter Sermon, with Admonition to the Church, that if any Man know any notorious Cryme or Cause that might unable any of those Persones to enter in such a Vocation, that they should notifie the same the next *Thurisdlay* to the Session, or if any knew any Persones more able for that Charge, they shuld notifie the same unto the said Session, to the end that no Man without the Church

shuld

huld complein that he was spoiled of his Libertie in Ele&tioun.

The *Sunday* following in the End of the Sermon before Noon, the hole Communicantes are commanded to be present at after Noon, to geve there Votes, as they will answer before God, to such as they think most able to bear the Charge of the Church with the Ministers. The Votes of all being receaved, the Scrolles are delivered to any of the Ministers, who keipeth the same secret from the Sight of all Men till the next *Thurisdai*, then in the Session he produces them that the Votes may be counted; where the mainiest Votes, without Respect of Persones, hath the first Place in the Eldarschip, and so proceeding til the Number of Twelf be compleit: So that if a poor Man excede the rich Man in Votes, he precedeth him in Place and is called the first, second and thrid Eldar, evin as the Votes answereth. And this same Method is observed in the Ele&tion of the Deaconis.

The *Fryday* after that Judgement is tane what Persones are elected for Elders and Deacons to serve for that Zeir, the Minister after his Sermon readis the same Names publictlic and geves Commandement publictlic that such Persones be present in the Church the next *Sunday* at Sermon before Noon, in the Place to be appointed for them to accept that Charge, that God by the Pluralitie of Votes had laid upon them: Who being convened, the Minister after Sermon readis the Names publictlic, the Absents are noted, and the Presentes are admonished, to consider the Dignitie of that Vocation whereun-

to God hath called them, the Dewtie that they aw to the People, the Danger that lyis upon them if they be found negligent in that there Vocation ; and Finallie, the Dewtie of the People towards the Persones elected. Which being done, this Prayer is red.

The Prayer in the Election of Eldaris and Deaconis.

O Eternal and everlasting God, Father of our Lord Jesus Christ, who of thy infinite Mercie and Goodnes, hast chosin to thy self a Church of the lost Seid of *Adam*, which thou hast ever reuled by the Inspiration of thy holy Spirit : And yit not the les hast alwayis used the Ministerie of Men, als weill in preaching of thy Word, and Administration of thy Sacraments, as in guiding of thy Flok and providing for the Poor within the same ; as in the Law, Prophets and in thy glorious Evangel we have Witnesis. Which Ordour, O Lord, thou of thy Mercie hast now restored to us again, after that the publique Face of thy Church hath bene deformed be the Tyrannie of that *Roman Antichrist*. Grant unto us, O heavenlie Father, Hartis thankful for the Benefits that we have receaved, and geve unto these our Brethren, elected unto the Charges within thy Church, such Abundance of thy holie Spirit, that they may be found vigilant and faithfull in that Vocation whereunto thou of thy Mercie hast called them.

And albeit, O Lord, these small Beginingis ar contemned of the proud World, yet, Lord, thou

thou for thy awin Mercyis sake blesse the same, in such Sort that thy godlie Name may be glorified, Superstitioun and Idolatrie may be rooted out, and Verteu may be planted not only in this Generation, bot also to the Posterities to come. *Amen.* Grant us this mercieful Father, for Jesus Christ thy Sonnes saik, in whose Name we call unto the as he hath taught us, saying, *Our Father, &c.*

And so with the Reherfal of the Beleif. After which shall be sung this Portion of the 103 Psalme, Verse 19. *The Heavens hie ar made the Seat,* and so to the End of that Psalme. After the which, shall this schort Admonition be gevin to the elected.

Exhortation to the elected.

Magnifie God who of his Mercie hath called you to rule within his Church, be faithful in your Vocation, schaw your self zealous to promote Vertew, feir not the Faces of the Wicked, but rebuke their Wickednes: Be merciful to the Poore, and support them to the uttermost of your Power; and so shall ye receive the Benediction of God present and everlasting.

G O D save the King's Majestie, and geve unto him the Spirit of Sanctificatioun in his zong Age. Blesse his Regent and such, as assist him in upryght Counsal. And ather fructfullie convert, or suddanlie confound the Enemies of trew Religion, and of this afflicted Common-wealth.

THE
Ourdoure and Doctrine
OF THE
General Fast,

Appoynted by the Generall As-
semble of the CHURCH
of SCOTLAND: Halden
at *Edinburgh* the 25 Day of
December, 1565.

Set down by JOHN KNOX and JOHN
CRAIG at the Appoyntment of
the Assemblies.

Jeel XI. 12.

*Therefore also now the Lord sayth,
Turne you unto me with all your
Hart, and with fasting, and with
weeping, and with mourning.*

EDINBURGH,
Printed by James Walsin, His Majesty's Printer.

MDCCLXI.

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A
TREATISE
OF
FASTING.

The Superintendents, Miniisters, and Commissioners of Churchis reformed, within the Realm of Scotland, meeting in the Generall Assemblie, at Edinburgh the 25 December Anno 1565.

To all that trowlie profes the Lord Iesus within the same Realme, or else where, wish Grace and Mercie from God the Father, and from his onlie Sone our Lord Iesus Christ, with the holie Spirit.

THe present Troubles being somewhat considered, but greater feared schortlie to follow, it was thocht expedient, dearlie beloved in the Lord Iesus, that the hole Faithful within this Realme, shuld together and at one Time, prostrate themselves before their God, craving of him Pardon and Mercie, for the great Abuse
S f 3 of

of his former Benefits, and the Assistance of his holie Spirit, be whose mighty Operation we may yet convert to our God, that we provoke him not to tak from us the Light of his Gospell, which he of his Mercie hath caused so cleirlye of late Dayes to shine within this Realme.

Bot because that such publick Supplicationes require alwayes Fasting to be joyned therewith, and publicke Fasting craveth certan Tyme, and certan Exercises of Godlines then to be used with greater Straitnes, then at uther Times; the whole Assemblie, efter Deliberation, hath appointed the second *Sunday of May*, and the third nixt following the Date of the said Assemblie, to that most necessair Exercise (as Tyme now standeth) of publicke Fasting. And farther did requyre the same to be signified be all Ministers to their People the *Sunday* immediatelic before the said second *Sunday of May*.

Bot lest that the Papists shall think that now we begin to authorise and prayse that which sometimes we have reprovèd and damned in them: Or els that the ignorant, who know not the Commoditie of this most godlie Exercise, shall contempne the same, we have thought expedient, sumwhat to speak to the one and to the uther: And unto the Papists, First we say, that as in Puritie of Conscience we have refused their hollè Abhominations, and amongis the rest, that there superstitious and Pharisaicall Maner of Fasting; so evin unto this Day, we do contenu in the same Purpose, baldlic affirming that there fasting is no fasting that evir God approved, bot that it is a deceaving of the People, and a mere mocking of God,

which

which most evidentlie will appeire gif in the Scriptures we search what is the right End of fasting, what fasting pleiseth God, and which it is that is his Soule abhorreth.

Of fasting, in the Scriptures we find two Sorts, the One privat, the uther publique: The privat, is that which Man or Woman doeth in secrete, and before their God for such Causes as their awin Consciences beareth Record unto them; as *David*, (a) during the Time that his Sone, who was begotten in Adulterie, was strukin with mortall Sicknes, fasted, weipit and lay upon the Ground, because that in the Sicknes of the Child he did consider Goddis Displeasure against himself, for the removing whereof he fasted, murned and prayed, untill such Tyme as he saw Goddis Will fulfilled, by rhe taking way of the Child. Privatelie fasted *Anna*, (b) Wyte to *Elcana*; even in the verie solemned Feastes, during the Time of hir Barrennes: For she wept, and ate nothing, but in the Bitternes of hir Hart, she prayed unto the Lord, neither ceased she from Sorrow and Mourning, untill such Time as *Eli* the high Priest concurred with hir in Prayers, by whose Mouth, after that he had hard hir pitifull Complaint, she received Comfort.

Of this fasting speaketh our Maister Jesus Christ, in thir Words; (c) *When ye fast be not sad as the Hypocrites, for they disfigure their Faces, that they may seme unto Men to fast; bot thou when thou fastest, anoint thy Head, and wash thy Face, that thou seme not unto Men to fast, bot unto thy Father, which seeth*

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in secreete and will reward thee openlie. Of the same, no doubt, speaketh the Apostle, (d) when he saith, Defraude not one another, except it be with Consent, for a Time, that ye may geve your selfis to Fasting and Prayer.

To this private fasting, which standeth cheiflie in a temperat Dyet, and in powring furch of our secreete Thochtis and Necessities before God, can be prescribed no certan Reul, certan Tyme, nor certan Ceremonies: Bot as the Causes and Occasions why that Exercise is used of divers (yea, so divers, that seldome it is, that many at ones are moved with one Cause) so are Dyet, Time, together with all uther Circumstances, requyred to such Fasting, put in Libertie of them that use it. To this fasting we have bene faithfullie and earnestlie exhorted, by our Preacharis, as oft as the Scriptures, which they intreated, offered unto them Occasion. And we doubt not but the godlie within this Realme, have used the same as Necessitie craved. Albeit with the Papists we blew no Trumpets, to appoint thereto certan Dayes.

The uther Kynd of fasting is publict, so called, because that it is openlie commanded, sumetymes of a Realme, sumetymes of a Multitude, sumetymes of a Citie, and sumetymes of a meaner Companie, yea, sumetymes of particular Personis; and yit publictelie used, and that for the Wealth of a Multitude. The Causes thereof are also divers, for sumetymes the Feir of the Enemies, sumetymes the angrie Face of God punishing, sumetymes his threatning to destroy, sumetymes Iniqui-

tie

tie found out that was not rightlie before considered, and sumetymes the earnest Zeale that some beir for the Preservation of Godis People, for advancing of his Glorie, and performing of his Worke according to his Promise, move Men to publiſt Fasting, Confession of their Sinnes, and solemned Prayers, for Defence against there Enemies, recovering of God's Favour, removing of his Plagues, Preservation of his People, and setting forward of that Worke, which he hath of his Mercie promised to finish, as in the Probatiouns following evidentlie shall appeire.

When Messengers came to Josaphat, saying, (e) *There commeth a great Multitude againis thee from beyond the Sea, out of Aram, that is, Syria, &c. Josaphat feared, and set himself to seke the Lord, and proclaimed a Fast throughout all Juda: And Juda gaddered themselves together to ask Counsell of the Lord: They came evin out of all the Cities of Juda, to inquire of the Lord. And Josaphat stude in the Congregation of Juda and Hierusalem in the House of the Lord, before the new Court, and all Juda stude before the Lord with their yong Ones, their Wyfes, and their Children. And Josaphat said, O Lord God of our Fathers, art not thou God in Heaven, and reignest not thou in all Kingdomes of the Heathen? And in thy Hand is Power and Might, and none is able to withstand thee. Hast not thou our God cast out the Inhabitantis of this Land before thy People Israell, and hast gevin it to the Seide of Abraham thy Freind for evir, &c? Bot*
now

now the Amorites, and Moabites, and Mount Seir, are cum to cast us out of thy Possession: O Lord our God, shalt thou not judge them? In us there is no Strength, to stand againes the great Multitude that cumeth againes us, neither know we what to do, but unto thee ar our Prayers bent, &c. Of this Historie we have the first Cause of publique fasting, and the Solemnitie thereof sufficientlie proved: For the Feir of Enemies compelled *Josaphat* to seke the Lord, he knowing himself burdened with the Caire of the People, exhorted them to do the same. They from all Cities and Quarters repaired unto *Hierusalem*, where, upon an appointed Day, the King and the People, yea, Wyfes and Children, presented themselves before the Lord in his holie Temple, opened their Necessitie, craved his Help againes that raging Multitude, that alwayes wes Enemie to Godis People, and gave open Confessioun of their owen Weaknes, leaning onlie to the Promise and Protectioun of the Omnipotent. Which Example, we and everie People likewyse assaulted, may and aucht to follow in everie Point: This onlie except, that we ar not bound to meit at any One appointed Place as they did at *Hierusalem*: For to no one certan and severall Place is that Promise made, that then was made to the Temple of *Hierusalem*, which was, that whatsoever Men in their Extremitie shuld ask of God in it, God should grant it from his holie Habitation in the Heavin. Jesus the Messias, then looked for, whose Presence was sought in the Mercy Seat, and betwix the Cherubims, is now entered within the Vaile, that is, in the Heavin, and

and there abydeth onlie Mediator for us, unto whom from all the Costes of the Earth, we may lift up our Handis, direct our Prayeris, Supplications and Complaintes, and be assured, that they shall be receaved, in whatsoever Place we meit. And yit in Tyme of such publike Exercises, we wald wish, that all Men and Women, should repaire to such Places as their Consciences may be best instructed, their Faith most edified, Repentance most lyvely stered up in them, and they by God's Word may be most assured, that their just Petitions shall not be repelled. Which Things cannot be doen so lyvely in secrete and private Meditation, as they ar in publike Assemblie, where Christ Jesus is trewlie preached. And thus much shortlie for the first Cause.

Of the Second, *to wit*, that the angrie Face of God punishing, aucht to dryve us to publik fasting and Humiliation of our Saules before our God, we have Two notable Examples, the One written in *Joshua (f)* who hearing and understanding, that *Israell* had turned the Back before the *Canaanites*, he and the Eldars of *Israell* rent their Clothes, fell upon their Faces before the Arke of the Lord untill the Night, and cast Dust upon their Heads, in Signe of their Humiliation and Dejection. The uther is expressed in the Buik of *Judges, (g)* Where *Israel* being commanded by God to fight againes *Benjamin*, because that they maintained wicked Men that deserved Death, lost the first Day two and twentie Thousand of there Armie, and the second Day

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(f) Josh. 7. (g) Judges 20.

eightein Thousand : At the first Losse they were lightlie touched, and asked Counsell, if they shuld renew the Battell, but at the Second Owirthrow, *the hole People repaired unto the House of the Lord, sat there, weipit before the Lord, and fasted that Day untill Night,* for then began they to consider God's angrie Face againes them.

In this last Historie there appeareth just Cause why the People shuld have run to the onlie Refuge of God, because that their first Armie of fourtie Thousand Men was utterlie destroyed.

But what just Occasion had *Joshua* so lamentable to complaine, yea, so baldlie as it war, to accuse God, that he had deceived him in that, that againes his Promise he had suffered *Israell* to fall before their Enemies : Was the Losse of threttie Men (no moir fell that Day in the Edge of the Sword) so great a Matter that he shuld despaire of onie better Succes; that he shuld accuse God, that he had brought them ower *Jordane*; and that he shuld feire that the hole Armie of the Lord shuld be environed about and consumed in the Rage of their Enemies. Yea, if *Israell* had onlie looked no farther than to the Losse of the Fourtie Thousand Men, they had bene but feible Soldiars, for they had sufficient Strenth remaining behind : For what war Fourtie Thousand, in respect of all the Tribes of *Israell*? Nay, nay, deir Brethren, it was ane uther Thing than the present Losse that terrified and feired their Consciencs, and made them so effeminate (so wald Flesh judge) to complaine, weip and houle before God, *to wit,* they saw his angrie Face againes them, they saw his

is Hand fortifie their Enemies, and to seght
gaines them whom both he had commanded to
eght, and had promised to endew with Victo-
rie : For everie Commandement of God to do
nie Thing againes his Enemies, hath included
within it ane secrete Promise of his godlie Assit-
nce, which they found not in the Beginning of
their Enterprises, and therefore they did consider
the fiercenes of his Displeisure, and did tremble
efore his angrie Face, whose mightie Hand
they found to seght against them, and that was
the Cause of their grevous Complaints, and feir-
full Crying before their God. What was the
Cause that God dealt so strangelie with the one
and with the uther ? We may Perchance sumewhat
peik, when that we shall intreat of the Fruictes
offasting, and of those Things that may hald
back from us the Assistance of God, eyin when
we prepar us to put his Commandment in Exe-
cution.

The thrid Cause of publique fasting, is God's
Threatnings, pronounced either againes a Multi-
tude, or againes a Persone in particular. Of the
former the Example is *Ninive*, unto the which
Jonas cryed. *(b) Yit Fourty Dayes, and Ninive shall
be destroyed :* Which unpleasant Tydings cuming
to the Eares of the King, he proclaimed a Fast,
he humbled his owen Soul, yea, even in Sack-
cloth, and sitting in the Dust, he straitlie com-
manded Reformatioun of Maners in all Estates,
yea, and that Signes of Repentance, of Terrours,
and Feir shuld appeir, not onlie in Men and
Women, bot also in the bruit Beasts, from whom
was

was all Kynd of Nourishment commanded to be withdrawen, to witnes, that they feared als well Godis Judgement to fall upon the Creatures that served them in their Impietie, as upon themselves that had provoked God to that hot Displeasure. Of the urther the Example is most notable (most notable we say) because that it fell in a wicked Man, to wit, in *Achab*, who by Instigation of his wicked Wyfe *Jezabel* gave himsele to do all Iniquitie. And yit, when that he hard the feirfull Threenings of God pronounced by the Prophet *Elias*, againes him, againes his Wife and House, *he rent his royal Garments, put on Sack-cloth, slept therein, fasted, and went barefooted.* (i) What ensued the one and the urther, of these we shall heir hereafter.

The fourth Cause of publik fasting and mourning (for they Two man ever be-joined) is Iniquitie descried, that was not before rightlie considered, the Testimonie whereof we have in *Esdra*s, after the Reduction of the Captivitie; and that the Temple and the Work of the Lordis House was stayed: It was shewed unto *Esdra*s that (k) *the People of Israell, the Preistis and the Levites, war not separated from the People of the Nations, bot that they did according to their Abhominatiouns, for they married unto themselves, and unto their Sones, the Daughter of the Canaanites, the Perizzites, Hivites, Jebusites, Amorites, Moabites, and Egyptians, so that the holie Sid was mixt with prophane Idolatars,* which Thing being understood, and moir deiply considered than it was befoir, so then *Esdra*s saw just Cause why the Worke of th

Lor

(i) 1 Kings 21. 27. (k) Esdras 9.

Lord prospered not in their Handis, this considered, we say, *Esdra*s taking upon him the Sin and Offence of the hole People, rent his Clothes, and pulled forth the Haires of his Head and Beard, sate as a Man desolat of all Confort till the Evening Sacrifice, and then rising, he bowed his Kneis and streched forth his Handis before the Lord, and made a most sempil and humble Confession of all the Enormities that war committed by the People, als weill before the Captivitie, as efter there returning, and ceased not his lamentable Complaint, until such Tyme as an great Multitude of Men, Women and Children, moved by his Example weipit vehementlie, and promised Redresse of that present Disorder and Impietie.

Of the last Cause of publik fasting, to wit, the Zele that certan Persons beir for the Preservation of Godis People, for advancing of his Glorie, and performing of his Work according to his Promise, we have Example in *Mardocheus*, *Daniel* and in the faithfull assembled at *Anticch*: For when that *Mardocheus* hard of that cruell Sentence, which by the Procurement of *Haman*, was pronounced againes his Nation, (1) to wit, that upon a certain appointed Day, the Jews in all the Provinces of the King *Artaxerxes* shuld be destroyed, olde and yong, Men and Women, and that there Substance shuld be distributed in Prey. This bludie Sentence we say, being hard, *Mardocheus* rent his Clothes, put on Sack-cloth and Ashes, passed forth through the mides of the Citie, and cryed with a great and bitter Cry, and cuming to the
Kingis

(1) *Esther* 3 and 4.

Kingis Gate, gave Knowledge to *Ester* what Crueltie was decreed againes the Nation of the *Jewes*, willing her to mak Intercessioun to the King for the contrar: Who efter certan Excuses, said, *Go and gather all the Jewes, that ar in Susa, and fast for me, eat not, nor drink not three Dayis and three Nightis, and I also, and my Handmaids shall lykewyse fast, although that I shuld perish.* In this we may cleirly see, that the Zele that *Mardocheus* had to preserve the People of God, moved not onlie himself to publik fasting, but also *Ester* the Queene, her Maides, and the hole *Jewes* that hard of the Murdar intended, and moved *Ester* also to hazard her Lyfe in going unto the King without his Commandement.

Of the uther, to wit, that the earnest Desyre that Godis Servantes have, that God will performe his Promise, and manteine that he hath begun, Example we have in *Daniel*, and 'in the *Actes of the Apostles*: For *Daniel* understanding the Number of the Yeiris forespoken by the Prophet *Jeremie*, that *Hierusalem* should be wast, to have bene ended in the first Yeir of the Reigne of *Darius* (m) turned himself unto God, fasted, humbled himself in Sack-cloth and Ashes, and with unfeaned Confession of his own Sinnes, and of the Sinnes of the People, he vehemently prayed, that according to the Promises, sumetymes made by *Moses*, efter rehearsed by the Prophet *Esay* and *Jeremie*, he wald suddanly send them Deliverance, and that he wald not delay it for his owen Names sake,

When

When the *Gentiles* began to be illuminated, and that *Antioch* had so baldlie receaved the Gospell of Jesus Christ, that the Disciples in it first of all took upon them the Name of Christians, the principall Men of the same Church, trusting no doubt that the Kingdome of Jesus Christ shuld farther be enlarged, and that the Multitude of the *Gentiles* shuld be instructed in the right way of Salvation, fasted and prayed, and whill that they war so exercised, Charge was gevin, *That Paul and Barnabas shuld be separated from the rest, to the Work whereunto God had called them, &c.*

Of thir former Histories and Scriptures, we may cleirly see for what Causes publik Fasting and generall Supplications have bene made in the Church of God, and aucht to be made whensoever the lyke Necessities appeir, or Occasions ar offered. Now let us shortlie hear what Comfort and Fruict enseueth the same, for the Enemie, yea, the Murderar of all godlie Exercises is Desperation, for with what Courage can onie Man with Continuance call upon God, if he shall desperatelie doubt whither God shall accept his Prayer or not? How shall he humble himself before his Throne? Or to what end shall he confesse his Offences, if he be not perswaded that there is Mercie and gude Will in God to pardon his Sinnes, to accept him in Favour, and to grant unto him moir then his owen Hart, in the mides of his Dolour, can requyre or imagine?

Treu it is, that this Venoum of Desperation is nevir throughlie purged from our Hartis, so long als we carie this mortal Carcas: But

yit the constant Promises of our God, and the manifold Documentis of his Mercie and Help shawen unto Men, in there greatest Extremitie, aught to animat us to follow there Example, and to hope for the same Succes that they have gottin above Man's Expectation. *Josaphat*, after his Humiliation and Prayer, obtained the Victorie without the Loss of onie of his Soldiars, for the Lord raised *Ammon* and *Moab* againes the Inhabitantis of *Mount Seir*, who being utterlie destroyed, everie one of the Enemies of Goddis People list up his Swords againes another, till that, of that godles Multitude, there was not one left alyve. *Joshua* and the *Israelites*, after their Dejection, war comforted again. *Ninive* was preserved, albeit that *Jonas* had cryed Destruction: yea, *Achab*, notwithstanding all his Ungodlines, lost not his Fruict of Humiliatioun, but was recompensed with Delay of the uttermost of the Plagues, during this Lyfetye. The Mourning of *Esdra*s was turned into Joy, when that he saw the People willing to obey God, and the Work of the House of the Lord go forward. The bitter Crying of *Mardocheus*, and the painfull Fasting of *Ester*, were abundantlie rewarded, when not onlie the People of God war preserved, but *Haman* there mortall Enemy was hanged upon the same Gallous that he had prepared for *Mardocheus*.

Daniel, after his Fasting, Confession and Prayer, got most notable Revelations and Assurance, that his People shuld be delivered, yea, that in all Extremities they shuld be preserved, till that the Messias promised unto them, shuld cum, and manifestlie shaw himself. And the Godlie of *Antioch*

war not frustrat of their Confort, when they had hard how mightilie God had wrought amonges the *Gentiles*, by the Ministerie of *Barnabas* and *Paul*; so that we may baldlie conclude, that as God hath nevir despysed the Petitiouns of such as with unfeaned Harts have soght his Confort in their Necessities, so he will not send us away emptie and voide, if with treu Repentance we seke his Face.

If onie wald ask in what Extremitie we find our selves now to be that heirtsofir we have not sene, and what are the Occasions that shuld move us now to humble our selves before our God be publik Fasting, moir then we did in the Beginning, when this Gospel was now last offered unto us: For then by all Appeirance, we and it in our Persones stud in greater Danger, than we do yit: We answer, That the Causes ar more then for Greif of Hart we can expres, First, because that in the Beginning we had not refused Goddis Graces, but contrarywise with such Fervencie we receaved them, that we culd beire with no Kynd of Impietie: Bot for the suppressing of the same, we nether had Respect to Freind, Possessioun, Land, or Lyfe, but we put all in Hazard, that Godis Trueth might be advanced, and Idolatrie might be suppressed. And therefore did our God by the Mouth of his Messengeris, in all our Adversities, assure us, that our Enemies shuld not prevail againes us, but that they shuld be subdued under us, that our God shuld be glorified in our Example and upright Dealing. Bot now since that carnall Wisdome hath perswaded us to beir with manifest Idolatrie, and to suffer this Re-

alme, which God had ones purged, to be polluted again with that Abomination, yea, alas, since that sum of us that God made sumetymes Instruments to suppress that Impietie, have bene the cheife Men to conduct and convey that Idole throughout all the Quarters of this Realme, yea, to the Houses of them that sumtymes detested the Masse, as the Devill and his Service; since that Tyme, we say, we have found the Face of our God angrie againes us, his Threatenings have bene scharp in the Mouthis of his Messengers, which albeit, for the Tyme, we despyed and mocked, yit just Experience convicteth us, that we war wicked, and that they in Threatening us, did nothing but the Deutie of Godis treu Messengers.

And this is the second Cause that moveth us to this publik Humiliation, rather now then in the Beginning, *to wit*, that then we followed God, and not carnall Wisedome, and therefore made he few in Number, feirfull to monie; Fools before the World, to confound the Wyse; and such as before never had Experience in Weaponis, God made so bald and so prosperous in all their Enterprises, that the expertest Soldiars feired the puire Plew-men; yea, our God foght for us by Sea, and by Land, he moved the Harts of Strangeris to support us, and to spend their Lyfes for our Releit. Bot now, alas, we see no Signe of his former Favour; for Wisedome or Manhood, Strenth and Freinds, Honour and Blude joyned with Godliness, are fallen before our Eyis, to let us understand what shall be our Destruction, if in Time we turn not to our God befoir that his

Wrath

Wrath be farther kindled. Bot this is not the End, for Men had before Hope (or at least, sum Opinion) that God shuld move the Queenes Majesties Hart to hear the blessed Gospell of Jesus Christ treulie preached, and so consequentlie that she shuld abandon all Idolatrie and false Religion : Bot now she hath gevin Answer in plain Words, *That that Religion in which she hath bene nourished* (and that is mere Abomination) *she will maintaine and defend.* And in Declaration whereof, of lait Dayis, there is erected a displayed Banner againes Jesus Christ : For corrupted Hypocritis, and such as have bene knawen Deceavers of the People, ar now authorized, to spew out their Poyson againes Jesus Christ, his eternall Trueth, and treu Messengars of the same. That Idole the Masse, is now again in divers Places erected : And what heirof may enseu, yea, or what may we look shall be the End of such unhappie Beginnings, we desyre the godlie deiplic to consider.

Bot let it be granted, that we had not fallen back from our former Fervencie, that we saw not Godis angrie Face threatening us with moir feirfull Plagues to follow, that the best Part of our Nobilitie war not exiled this Realme, nether yit, that our Sovereigne war Enemie to our Religion, that she bore no greater Favour to flattering Friars, and to corrupt Papists, then she doeth to our pure Preachers : Supposing, we say, that we had none of thir foresaid Causes to move us (howbeit we have them all, and moe, if that we list to remember them) yit is there One, which if it move us not to Humiliation, we shaw our selves

selves moir then insensible: For now is Sathan so enraged * against Jesus Christ, and so odious is the Light of his Gospell unto that *Roman Antichrist*, that to suppress it in one Province, Realme, or Nation, he thinketh it nothing, unlesse that in all *Europe* the godlie and such as abhorre the papisticall Impietie, be therewith also alutterlie destroyed, and so razed from the Face of the Earth, that no Memorie of them shall efter remain.

If onie think that such Crueltie cannot fall into the Hartis of Men; we send them to be resolved of those Fathers of the last Councell of *Trent*, who in one of their Sessions have thus concluded, *All Lutherans, Calvinists, and such as ar of the new Religion, shall utterlie be rooted out.* The Beginning shall be in *Fraunce*, by conducting of the Catholik King *Philip* of *Spaine*, and by some of the Nobilitie of *France*, which Matter (they say) put in Execution, the hole Power of both, together with the Popes Armie, and force of the Duke of *Savoy* and *Ferrar* shall assault *Geneva*, and shall not leave it, till they have put it to the Sack, saving in it no living Creature.

And with the same Mercy shall so many of *France*, as have tasted of the new Religion, be served. From thence Expedition shall be made againes the *Germans*, to reduce them to the Obedience of the Apostolik Seat. And so shall they proceid to urther Realms and Nations, never ceasing till that all be rooted out that will not make Homage to that *Roman* Idole. How feirefull a Beginning this Conclusion and Determination had, *Fraunce* wil remember moe Ages than one:

* Many Editions have enlarged.

one: For how many, above an Hundreth Thousand Men, Women, Babes, Virgins, Matrons, and aged Fathers suffered, sum by Sword, sum by Water, sum by Fire and uther Torments, the very Enemies themselves are compelled to acknowledge. And albeit that God of his Mercie in Part disappointed their cruell Enterprises, yit let us not think that their Will is changed, or their Malice asswaged. No, let us be assured, that they abyde but Oportunitie to finish the Work, that cruelly againes God, againes his Truth, and the true Professors of the same, they have begun, the Whisperings; whereof are not secrete, nether yit the Tokins obscure: For the Traffique of that Dragon now with the Princes of the Earth, his Promises, and flattering Entisementes tend to none uther End, bot to inflam them againes Jesus Christ, and againes the treu Professors of his Gospell; for who can think that the Pope, Cardinals, and horned Bischops will offer the greatest Portion of their Rents, for sustaining of a Warre, whereof no Commoditie shuld redound (as they suppose) to themselves? It onie think that we accuse them without Cause, let them hear their owen Words for this they wrote near the End of the same Decree.

And to the end that the holie Fathers on there Part, appeir not to be negligent or unwilling to geve their Aid and Support unto so holy a Warre; or to spair their owen Rents and Money, have added, that the Cardinals shall content themselves of the yeirlye Rent of five or sax thousand Duckets, and the richest Bischops of Two or Thre

Thousand at the most ; and to geve francklie the rest of their Revenues to the manteining of the Warre, which is made for the Extirpation of the *Lutherans* and *Calvinists* Sect, and for re-establishing of the *Roman* Church, till such Time as the Matter be conducted to a gud and happie End. If thir be not open Declarations, in what Danger all the faithfull stand, if they can bring their Crueltie to passe, let very Idiots judge : Bot let us hear their Conclusion. *Fraunce* and *Germanie* (say they) being by thir Meanes so chastised, abaised, and brought to the Obedience of the holie *Roman* Church, the Fathers doubt not, but Tyme shall provyde both Counsell and Commoditie, that the rest of the Realmes about may be reduced to one Flock, and one Apostolique Governour and Pastor, &c.

By this Conclusion we think that the very Blynd may see what is purposed againes the Sainctes of God in all Realmes and Nations, to wit, Destruction with Crueltie, or eles to make them to worship the blasphemous Beast, who being an Idol, usurpeth to himself the Name of *universal Pastor*, and being knawen to be the Man of Sin and Perdition, will be haldin for an Apostolique Governour. Bot sum shall say, they ar yit far from the end of there Purpose, and therefore we nede not to be so feirfull, nor so troubled. We answer, The Danger may be nearer than we beleve, yea, perchance a Part of it hath bene nearer to our Neckes, than we have considered. Bot howsoever it be, seing that God of his Mercie hath brought forth to Light their cruell and bludie Counsell, in which we nede not to doubt,

but

but still they continue, it becommeth us not to be negligent or slothfull, but we aucht to follow the Example of *Ezechias* the King of *Juda*, who receiving not onelie the despitefull Answer, bot also the blasphemous and threatening Letter of *Senacherib*, first sent unto the Prophet *Esaias*, and pitifullie complained of the instant Troubles, willing him to make Intercession unto God, for the Remnant that war left. Unto whom, albeit that the Prophet answered comfortable, assuring the King. that the Enemie shuld not cum so neare as to shoot Dart or Arrow within *Hierusalem*, yit ceised not the godlie King to present himself in the Temple of the Lord, and as a Man despering of all worldlie Comfort, spred abroad the Letters that proud *Senacherib* had sent unto him, and made unto God his moste fervent Prayer, as in the seventh and thritie Chapter of the Prophet *Esaias* we may read. The Enemie had turned back, and God had put a Bridle in his Nostiriles; and so Men might have thought, that the King neded not to have bene so sore troubled: Bot the Spirit of God instructed the Hart of his Servant to seke Help where it was onlie to be found, and from the Handis of God, who onlie was able to put final End to that Tyrannie. The Example, we say, of this approved Servant of God, we aucht to follow now, when the lyke Destruction is intended againes us, yea, not againes one Realme onlie, bot againes all that professe the Lord Jesus, as befoir we have hard. Albeit that God of his Mercie hath stayed the Furie of Papistes for a Tyme, we aucht not to think that their Malice is changed,
nether

nether such as trewlie professe the Lord Jesus, can be in Securitie, so long als that *Babylonian Whore* hath Power to enchant the Princes of the Earth. Let us, therefore, understanding that she being droncken with the Blude of the Sainctes, can never repent of Crueltie and Murder, use againes her the spirituall Weaponis, *to wit*, earnest Invocation of Godis Name, by the which we find the proud Tyrants of the Earth, in Tymes past, to have bene owirthrowen. Above all thir Causes aforesaid, we have yit One that aucht not to be omitted, *to wit*, the Bodie of this Realme hes long enjoyed Quyetnes, while that other Nations about us have bene severelie plagued. What Thousandes died in the East Countreys, and in *England* of the Pestilence, *Anno 1564*. Their owen Confessions beir Record : What Crueltie hath bene executed in *Fraunce*: What Townis spoiled, and Murder committed, sumewhat befoir we have declared, and moir we might, if that we had not Respect to Brevitie and Time : And what Trouble is presentlie and long hath bene betwix *Denmarke* and *Sweden*, the Posteritie of that Countrey will after understand.

And in all this Tyme, now sax Yeires and moir, hath God spared us, so that the publik Estate hath alwayes remained quyet, except within these few Moneths. Aucht not the deip Consideration of this move us now to stoupe before our God ? For have we bene spared because that our Rebellion to God is lesse, then is the Rebellion of those Nations that we have seene punished ? If we thinke so, we ar far deceived :

For in so great Light of the Gospell, we think that greater Inobedience was never shawen unto God, nor greater Ingratitude unto his Messengers, since the Dayis of the Apostiles, than of late Yeirs hath bene (and yit is) within this Realme. Idolatrie is obstinatelie manteined, Whoredome and Adulterie ar bot Pastymes of the Flesh, Slaughter and Murder is esteemed small Sin, if onie Man have Freind in Court: Cratie Dealing with the Sempil, Deceipt and Oppression is compted gud Conquest, yea, alas, almost universallie, Partialitie in Judgement is bot Interpretation of Lawes, yea, delaying of Justice, what Matter it that? What Reverence is had to Godis Messengers? And what Respect unto the Puir, that now so multiplie within this Realme (that the lyke hath seldome bene seene) Though we will cease, the Stones will crie, and condemne us: And yet what Superfluitie, what Vanitie, what Feasting, riotous Banquetting hath bene, and yet is used in Court, Countrey and Townes, although the Tongues of Men dare not speake, yit we think the Purses of some do feil, and in their Maner complein. If thir be not Sinnes that crave Plagues from God, we humblie desyre Men to consider what are the Sinnes that war layde to the Charge of Sodome and Gomorrha, by the Prophet *Ezechiel*.

Now say we, God before our Eyes hath punished uthers, and can he spare us, being more sinfull then they war? Nay, he cannot. And therefore there rests nothing unto us bot utter Destruction, if we unfeanedlie turn not unto our God, before that his Wrath be farther kindled
againes

againes us. Judgement is begun in his owne House, for if within *Scotland* amonges Men of there Estate, there was to be found Equitie, Justice, Temperance, Compassion upon the Puir, and upright Conscience, they did most cleirly shyne in them, whom God before our Eyes hath first dejected. Therefore, yit again, we say, that onlie Repentance can save us from Plagues more greivous then they have felt, or that we have sene of many Yeires within this Realme.

BUT now we know, that such as nether love God, nor trewly feir his Judgements, for monie Atheistes we have, and ranke Papistes within this Realme, shall grudge and cry, what newe Ceremonie is this that now we heire of? Wherefore shall we fast? And who hath Power to command us so to do? A Figge of their Fasting, we will fill and stuffe our Bellies after the olde Fashion, &c. Let not the godlie be offended at the Taunts and Reproches of such godles People, but let us tremble before our God, and consider that such hath bene the proud Contempt of the Wicked in all Ages before us, as in the Prophets we may read: For *Esay* complaineth, saying, When the Lord calleth to Sack-cloth and Ashes, there is nothing hard, but let us eat and drink, kill the fatte Beasts, and make Banquets, let us bring Wine in Aboundance, and more if we must die, let us depart in Joye, for so they meant when that they said, *Let us eate and drink, to morrow we shall die* (n) But let us consider what Answer they receave, *As I live, sayth the Lord, this your Iniquitie shall not be forgiven unto the Death,*
I shall

(n) *Esay* 22. 12, 13, 14.

I shall take from you the Mirth of Wine and Oyle, your young Men shall fall by the Sworde, your aged Men shall be led Captives, your delicate Dames shall trot upon their Feete over the River (meaning Euphrates) their Buttockes shall be naked, and their Shame shall not be hidde, &c. Jeremie the Prophet preached and cryed even to the King and to the Queene, and commanded them to walke in Lowlinesse, to doe Justice, to repressse Impietie, and so he promised that they shuld sit still upon their Throne in Joye and Quyetnesse: But if they wald not, he baldlie pronounced, that their Carkasses shuld be Cast to the Heat of the Sunne, and to the Frost and Cold of the Night. Ezechiel in his Age useth the same Ordor, and in his owen Bodie shaweth unto them Signes of Humiliation, and of the Plagues, that shuld apprehend them for there Rebellion.
(o)

All thir Admonitions were despyed, we confesse, bot thereto we shuld not look, but unto that which ensued such proud Contempt:

If we wald that our Places shuld be so destroyed, that they shuld remane desolate, and be Dennes to Dragons, if we wald that our Land shuld be layde waste, and be a Prey to our Enemies, and if we wald that the rest of the Plagues, threatned by the Prophets, and which have apprehended the inobedient before us, shuld cum upon us in full Perfection : Then we nede nether to fast nor pray, repent nor turn to God. Bot if we desyre either to find Mercie in this Lyfe, or Joy and Confort in the Lyfe to cum, we man shaw our selves unfeanedlie sorie for the Abominations

nations that now universallie reigne, we man be lyke *Lot* in *Sodome*, and *Noah* in that Catholik Defection from God, which was in the first Age: And by their Examples and notable Deliverance, aucht we to be encouraged, to shaw our selves forie for this present Corruption, and to set our selves againes it, to the uttermost of our Powers, unlesse that we wald have Portion with the Wicked.

Nether aucht we to be discouraged, because that the Contemners, godles People, and Mockers of all Godlines shall excede us in Number. Their Number, deire Brethren, shall not hurt our Innocencie, if that we with unfeaned Harts turn unto our God, for the Promise of his Mercie is not bound unto the Multitude, so that he will not hear, but where the greatest Part is godlie. No, deir Brethren, *wheresoever Two or Three be gathered in his Name, there is he in the middes of them*: (p) and again, *whosoever calleth upon the Name of the Lord, he shall be saved*, (q) Yea, even when in Gods Displeasure the hole World shall be plagued. And therefore, let us not follow the Multitude in evill doing: But let us declayne from the wayes of their Vanitie, and by unfeaned Humiliation of our selves, let us purchase Favour before Godis Vengeance burst out lyke Fyre.

THe Power that we have to proclaim this Fasting, is not of Man, but of God, who by the Mouth of his Prophet *Ezechiel* pronunceth this Sentence, (r) *If the Watch-man see the Sword or anie Plague comming upon the Land, if he*
blow

blow not the Trumpet, and plainly warn them to turn to God, and if the Sword come and take anie away, the Wicked shall perish in their Iniquitie, but their Blude shall be required from the Hands of the Watch-man. Now so it is, that God of his Mercie hath raised up amongst us moe Watch-men than One or Two, of whose Mouthes we cannot deny, but we have hard feirefull Threatenings of Plagues, to follow upon this proud Contempt of all Godis Graces.

And therefore we in the Feir of our God, willing to avoide the uttermost of the Plagues, have with one Consent concluded this godlie Exercise, to be used amonges us, in Signe of our unteaned Humiliation, which albeit the godles shall mock; yit ar we assured, that he who ones pronounced this Sentence, the Soul that shall not be afflicted that same Day (*to wit*, the Day appointed to publike Humiliation) shall perish from amongst his People, yea; everie Soul that shall do anie Worke that Day, I shall destroy such a Soule from the middes of his People. The Ceremonie and the certan appointed Day we know to be abolished at the Comming of Jesus Christ, together with the rest of the figurall Ceremonies, but the Effect thereof shall abyde so long as there abydeth onie trew Church upon the Face of the Earth, unto the which Repentance and Remission of Sinnes are publiklie preached. And therefore albeit we have no corporall Punishment, to laye upon the Contempners of that godlie Exercise, yet have we the spiritual Sword, which ones will stryke sorer then onie material Sword can or may.

The Judgements and Justice of our God are immutable, he abydeth the same and one God that drowned the World be Water, that consumed *Sodome* and *Gomorrha* with Fyre from Heaven, that plagued *Pharaoh*, destroyed *Hierusalem*, and hath executed his fierce Judgements in all Ages, yea, and even before our Eyes: It is the same God, we say, that this Day by his faithfull Servants calleth us to Repentance, whose Voice if we contemne, we declaire our selves rebellious to our God, Mockers of his Threatenings, and such as sumetymes in Despyte cryed, we will walke according to the Lustes of our owen Hartis, and let the Counsell of the holie One of *Israell* cum as it list, &c. And if we do so, then Woe, yea, Woe, and double Damnation unto us, for then even als assuredlie as God liveth, so assuredlie shall the Plagues that our Eares have often hard, be powred forth upon us, even in the Eyis of this same perverse Generation, with whome we contemne God, and before whoin we are nether feired nor aschamed stubburnlie to procede from Sin to Contempt. Our Hope is better of you, deir Brethren, that have professed the Lord Jesus with us within this Realme, albeit that this we speik to let you understand what Rebellion hath bene in Flesh before us, and how it hath bene punished, that we may learn to stoupe before our God, by unfeaned Repentance, and then we shall be assured, that according to the Promise made by the Mouth of Joel, *Our God shall leave unto us a Blessing*, (s) albeit that the vehement

hement Fire of his Wrath shall consume the Inobedient.

Bot now, lest that we shuld think that the Observation of the Ceremonie is enough to please God, we man understand what Things must be joyned with fructfull Fasting, and what Things they ar that may make our Fasting odious to our God : And first we have to understand that Fasting, by it self considered, is no such Thing as the Papistes heretofore have imagined, *to wit*, that it is a Work meritorious, and a Satisfaction for the Sinnes before committed. No, all they that fast with that Intent, renounce the Merites of Christis Death and Passion, in so much as they ascribe to Fasting (which is bot an Exercise used by Man) that which is only propir to Jesus Christ, which is, that he, by offering up himself ones for all, hath made perfect for ever, those that shall be sanctified. We man farther understand, that as the Kingdome of God is nether Meat nor Drink ; so is nether Fasting, by it self simplie considered, the Cause why that Kingdome is granted to the chosen, neither yet eating (moderate we meane) onie Cause why the Reprobat are frustrat thereof. Bot unto Fasting there man be sumwhat joyned, if that God shall look upon it at onie Tyme in his Favour. The Prophet *Joel* is Witnes hereof, who in the Person of God, said unto such as he had severelie threatened, (t) *Turn unto me with your whole Hart, in Fasting and Murning* . In which Words the holie Ghoste first requyareth the Conversion of the Hart unto God, and thereto joyneth Fasting and Murning,

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as Witneses of the Sorrow that we have for our former Offences, and Feir that we have of his severe Judgements ; the Releif whereof we publiclie professe, we can obtaine by none other Meanes, bot by Godis fre Mercie, from whom we have before declyned. So that the verie Exercise of Fasting and Murning, and Prayer therewith annexed, so solemnedly protested, that by our Fasting, we merite not, for he that still confesseth his Offence, and in Bitternes of Hart cryeth for Mercie, doeth not brag of his Merites. If the Papists replye, yit God looketh to the Fasting, and heireth the Prayers of such as rightlie humble themselves before him, we deny not bot thereto we adde, that rightlie did never Man humble himself before God, that trusted or gloried in the Merites of his owen Works, for (u) *without Faith it is impossible to please God*, and Faith dependeh upon the Promise of God's free Mercie through Jesus Christ, and not upon the Merites of onie Works. (x) The Pharisee in bragging was rejected, but the Publicane in denying himselfe, and calling for Mercie, was justified, not by his Works, which he had not, bot by Grace and Mercie, for the which he lobbed. *Daniel* fasted, confessed his Sinnes, and the Sinnes of the People, and thereto he added most earnest and fervent Prayers: Bot doth he alledge onie of them as a Cause why God shuld either be mercifull to him or to the People, nay, we find no such Thing, but the plaine contrar, for thus he concludeth, (y) *Now therefore, our God, heir the Prayer and Supplication of thy Servant, and shaw thy pleising Visage unto thy Sanctuarie, that lyeth*

(u) Heb. 11. 16. (x) Luke 18. 9-14. (y) Dan. 9.

lyeth waste for the Lordes sake. O my God, geve Ear that thou mayest heir; and open thy Eyes, that thou mayest se the waste Places of the Citie which beireth thy Name: For we alledge not our Righteousnes in our Prayers that we powre forth before thee, but thy most abundant Mercie. Lord, heir, Lord, be mercifull, Lord, tak hede, and help, and delay not for thy owen sake; my God. We may plainlie se whereupon this excellent Servant of God grounded himself to purchase God's Favour, to wit, upon the Lord, *that is*, upon the Saviour and Mediator promised, upon the most abundant Mercie of God, and upon God himself, for he understood what God had promised, als weil be the Mouth of *Moses*, as by the Prophet *Esay*, saying (2) *Behold, yit I am, yea, even I am the Lord, and there is no God bot me, I kill, and I geve Lyfe again, I give the Wound, and I shall heal, for my owen Names sake will I do it, saith the Eternall.* Upon these and the lyke Promises, we say, did all the Saints of God in all their Extremities depend, and did look to receave Comfort without all respect to their owen Workis: They damned the best of their owen Workis, and called them nothing but Filthines before God. And therefore yit as befoir, we baldlie affirm, that the papisticall Fasting was not onlie vaine (for what Fasting is it, to abstein from Flesh, and to fill the Bellie with Fish, Wine, Spice, and other Delicates) but also it was odious unto God, and blasphemous to the Death of *Jesus Christ*, for the Causes fore-written. And thus much schortlie for those Things that man be joyned with fruitfull Fasting.

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Now we have to consider, what Things may mak our Fasting odious, besides this proud Opinion of Merit, whereof we have spoken.

It is no doubt, but that Infidelitie maketh all the Workis of the Reprobate odious before God, yea, even when that they doe the verie Workis that God hath commanded, as we may reade in *Matth. 5. 6 and 7. Isai 1 and 66. &c.* and divers uther Places. Bot because that Infidelitie lurketh oftin in the Hart, and cannot well be espi- ed, but by the bitter and rotten Fruictes that spring thereof, the Spirit of God hath painted forth unto us in plain Wordis, what Vices may mak us and all our Workis odious before our God, so that nether will he heir our Prayers nor regard our Fasting. (a) *Salomon* sayeth, he that stoppeth his Ear from the Cry of the Puir, his Prayer shall be abhominable before God. And *Esay*, in the Person of God, sayth, (b) *Albeit that ye shall stretch out your Handis, and multiplie your Prayers, yit will I not heir you, for your Handis ar full of Blude.* Bot most plainly to our Purpose speiketh the same Prophet, saying, (c) *The House of Jacob daylie seiketh me, and they wald knaw my Wayes, as a Nation that wrought Justice, and that had not lest the Judgements of there God, they ask me Judgements of Justice (that is, they quarrel with me) and they desyre that God shall draw near: Why have we fasted, say they, and thou behaldest not? We have afflicted our Souls, and thou despysest it.* The Prophet answereth in the Person of God, and sayeth, *Behald, in the Day of your Fast, ye will seke your Will, and requyre all your Debtes: Behald, ye fast to Stryfe and Debate,*
and

(a) Prov. 21. 13. (b) Esay 1. 15. (c) Esay 58.

and to smyte with the Fist of Wickednes, ye shall not fast as they do to day, to mak your Voce be hard above, that is, to oppresse others, so that they are compelled to crye unto God : Is it such a Fast that I have chosen? That a Man should afflict his Soul for a Day, and to bow down his Head, as a Bull-rush, and to ly down in Sack-cloth and Ashes? Wilt thou call this a Fasting, or an acceptable Day unto the Lord? Is not this the Fasting that I have chosen? To loose the Bands of Wickednes, to tak away the hevie Burdens, and to let the oppressed go free, and that ye break everie Yoke? Is it not to deal thy Bread unto the Hungrie? And that thou bring the Puir that wandereth unto thy House? When thou seest the Naked, that thou cover him? and hyde not thy self from thy owen Flesh. Then shall thy Light break forth as the Morning, and thy Health shall grow speedilie, thy Righteousnes shall go before thee, and the Glorie of the Lord shall embrace thee, &c. In thir most notable Sentences, and in such as follow in the same Place, we have to mark, what Things may mak our Fasting to be rejected of God, what he craveth of such as fast fruitfullie, and what Promise he maketh to such as obey him: This People externallie professed God, they daylie sought his Face by repairing to the Temple, heiring of the Law, and exercising of the Sacrifices, yit did God plague them in moe Sortis then One, as in the Buik of the Kings and Chronicle we may read : In their Extremitie they ranne, as to them appeared, to the uttermost Refuge, they fasted, and unfeanedlie humbled their Bodies, for that the Prophet meaneth, when that he sayeth, that they fasted till that their Neckis war weakened, and made faint as a Bull-

rush for verie lack of corporal Food : They layd off their gorgeous Garmentes, and put on Sackcloth, &c. And yet war their Troubles nothing releved. And that was the Cause why they quarrelled with God, and said, Why have we fasted, and thou hast not sene ? &c. And in verie dede, to the natural Man it was strange, for God had promised, that he wald confort his People, whensoever they shuld humble themselves before him, notwithstanding their former Iniquitie.

In the external Ceremonies, nor in the corporal Exercises, there culd no Fault be espied. Why then doeth not God hear them ? Complean they ; God answereth, that there outward Profession was bot Hypocrisie, there Fasting was bot Mocking of God, and there Prayers culd do nothing, bot provoke him to farther Displeasure. Because that albeit they reteined the Name of God, and albeit that they appeired in his Temple, yit had they forsaken both his Judgements, Satutes, and holie Ordinances : Albeit the Bodie stouped, and was afflicted by Fasting, yit remained the Hart proud and rebellious againes God, for they followed their owen corrupted Wayes, they oppressed such as war subject unto them, their hevie Yokes lay upon the Necks of such as culd not ridde themselves from their Bondage : Amonges them war Stryfe, Debate, Whisperings of Malice, yea, oppen Contention, and manifest Violence, which war all evident Declarations of proud Hartis, and impenitent Souls : And therefore God geveth unto them open Defyance, in the Tyme when they think that they seke his Face most earnestlie. And
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hereto aucht we this Day that professe the Lord Jesus, and have renuned Abhominatiouns of Papistrie within the Realme of *Scotland*, give diligent Hede: For it is not the semple Knowledge of the Trueth onlie, nor yit the external Profession of the same, that is acceptable before God: Nay, nay, deir Brethren, he requyreth the Fruictes of Repentance, and they ar to *declyne from Evil and to doe Gud*, as we may read in many Places of the Scripture. Think we it a Thing agreable with the Nature of the eternall God, that he shall receave us in Favour, after that we have offended, and we will not for his sake remit the Injuries that ar done unto us? Can we think to be at Peace with him when that we stubburnlie will contineu in Stryfe amonges our selves? Shall he receave our Greife, Bondage, or Yoke, and we not releve the Burthens that unjustlie we laye upon our Brethren? Shall he bestow his undeserved Mercie, upon us, and we shaw no Bowels of Mercie to such as we se in Miserie before our Eysis? Let us not be deceaved, God cannot deny himself. Murder, Malice, Hatred, Crueltie, Oppression, Stryfe, Theft, Deceipt, unjust Dealing, Covetousnes, Avaritiousnes, and Unmercifulnes unto the Puir, besides Pryde, Whoredome, Adulterie, Wantonnes, and the rest of the Works of the Flesh, ar so odious before God, that whill that anie of them reigneth in the Hart of Man, he and his whole Works ar detestable before God. And therefore, if we desire that Godis fearful Judgements shall be stayed, let us (that know the Trueth, and say that we professe the same) unfeanedlie return unto our God. Let

us not be inferiours to the King of *Ninive* who commanded *(d)* everie Man to turn from his wicked *Wayes*, and from the *Iniquitie* that was in his *Hands*. Let us consider what our God craveth of us, but especiallie let Earls, Lords, Barons, Burgessees, and Artificers consider by what Meanis their Substances are increased.

It is not enough to justifie us before God, that civil Lawes cannot accuse us. Nay, Brethren, the Eyes of our God peirce deeper then the Lawes of Men can stretch. The Law of Man cannot convince the Earle, the Lord, the Baron, or Gentleman, for the Oppression of the poore Labourers of the Ground; for his Defence is readie, I may doe with myne owne as best pleiseth me. The Merchant is just enough in his owne Concept, if before Men he cannot be convicted of Theft and Deceit? The Artificer and Craftisman, thinketh himself free before God, albeit that he nether worke sufficient Stuff, nor yit sell it for a reasonable Price, the World is evill, sayeth he, and how can Men live if they do not as others do? And thus doeth everie Man lean upon the Iniquitie of an other, and thinketh himself sufficientlie excused, when that he meiteth Craft with Craft, and repulseth back Violence, either with Deceit or eles with open Injurie. Let us be assured, deire Brethren, that thir be the Sinnes which heretofore have provoked God, not onlie to plague, bot also to destroy, and alutterlie to overthrow strong Realms, and flourishing Commun Welthis.

Now, seeing that the Justice and Judgements of our God, abyde for ever, and that he hath solem-

(d) Gal. 5. 19, 20, 21.

lemnedlie prononced, that everie Realme, Nation, or Citie, that sinneth, as did *Jnda* and *Hierusalem*, shall be likewyse punished. Let that feirful Destruction, that came upon them, in the which, after Hunger and Pestilence, the Sword devoured, without Discretion, the Rich and Puir, the noble, and those that were of base Degre, the young and old, the Priests and Prophets, yea, the Matrones and Virgines escaped not the Day of that sharpe Visitation. Let there Punishment, we say, provoke us to Repentance, and lo no doubt, we shall find Favour in the Sight of God, albeit that he hath begun to shaw unto us evident Signes of his Displeisure, justlie conceaved againes us. Bot (as God forbid) if we mock his Messengars, and despyse his Words, till there be no Remedie, as they did, then can we (whom God hath raised up to instruct and fore-warne you) do nothing but tak witnes of Heaven and Earth, yea, and of your owen Conscience, that we have faithfullie instructed you in the right Way of God, as well concerning his treu worshipping, as in doing of your Duties one towards another: And also, that we have fore-warned you of the Plagues to cum, first by our Tongues, and now by our Pen, for a perpetual Memorial to the Posteritie that shall follow, who shall glorifie God, either for your Conversion, or eles for your just Condemnation and severe Punishments, if ye continue inobedient.

To prescribe to everie Man his Deutie in particular, we cannot, because we know not wherein everie Man, and everie Estate particularlie offendeth: But we man remit everie Estate, and everie Man in his Vocation, to the Examination of

of his owen Conscience, that according as God commandeth in his holy Law, and as Christ Jesus requyreth, that such as shall possesse the Kingdome with him, shall do; which is, *(e) whatsoever, saith he, that ye wald Men shuld do unto you, doe ye the lyke unto them.* By this Rule, which the Author of all Equitie, Justice, and Policie hath establisshed, if we appointed the Earles, Lordes, Barons and Gentlemen, to try their owen Consciences, whether that they wald be content, that they shuld be intreated (if God had made them Husband-men, and Labourers of the Ground) as they have intreated, and presentlie do intreate, such as sumetymes had a moderate and reasonable Lyfe under rtheir Predecessors, whether, we say, that they wald be content, that there Tenements and Rents shuld be raised from Rent to Rent, from one Farme to two, and so going upward, till that for Povertie the auncient Labourers are compelled to leave the Ground in the Hands of the Lord, if with this Intreatment they wald be content, we appeal to their owen Consciences: And if they think they wald not; then in Godis Name we requyre them to begin to reforme themselves, and to remember, that is not we, but that it is Christ Jesus, that so craveth of them. And unto the same Reule we send Judges, Lawyers, Merchants, Artificers, and finallie even the verie Labourers of the Ground themselves, that everie One in his owen Vocation may try how justlie, uprightlie and mercifullie he dealeth with his Neighbour: And if he find his Conscience accused be the former

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Sentence of our Maister, let him call for Grace, that he may not onlie repent for the Tyme past, but also amend in tymes to come, and so shall there Fasting, and Prayers, be acceptable unto God.

If Men think that we requyre the Thing that is impossible (for what war this eles, bot to reforme the Face of the hole Earth, which nevir wes, nor yit shall be, till that the righteous King and Judge appeir, for the Restauration of all Things.) We answer, That we speik not to the godless Multitude, neither to such as are Mockers of Godis Judgements, whose Portion is in this Lyfe, and for whom the Fyre of Hell (which now they mock) is assuredlie prepared : Bot we speak to such as have professed the Lord Jesus with us, who have communicated with us in his blessed Sacraments, have renuned Idolatrie, and have avowed themselves to be new Creatures in Jesus Christ, in whom they are ingrafted as lyvely Branches, apt to bring furth gud Fruict. Now, why it shuld be thoght impossible, that these Men (of what Vocation soever they be) shuld begin to expresse in their Lyves, that which in Word they have publiklie professed, we see no good Reason, unlesse that they would say, that it is impossible that God shall now work in Men of this Age, as we read that he hath wrought in Men before us, and that war Blasphemie.

Seing that the Hand of our God is no more schortened towards us, then it hath bene towards those that have passed before us: At Godis Commandement, *Abraham* left his Father's House and native Countrey, *Moses* preferred the Condition

dition of the People of *Israell*, even in their greatest Affliction, to the Riches and Glorie of *Pharoah's* Court: *David*, upon the Unction of *Samuell*, did patientlie abyde the Persecution of *Saul* manie Yeirs: *Zacheus*, at a Dinner with Christ *Jesus*, was not onlie content to restore whatsoever he had befoir defrauded, bot also to geve the Half of all his Substance to the Releif of the Puir: And the faithful, in the Dayes of the Apostles, sold their Possessions, and ministred unto the Nedie. None of thir excellent Works crave we of the faithfull in our Age, bot onlie those without which the Spirit of Sanctification cannot be knawen to be in Man, *to wit*, that everie Man speak the Trueth to his Brother, that none oppresse nor defraude ane uther in onie Busines, that the Bowels of Mercie may appeir amonges such as God hath called to his Knowledge, and finallie, that we altogether that professe the Lord *Jesus*, and do abhorre Idolatrie, abhorre all Kynd of Impietie, studying to abound in all gud Works, and to shyne as Lightes in the Middes of this wicked Generation: Which if we do not, we declair no doubt, that Christ *Jesus* dwelleth not within us, bot that we ar they that hear and know the Will of our Lord, but do not the same. And unto what Curse and Malediction such Persones ar subiect, the Parable of the (f) Figge Tree which was threatened to be cut down, if it brought not furth Fruicte, the Curse geven to it, upon the which Christ *Jesus*, being hungrie, found no Fruicte, and his last Sentence againes the Re-

probat,

probat, do sufficientlie witnes. Wherein we have to observe, that the Reprobate are adjudged to the Fyre that never shall be quenched, not onlie because they committed Iniquitie, bot also because they war not found fruitfull in good Works. Let everie Man therefore, that will avoyde Plagues temporal and perpetual, unfeanedlie studie to accomplish in Work, that which in Word and outward Profession he doeth avow; and upon such no doubt, shall the Blessing of God rest, when the manifest Contemners, and cloked Hypocrites, shall be razed from the Face of the Earth, and shall be cast into utter Darknes, where there shall be weeping and gnashing of Teeth without End, which shall be the Reward of their wicked Works.

Moe Things we wald have written, such as the Notes upon the Discomfiture of *Joshua* at *Hai*, and of the *Israelites* fighting against *Benjamin*; together with the foolish Opinion of the Papists, who think themselves bound to fast fourtie Dayes (which they call their *Lent*) because that Christ Jesus fasted fourtie Dayes, immediatelie after his Baptisme: But these we are compelled for this present to pretermit, by reason that the Tyme appointed to this present Exercise of Fasting approacheth so nigh. If it shall please God of his Mercie to contineu the Light of his Gospell amonges us, this Argument will be enlarged and set forth with greater Circumstances from Tyme to Tyme.

Now to the Ordor, Exercise and Abstinence that is to be kept in this publique Fasting. First, it is to observed, That the two Days befoir expressed

pressed, *to wit*, the second and thrid Sondag of May instant, are not appointed for onie Religion of Time, nether yit that those precise Dayes shall be observed every Yeir following, but because that schortlie thereafter, are the Estates of this Realme appointed to assemble in Parliament. Therefore the hole Assemblie thought those Dayes for the present Necessitie most meit, leaving in the Libertie of the Church, what Time they will appoint to that Exercise in all Tymes to come.

The Sondages are appointed not of Superstition, neither yit to bring in ony Schisme within the Church, bot because that upon the Sondag the People (especiallie that dwell in Countrie Townis) may best attend upon Prayer, and the rest of the Exercises, that aucht to be joined with publique Fasting.

THe Abstinence is commanded to be from *Saterdag* at Eight of the Clock at Night, till *Sondag* estir the Exercise at estir Noone, *that is*, after Five of the Clock : And then onlie Bread and Drink to be used, and that with great Sobriety ; that the Bodie craving necessarie Food, the Soul may be provoked earnestly to crave of God that which it most neideth, that is Mercie for our former Unthankfulnes, and the Assistance of his holie Spirit in Tyme to cum.

Men that will observe this Exercise, may not onie of the Two Dayes, use onie Kynd of Games, but exercise themselves after the publique Assemblies, in privie Meditation with their God.

Gorgeous Apparrel wald be abstened from, during the hole Tyme of our Humiliation, which is,
from

from the one *Sunday* in the Morning, till the next *Sunday* at Night : Albeit that the Straitnes of Abstinence is to be kept but two Dayes onlie.

We do not bind the Consciences of Persons that be unable to bear the Extremitie of the Abstinence, and yit do we exhort them to use their Libertie (if onie they take) in secret, lest that others either follow their evil Example, or eles judge them to be Despisers of so necessar an Exercise.

The Time that shall be spent als weil befoir Noon as estir, man be left to the Wisedome of the discrete Ministers, who best can judge both what the Auditors may bear, and what themselves are able to sustaine. Bot because this Exercise is extraordinar, the Tyme thereof wald be sumewhat longer then it is used to be in the accustomed Assemblies. And yit we wald not have it so tedious, that it shuld be noysum to the People. And therefore, we think that three Houres and lesse befoir Noon, and two Houres at efter Noon, shall be sufficient for the hole publique Exercise : The rest to be spent in privie Meditation, be everie Familie apart.

The *Sunday* before the second *Sunday* of *May*, as before is said, shall everie Minister geve Advertisement to his Flock, of such Things as ar to be done the next *Sunday* following, and of the Causes of the same, with Exhortation, as God shall put into their Mouthis, to mak the People to embrace the just Commandement of the Church with more glad Mynds.

In Townis we think it expedient, that the Exercise of the Doctrine begin upon the *Saterdag* at estir Noon, immediatlie before the first *Sunday* of
Ab-

Abstinence, that the People may be the better prepared religiouslie to use the Observation of the next Day : Bot in Villages we think good, that the Doctrine begin the *Sunday* before. The Argument of the Sermon and Exhortation to be taken from some proper Place of the Prophets, as of *Joel* the First, where he sayth, *Sanctifie a Fast, appoint the Assemblie, &c.* or of *Jonas* the Third, where *Jonas* cryed, *Yet fourtie Dayes, and Ninive shall be destroyed, &c.* Or of *Jeremie* the Seventh, where that he sayeth, *Hear the Word of the Lord all Juda, and ye that enter in by these Gates, &c.* Or of the Thritene of *Luke*, upon the Declaration of them that shew to our Maister the Cruelty of *Pilate*, and upon his Answer . Or upon onie uther Place of Scripture, that intreateth of Repentance, of publique Humiliation, of the Causes, and of the Fruicts of the same.

This ended, as it were for Preparation, the Beginning shall be upon *Sunday*, from the Law of God, because that all that offendeth Godis Majestic, procedeth from the Transgression thereof, and therefore, after a schort Prayer, That it will please God to mak his holie Word to fructifie amang us, this Confession following shall be made.

The Confessioun that shall go before the reading of the Law, and before everie Exercise.

IT is of thy Mercie, O Lord, and not of our Merites, that it hath pleased thee to shaw thy self unto the World, evir from the Beginning, and unto us now, in this last and most corrupt Age : Yea,
Lord,

Lord, we farther confesse, that neither Law, nor Gospell, can profit us to Salvation, except that thou of thy mere Grace work in us abuse all Power that is in this our Nature : For albeit thou teach, we shall remane ignorant, albeit thou threaten, we shall contemne, and albeit thou promise Mercie and Grace, yet shall we despere, and remane in Infidelitie ; unlesse that thou create in us new Harts, write thy Law in the same, and seale in us Remission of our Sines, and that Sense and Feeling of thy fatherlie Mercie, by the Power of thy holie Spirit. To the old World thou spakest by *Noah*, to *Pharaoh* and his People by thy Servant *Moses*, to all *Israell* by the fearfull Trumpet of thy Law, to the Citie of *Hierusalem* by thine owen Wisedome, our Lord Jesus Christ, and to the Multitude, als weil of *Jewes* as *Gentiles*, by the preaching of thy holie Apostils : But who gave Obedience ? who trembled, and constantlie feired thy hote Displeasure ? who did rightlie acknowledge the Tyme of there Visitation ? And who did embrace and kepe to the End thy fatherlie Promises ? onlie they, O Lord, to whom thy Spirit was the inward Teachar, whose Harts thou openedst, and from whom thou removedst Rebellion and Infidelitie : The rest war externallie called, bot obeyed not : They hard als weil Mercie offered, as Threatenings pronounced, but nether with the one nor with the uther war they effectuellie moved. We acknowledge, O Lord, that the same Corruption lurketh in us, that budded forth in them, to their Destruction and just Condemnation. And therefore, we most humbly beseke thee, O Father of Mercie, for

X x

Jesus

Jesus-Christ thy Sones Sake, that als thou hast caused the Light of thy Word cleirlye to shyne amonges us, and als thou hast plainly instructed us by the external Ministerie in the right way of Salvation, so it will please thee inwardlye to move our dull Hartis, and by the Power of thy holie Spirit, that thou wilt write and seale in them that holy Fear and Reverence which thou cravest of thy chosen Children, and that faithfull Obedience to thy holy Will, together with the Feiling and Sense, that our Sines ar fullie purged and frelie remitted by that onlie one Sacrifice, which onlie by it self is acceptable unto thee, *to wit*, the Obedience, Death and Mediation of thyne onlie Sone, our Sovereigne Lord, onlie Pastor, Mediator, and high Preist, our Lord Jesus Christ, to whom with thee, and with thee holie Ghoste, be all Honour and Glorie, World without End. *So be it.*

This Confessioun ended, the Minister or Readar shall distinctlie read the xxvii and xxviii Chapters of Deuteronomie, which ended, the Minister shall wish everie Man to descend secretlie into himselfe, to examine his owen Conscience, wherein he findeth himself guiltie before God. The Minister himself with the People shall prostrat themselves, and remane in private Meditation a reasonable Space, as the Quarter of an Hour, or more. Therefter shall the Minister exhort the People to confesse with him their Sines and Offences, as followeth.

JUST and righteous art thou, O Lord God, Father everlasting, holie is thy Law, and most just are thy Judgements, yea, even when thou

thou doest punish in greatest Severitie : We do confesse, as the Trueth is, that we have transgressed thy hole Law, and have offended thy godlie Majestie, in breaking and violating everie Precept of the same, and so most justlie mayest thou powre forth upon us all Plagues that are threatened, and that we find powred forth upon the Inobedient at onie Tyme from the Beginning.

And so much the rather, O Lord, because that so long we have bene called by thy holie Word to unfeaned Repentance and Newnes of Lyfe, and yit have we still remained in our former Rebellion : And therefore, if thou wilt enter into Judgement with us, we can niether escape Confusion in this Lyfe, nor just Condemnation in the Lyfe to cum : Bot, Lord, thy Mercie is without Measure, and the Trueth of thy Promise abydeth for ever : Unworthie ar we that thou shouldest look upon us : Bot, Lord, thou hast promised that thou wilt shaw Mercie to the most grevous Offendars, whensoever they repent : And farther, thou, by the Mouth of thy deir Sone our Lord Jesus Christ, hast promised that thou wilt geve thyne holy Spirit to such as humblie call unto thee : In Baldnes of the which Promise, we most humblie beseke thee, O Father of Mercies, that it wald please thy godlie Majestie, to worke in our stubbarne Harts an unfeaned Sorrow for our formar Offences, with sam Sense and Feeling of thy Grace and Mercie, together with an earnest Desire of Justice and Righteounes, in which we ar bound continually to walke : But because that nether we nor

our Prayers can stand before thee, by reason of that Imperfection which still remaineth in this our corrupt Nature, we flie to the Obedience and perfect Justice of Jesus Christ, our onlie Mediator, in whom, and by whom, we call not onlie for Remission of our Sines, and for Assistance of thy holie Spirit, but also for all Things that thy godlie Wisedome knoweth to be expedient for us, and for thy Church universal, praying as he hath taught us, saying, *Our Father which art in Heaven, hallowed be thy Name, &c.*

This ended, the Minister shall read the Text whereupon he will ground his Sermon.

First, he shall expound the Dignitie and Equity of God's Law: Secondlie, the Plagues and Punishmentes that enlew the Contempt thereof, together with the Blessings promised to the obedient Observers of it. Thridlie, he shall teach Christ Jesus to be the End and Perfection of the Law, who hath perfectlie accomplished that which was impossible for the Lawe to do. And so shall he exhort everie Man to unfained Repentance, to stedfast Faith in Christ Jesus, and to shaw the Fruicts of the same.

The Sermon ended, the common Prayer shall be used, that is contained in the *Psalm Buik*. Beginning thus, *God Almighty and heavenlie Father, &c.* (g) which ended, the Fiftie one Psalm shall be sung hole, and so with the Blessing the Assemblie is to be dimitted for that Exercise.

A_t

At after Noon.

After Invocation of Gods Name, publickly by the Minister, and secretly by everie Man and Woman for a reasonable Space, the Minister may tak the Argument of his Sermon upon the Beginning of the 119 Psalme, where the diligent Reader shall observe the Properties and Conditions of such, as in whose Harts God writeth his Law. Or if that be thought owir hard, then may he tak the Text of John, *God is Light, and in him there is no Darknes: If we say we have Fellowship with him, &c.* (i) The Prayer is referred unto the Minister. The 6 Psalme shall be sung.

The Blessing and Exhortation; to call to Mind wherefore that Exercise is used, being ended, the publique Exercise shall be put to End for that Day.

Albeit, that in the Countrey the People cannot well meet everie Day betwix the Two *Sundays*, yet in the Cities and Townis we think they aucht to assemble an Houre before Noon, and an Houre or more at efter Noon: The Houre before Noon, to be the Houre accustomed to the common Prayers: The Houre at efter Noon, to be at Thre of the Clock, or efter.

The Exercise of the whole Weke.

THe Beginning ever to be with Confession of our Sinnes, and calling for Godis Graces. Then certan Psalmes, and certan Histories to be

X x 3

distinct-

distinctlie red, Exhortation to be conceaved thereupon, and Prayers likewyse, as God shall instruct and inspyre the Minister or Reader.

Monday before Noon.

Psalme 2. 3 and 10.

Hist. 2. of the Judges.

Efter Noon.

Psalme 12. 13 and 17.

Hist. 6. of the Judges.

Tuesday before Noon.

Psalme 25 and 28.

Hist. 7. of Judges.

Efter Noon.

Psalme 36 and 40.

Hist. 4. of Judges.

Wednesday before Noon.

Psalme 14 and 55.

Hist. 19. of the Judges.

Efter Noon.

Psalme 44 and 56.

Hist. 20. of the Judges.

Thursday before Noon.

Psalme 49 and 57.

Hist. 3. and 4. of Ester.

Efter Noon.

Psalme the 37.

Hist. 5. 6 and 7 of Ester.

Fryday before Noon.

Psalme 59 61 and 64.

Hist. 2. of Paralip. 20.

Efter Noon.

Psalme the 69.

Hist. the 36. of Esay.

Saterday before Noon.

Psalme 68 and 70.

Hist. the 37. of Esay.

Efter Noon.

Psalme 74 and 77.

Hist. 9 & 10. of Esdras.

Sunday the last Day of this publique Exercise, for this Tyme, before Noon shall be used in all Things as the former Sondag, except that the 26 of Leviticus be red for the 28 of Deuteronomie, and for the Prayer shall be used that which is to be found in the Psalme Buike, beginning, Eternal and everlasting God, &c. (b).

Sunday at after Noon.

Psalme 78.

Hist. the 9 of Daniel.

The

(b) See this Prayer at the End of the Book of Common Order, No. 1.

The Exhortation and Prayers ended, for the Conclusion shall be distinctlie red the 80 *Psalme*, and so with Exhortation to everie Man to consider to what End the hole Exercise tendeth, with Benediction the Assemblie shall be dimitted.

THe Exhortation and Prayers of everie severall Exercise, we have remitted to be gathered by the discrete Ministers, for Time preased us so, that we could not frame them in such Order as wes convenient, nether yit thought we it so expedient, to pen Prayers unto Men, as to teach them with what Hart and Affection, and for what Causes we shuld pray in this great Calamitie, appeiring schortly to owirwhelme this hole Realme, unles God of his great Mercie abuse Man's Expectation, find the Remedie, before whom it is that we have, and presently do prostrate our selves, for obtaining of those Things, without which the Light of his Evangell cannot long continew with us. And therefore yit ones again, we exhort, and by the Power committed unto us by God, charge all that professe the Lord Jesus, and the Sinceritie of his Evangell within this Realme, that evin as they luse the Quietnes of there Common-welth, the Continuance of Christ Jesus his holie Evangell within the same, and there owen Salvation, together with the Salvation of there Posteritie, that unfeanedlie they prostrate themselves before the Throne of Godis Majestie, and in Bitternes of Hart pray with us.

A Rise, O Lord, and let thy Enemies be confounded: Let them flie from thy Presence that hate thy godlie Name: Let the Grones of thy afflicted enter in before thee, and preserve thou by thy owen Power, such as be appointed to Death: Let not thy Enemies thus triumph to the End: Bot let them understand that againes thee they feght. Preserve the Vine which thy right Hand hath planted. Oppone thy Power to the Power of that *Roman Antichrist*, and let the Glory of thy anointed Jesus Christ our Lord shyne before all Nations, *So be it.*

*Hasten Lord, and tarie not.**

Certaine Chapters, and Parts of the Scriptures, used by the Ministers of Edinburgh and Haly-rud-house, in the Tyme of God's Visitation be the Pest, in the Tyme when in the Court rang all Impietie, as Murther, Hurdome, and Contempt of God's Word, bot especially when the Queen was stricken by God's Hand in Jedburgh: Also in the Tyme of Famine and Dearth, and at uther such Tymes as God gave Occasion, and according to the Maner of the Scourge.

In Tyme of Pest, the 21 of Numeri, the 34 of the second Buke of Samuel, 3 Chapter of Ezech. the 91 Psalme, with uther such Places proper for the lame.

In

In the Time when Impietie aboundeth.

<i>Ezechiel</i> the 3.	<i>Esaias</i> the 3.
The first of <i>Zephaniah</i> .	<i>Jeremias</i> the 34.
<i>Numeri</i> the 16.	<i>Oseas</i> the 4.
<i>Numeri</i> 25.	<i>Amos</i> 6.
<i>Ioshua</i> the 7.	<i>Obadiab</i>
1. of <i>Samuell</i> the 4 & 7.	<i>Micheas</i> the 2.
1. of <i>Samuell</i> the 15.	<i>Zacharie</i> the 5.
1. of the <i>Kinges</i> the 15.	<i>Ezra</i> the 9.
2. of the <i>Chron.</i> the 26.	<i>Nehemiah</i> 9.

In Time of Famine.

<i>Esains</i> the 58.	1. of <i>Kings</i> the 17 & 18.
<i>Haggeus</i> the 1.	2. of <i>Kings</i> the 4.
<i>Amos</i> the 4.	2. of <i>Kings</i> 6. 7 and 8.
<i>Amos</i> the 8.	<i>Zacharie</i> the 7.

And others such like. Parts of the Scriptures, according as the Correction was laid of God: For even as the Lord our God hes divers and sundrie Wandes wherewith he scourgeth the World, bot mercifullie correcteth his owen Children for their Profite, so hes he left divers Examples in holie Scripture, how his chosen hes used themselves under everie sort of Correction, by him fatherly laid upon them, as in the Chapters before expressed, was first noted, to steir Men to prevent God's Judgements, by trew and unfeigned Repentance before the Plague came.

So thir Chapters now noted, war chosen be the Ministers of *Edinburgh*, and *Italy rud-hous*, and uthers godlie there about, at such Time as God did visite them, as is abuse expressed. To testifie also, that the Church of God, nor the faithfull and discrete Ministers are not bound at every Humiliation to sticke scrupulousslie to the former, as no uther may be cholen, bot as God changeth his Wandes, so may our Prayers with the Examples of the Saints so afflicted, be changed and ordoured. Neither can the Wicked justlie accuse us, in so doing, of Inconstancie: Bot rather aucht the chosen to glorifie God, that our publik Fasting and Humiliation is not bound to Man's Commandement preciselie, nor to old Customes, as the Papists use their Ceremonies; but as God visiteth us, so in that Maner-seke we him as he teacheth us and geveth us Examples in his most holie Word, according to his fatherlie Correccion.

Three Causes of this publique Fast.

AS in thir Dayes we call unto God for Mercy for our Unthankfulnes, being so often and divers Times delivered, and yit his Benefites so suddanlie forgot; in that that we see Sin so to abounde in all Estates, Godis feireful Threatenings not feired; bot the Pronouncers thereof mocked and disdained be the most Part of the World.

Secondlie, the great Hunger, Famine, and Oppression of the puir, although the rich and weal-

wealthie that kepes their Corne whil the wilde Beastes eat it; feil not the Famine, whose Plague suddanlie followes, if hastilie they prevent not God's Judgements by unfenced Repentance.

Thridlie and cheiflie we humble our selves, and call upon our God for the Confort and Deliverance of our afflicted Brethren in *Fraunce, Flaunders*, and uther Partes: For although the Plague and cruell Decree of *Trent* is begun at *Susan*, or rather into filthie *Sodome* in *Paris* that Boucher-house of Sathan, by those men sworne and cruell Murtherars, yit their Mynd is no lesse cruelle bent towards us: For if they had not Pitie to drinke their owen Bludes, and to se the famin rin in the Streites with *Manasses*, much lesse will they be moved with Compassion when they shall onlie heire Crueltie used againes Strangers, except God drown *Pbarash*, chase and slay *Senacherib*, confound and beat down with Shame *Herod*, which must be through the Prayers of the Sainctes of God humbled under his Hand.

Those, and uthers manifold Causes, as Sine unpunished in monie Places, the Craftines of the Worldlings, with the apparant Deceitfulness of fals Brethren, moveth us this Day to stoupe under his mightie Hand, whilk we beseech him for his owen Names sake, we may do without Hypocrisie; then not doubting bot that the Fruite and Profite thereof shall be found and sene, as at divers Tymes we have felt, to his owen Glorie, and Confort of his Kirk, to whom be Praise, Glorie, and Honour for ever. *Amen.*

This Order was observed in all the Fasts appointed by the General Assembly: The Causes were sometimes particularly expressed in the
Pro-

Proclamation, and sometimes they were left to be laid out by the Pastor according to the Grounds they see and perceive. Two of the Proclamations are as follows.

Assembly March 1563. Sess. 5.

IT was concludit be the hail Brethren assemblit, that an general Fasting be proclaimit throughout all *Scotland*, and to begin in *Lanthan Fife*, and sic uther Places as may receive Advertisement the 13 Day of this instant; thereafter the Superintendants and Commissioners of Provinces, to advertise and beginne at sic Times as they think expedient. And to continew from the first Day to that Day aucht Days inclusive. And in the mein Tyme to use the Exercise accustomed in the Kirk of the first Institution, and als to use Sobriety in eiting and dinking in Tyme of the Exercise.

Assembly April 1577. Sess. 9.

THE General Assembly of the Kirk of this Realm, considering the grit Abundance of Iniquity owirflowing universallie the hail Face of this Commun-weill, now in sa grit Light and Revelation of the trew and Christian Religion, justlie provocking and steiring up the Justice and Equity of God, to tak Judgment and Vengeance on this unwordie Nation. Seeing also the monie and perilous Stryfes and Rages of Persecution dailie invading the Kirk and Spouse of Jesus Christ; the sair and extreme Troubles of the trew and zealous Members thair of in the Pairts of *France* and els whair professing with them an Saviour, Lord and Messias; the Wark also of establishing a perfect Ordor and Policie in the Kirk being presentlie in hands. Hes thocht it gude for the same Reasons and gude Causes, that earnest and speidie Recourse sall be had to God with common Supplications and Prayers; and to that Effect an general Fast be observed universallie throwout all the Kirks of this Realme, with Doctrine and Instruction to the People to begin the second *Sunday* of *July* nixt to cum, quhilk is the Nynth Day thair of, and to continew to the nixt *Sunday* thair after: Using in the mein Tyme the Exercise of Doctrine according to the accustomed Ordor. And to that Effect that Intimation be made be the Commissioners of Countries to the Ministers within thair Bounds as apperteins. Gine in the Generall Assemblie.

Assemblie April 78. Sess. ult.

WHat sal be the Punishment of Communicants that violat the general Fast? *Answer.* They sall mak Repentance twa several *Sundays*; and according to the Contempt in the Violation, the Pain to be aggravate.

THE
ORDOURE
OF
Excommunication,
And of
Publick Repentance:
Used in the
CHURCH
OF
SCOTLAND.

And commanded to be printed by
the GENERAL ASSEMBLIE of
the same, in the Moneth of *Junii*,
1569.

Matth. XVIII. 17.

*If any heare not the Congregation, let him be un-
to the as an heathen Man, and as a Publican.*

EDINBURGH,
Printed by *James Watson*, His Majesty's Printer.

MDCCLXXI.

THE
ORD OF
THE
COUNCIL
OF
SCOTLAND

That the said Council
do hereby declare
that the said
Council of Scotland
do hereby declare
that the said
Council of Scotland
do hereby declare

That the said Council
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THE BOOK
ORDOURE
 OF
Excommunicatioun,
 AND OF
 Publict Repentance,

*Used in the Church of Scotland, and com-
 manded to be printed by the Generall
 Assemblie of the same, in the Moneth of
 Junii, * 1569.*

To the Reader.

Albeit that in the Booke of Discipline the
 Causes als well of publict Repentance, as of
 Excommunicatioun ar sufficientlie expressed:
 Yet because the Forme and Order ar not so set
 furth, that everie Church and Minister may have As-
 surance that they agree with utheris in proceeding, it is
 thoght expedient to draw that Ordour which universal-
 lie within this Realme shall be observed.

Chap:

* This should be Julii.

Chap. I.

The Ordoure of summar
EXCOMMUNICATIOUN.

And First we man understand what Crymes be worthie of Excommunication and the Ordoure to proceed therein.

IN the First it is to be noted, that all Crymes that be the Law of God deserve Death, deserve also Excommunication from the Societie of Christis Church, whither the Offendar be Papist or Protestant: For it is no Reason that under Pretence of Diversitie of Religioun open Impiety shuld be suffered in the visible Body of Christ Jesus: And thairfor wilfull Murtherars, Adulteraris, (lauchfullie convict) Sorcerars, Witches, Conjurars, Charmars, and Gevars of Drinks to destroy Children, and opin Blasphemars (as if ony renunce God, deny the Trueth, and the Authority of his holie Word, rayll aganis his blessed Sacramentis) such, we say, aucht to be excommunicat from the Society of Christ's Church, that their Impiety may be haldin in greater Horror, and that they may be the moir deiply wounded, perceaving themselves abhorred of the godly. Aganis such opin Malefactoris the Processe may be summar: For the Cryme being
ly

knawin, Advertisement aucht to be gevin to the Superintendent of the Diocey, either be the Minister, or be such as can best geve Information of that Fact. Except in reformed Townis and uther Places where the Ministerie is planted with Minister and Eldaris, according to the Act of the Generall Assembly made the 26 of *December* 1568.

(i) And if there be no Superintendent where
Y y
the

(i) This is certainly a Mistake: For this Book was written *Anno* 1567. by *John Knox*, at the Desire of the Assembly; and revised by the Appointment of the Assembly *July* 1568. and commanded to be printed by the same Assembly, tho' it was not printed till 1569. by *Lekprevik*, according to an Appointment of the Assembly *July* 1569. The Act referred to is in the Manuscript Acts. Assembly *December* 25. 1563. which is as follows.

Gif knawin Murtherars or convict Adulteraris, togither with sic as committ horrible Crymes, may not, upon the Notorie of their Fault, beanis denounced excommunicat, for Declaration that the Kirk abhors sic Impieties? *Answer.* The Kirk may and aucht to purge hir self of all sic notorious Malefactoris, provyding the Offendar be lauchfully callit and convict, either be their awin Confession, or be Witnesses. The Ordoure to call them for the Sclander (for civil Things we remit to the Magistratis) we judge to be this, quhensoever sic feirfull Crymes ar committed, if it be in the Countrie, the Minister, Reidar or Exhorter of that Place; or if thair be nane, the Minister of the Place nixt adjacent, aucht to geve Notice of the Fact to the Superintendant of that Diocey, quho without Delay, aucht to direct his Summonds chargand the Personis scandered, to compeir befoir him at a certaine Day and Place. Or gif it be done in Townis quhair Ordoure is establisht, the Sessioun thair of aucht to call the accused Offendaris: Quho gif they compeir, and either alledge just Defence, or shaw themselves unfainedly Penitent; than must the Superintendant, or Minister and Kirk without the Superintendant, dispence somewhat with the Rigour of the Punishment, secluding only the Offendar fra Participatioun of the Sacramentis, till farder Tryall of his Repentance. And that baith their Diligence and Sentence be publicly pronounced in the Kirk quhair the Offence is knawin. Bot gif the Offendar be stubborne, as gif he compeir not, or shaw himself litle touched with his Offence, than aucht the Superintendant with Advice of the nixt reformed Kirk, to decerne him or them to be secludit fra all Participatioun of Communie with the faithfull Memberis of Jesus Christ, and to be given to Satan for the Destructione of the Fleche, quhair Sclavis (be Impietie comit-

the Cryme is committed, then aucht the Informatioun to pas from such as ar offended to the nixt Superintendent, who with Expedition aucht to direct his Letters of Summonds to the Parish-church where the Offendar hath his Residence, if the Ministerie be there planted: And if it be not, or if the Offendar have no certane Dwelling-place, then aucht the Summonds to be direct to the cheife Town, and best reformed Church in that Diocy, where the Cryme was committed, appointing to the Offendar a certan Day, Time and Place, where and when he shall compeire befor the Superintendent and his Assessors, to heare that Cryme tried, as tuiching the Trueth of it, and to answer for himself, why the Sentence of Excommunicatioun should not be pronouncd publiklie againis him. If the Offendar lauchfullie warned compeire not, Inquisitioun being takin of the Cryme, Charge may be gevin be the Superintendent, to the Ministers, so many as shall be thoucht necessar for Publication of that Sentence, to pronunce the same the nixt *Sunday*, the Forme whereof shall after be declared: Bot and if the Offendar compeire and alledge for himselfe ony reasonable Defence, *to wit*, that he will not be Fugitive from the Law, but will abyde the Censure there.

tit and Impenitencie shawen) they declaire themselves to be: And their Sentence to be publishit in all Places quhair the Offence is knawen

Gif the Person or Personis seclused fra the Sacramentis be negligen in seeking Reconciliatioun with the Kirk, behave themselves insolently or urtherwayes then it becomes penitent Personis, the Kirk after Admonitioun, may proceed to the uttermoist: For wantoun Behaviour after Iniquitie committit, is an plaine Argument of Impenitencie, and Negligence to seek Reconciliation declairis that Contempt lurkis in the Harte. See some other Acts at the End of this Book.

thereof for that Offence, then may the Sentence of Excommunicatioun be suspendit till that the Magistrat be required to try that Cause, wherein if the Magistrats be negligent, then aucht the Church from secret Inquisition to proceed till publique Admonitioun, that the Magistratis may be vigilant in that Cause of Blood, which cryith Vengeance upon the hole Land where it is schēd without Punishment. If no Remēdie be them can be found, then justly may the Church pronounce the Offendar excommunicat, as one suspect, besydis his Cryme, to have corrupted the Judges, Revengeris of the Blood: And so aucht the Church to proceed to Excommunication, whether the Offendar be Fugitive from the Law, or if he procure Pardoun, or elude the Severity of Justice by Means whatsoever, besydis the Tryal of his Innocencie.

If the Offender abyde an Assise, and by the same be absolved, then may not the Church pronounce Excommunicatioun, bot justlie may exhort the Man be whose Hand the Blood was schēd, to enter into Consideration with himself, how pretious is the Lyfe of Man before God, and how severely God commandeth Blood (howsoever it be schēd, except it be by the Sword of the Magistrat) to be punished: And so may injoin unto him such Satisfactionis to be made publikly to the Church, as may bear Testificatioun of his Obedience and unfained Repentance. If the Offendar be convict, and Execution follow according to the Cryme, then upon the humble Sute of him that is to suffer, may the Eldars and Ministers of the Church not only geve unto him Consolatioun,

bot also pronounce the Sentence of Absolutioun, and his Sin to be remitted according to his Repentance and Faith. And thus much for Excommunication of publike Offenders.

And yit farther, we must confidder, that if the Offendar be Fugitive from the Law, so that Punishment cannot be executed againis him, in that Cause the Church aucht to delay no Time, bot upon the Notorietie of his Cryme, and that he is fled from the Presence of the Judge, it aucht to pronounce him excommunicated publikly, and so continually to repute him, untill such Tyme that the Magistrat be satisfied: And so whither the Offendar be convict in Judgment, or be fugitive from the Law, the Church aucht to proceed to the Sentence of Excommunication: The Forme whereof followeth.

The Forme of Excommunication.

The Minister in publike Audience of the People shall say;

IT is cleirly knawin unto us, that N. sometyms baptized in the Name of the Father and of Sone, and of the holy Ghost, and so reputed and compted for a Christian, hath fearfullie fallen from the Society of Christ's Body, by committing of cruell and wilful Murther (or by committing filthy Adultery, &c.) which Cryme be the Law of God deserveth Death: And because the civil Sword is in the Hand of God's Magistrat, who notwithstanding oft winkis at such Crymes, We having Place in the Ministry, with Grief and Dolour of our Harts ar compelled to draw

draw the Sword granted be God to his Church: *That is*, to excommunicat from the Society of Christ Jesus, from his Body the Church, from Participatioun of Sacraments, and Prayers with the same, the said N. *And therefore, in the Name and Authoritie of the Eternal God and of his Son Jesus Christ,* we pronounce the said N. excommunicate and accursed in this his wicked Fact, and charge all that favor the Lord Jesus so to repute and hold him (or hir) untill such Time as that either the Magistrat have punished the Offendar as Goddis Law commandis, or that the same Offendar be reconciled to the Church again be publique Repentance: And in the mean Tyme we earnestlie desire all the Faithful to call upon God to move the Harts of the upper Powers, so to punish such horrible Crymes, that Malefactors may fear to offend, evin for feare of Punishment, and also so to touch the Hart of the Offendar, that he may deipelie consider how feareful it is to fall in the Hands of the Eternal God, that by unfained Repentance he may apprehend Mercie in Jesus Christ, and so avoid eternal Condemnatioun.

The Ordor to receive the Excommunicate again to Repentance and Societie of the Faithful.

THE Sentence of Excommunicatioun ones pronounced, the Church may not suddanly admit the Murtherar, or convict Adulterar to Repentance and Societie of the Faithfull, albeit that

Pardon be purchased of the Magistrat : Bot first aucht Inquisition to be taken if the Murtherar have satisfied the Party offended, *that is*, the Kin and Friendis of the Man slain : Which if he hath not done, neither is understood willing so to do, the Church in no wayis may heare him. Bot if he be willing to satisfie, and the Freinds exceed Measure and the Possibilitie of him that hath committed the Cryme, then aucht the Church to put Moderatioun to the unreasonable, incaise the civil Magistrat hath not so done befoir, and so proceed with him that offereth Repentance, that the Wilfulnes of the indiscreit be not Hindrance to the Reconciliatioun of him that earnestlie craveth the Benefit and Society of the Church:

And yit may not the Church receive any excommunicat at his first Requeist : Bot in such grevous Crymes as befoir ar expressed (of utheris shall be efter spokin) Fourty Dayis at the least after his first Offer may be appointed to try whether the Signes of Repentance appeir in the Offendar or not. And yit in the mean Tyme the Church may comfort him be holosome Admonitiouns, assuring him of Gods Mercy, if he be verily penitent, he may also be admitted to the hearing of the Word : Bot in no wyse to Participatioun of Prayeris, nether befoir nor efter the Sermon. The first Fourty Dayis expyred, upon his new Suit, the Superintendent or Sessioun may injoyne (k) such Paines as may try whether he be penitent or not : The least ar, the Murtherar man stand Three several *Sundayis* in a publike Place before the Church Dore bare-futed and bare-

(k) The ordinary Copies have *adjoine*.

bare-headed, cled in a base and abject Apparrell, having the same Weapen which he used in the Murther, or the lyke, bloody in his Hand, and in conceaved Words shall say to such as shall enter into the Church.

The Confessioun of the Penitent.

SO farre hath Sathan gottin Victorie ovir me, that cruelly I have sched innocent Blood, for the which I have deserved Death corporall and eternall: And so I grant my selfe unworthy of the common Light, or yit of the Companie of Men: And yit because in God there is Mercy that passeth all Measure, and because the Magistrat hath not takin from me this wretchit Lyfe, I most earnestlie desyre to be reconciled again with the Church of Christ Jesus, from the Societie whereof mine Iniquitie hath caused me to be excommunicated: And therefore in the Bowelis of Christ Jesus I crave of you to pray with me unto God, that my grevous Crym may be of him remitted, and also that ye will be Suppliants with me to the Church, that I abyd not thus excommunicat unto the End.

At the last of the three *Sundays* certan of the Eldaris shall receive him into the Church, and present him before the preaching Place and shall declair unto the Minister, that all that was injoynd to that Offendar was obedientlie fulfilled by him. Then shall the Minister recite unto him als well the Grevousnes of his Sin, as the Mercies of God, if he be penitent. And therefter shall require of the Church, if that they desire any

further Satisfaction? and if no Answer be gevin, then shall the Minister pronounce his Sin to be remitted according to his Repentance, and shall exhort the Church to embrace him as a Brother, after that Prayer and Thanksgiving be gevin unto God, as after shall be descryved.

And thus far to be observed for the Ordor in receaving of thame that have committed capital Crymes, be it Marther, Adulterie, Incest, Witchcraft, or utheris befoir expressed.

Apostates to Papistrie.

REsteth yit one uther Kynd of Offendar is, that deserve Excommunicatioun, albeit not so summarlie, to wit, such as have bene Partakers with us in Doctrine and Sacraments, and have returned back agane to the Papistrie, or have gevin their Presence to onie Part of their Abhominatioun, or yit that of onie long Continuance, withdrawe themselves from the Societie of Christis Bodie, and from the Participatioun of the Sacraments, when they ar publiklie ministred. Such no doubt declair themselves worthe of Excommunicatioun: Bot first they man be called either befoir the Superintendent, with sum joyned with him, or elis befoir the Eldaris and Sessioun of the best and nixt reformed Church, where the Offendaris have their Residence, who man accuse their Defectioun, exhort them to Repentance, and declair to them the Danger wherein they stand.

Whom if the Offendar hearith, the Sessioun or Superintendent may appoynt him ane Day to satisfie

tisfie the Church publikelie, whom by his Defectioun he had offended. Bot if he continue stubburne, then may the Sessioun or Superintendent command the Minister or Ministers to declair the next *Sunday* the Defectioun of such ane Person, and his obstinate Contempt, and this Advertisement being gevin two *Sundays*, the third may the Sentence of Excommunication be pronounced.

Chap. II,

The Order of publick Repentance.

*Offences that deserve publike Repentance,
and Order to proceide thereintill.*

SUCH Offences as fall not under the civile Sword, and yet ar sclanderous and offensive in the Church, deserve publike Repentance: And of these sum ar more haynous than utheris; Fornication, Drunkennes used, Swearing, cursed speaking, chydin, feghting, brawling, and common Contempt of the Ordor of the Church, breaking of the *Sabbath*, and such like aucht to be in no Person suffered: Bot the Sclander being knawin, the Offendar should be called befoir the Ministry, his Cryme provin, accused, rebuked, and he commanded publikelie to satisfie the Church: Which if the Offendar refuis, they may proceid to Excommunication, as efter shall be declaired. If the Offendar compeir not, Summons aucht to pass to the third Time; and then,
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in case he compeir not, the Church may decerne the Sentence to be pronounced.

Utheris be les haynous, and yit deserve Admonition, as wanton and vain Words, uncomelie Gestures, Negligence in hearing the Preachingis or abstening from the Lordis Table when it is publickly ministrat, Suspicioun of Avarice or of Pryde, Superfluitie or Ryotousnes in Cheir or Rayment; these, we say, and such utheris, that of the World are not regarded, deserve Admonitioun amongis the Membres of Christis Body: First, secretly, by one or two of those that first espy the Offence, Which if the Person suspected hear, and geve Declaratioun of Amendment, then there nedeth no farther Proces.

Bot if he contempne and despiseth Admonitioun, then shuld the former Admonisaris, tak to themselves two or three faithful and honest Witnesses, in whose Presence the suspected Offendar shuld be admonished, and the Causes of their Suspitioun declaired, to whom if then he geve Significatioun of Repentance, and Promise of Amendment, they may cut off all farther Accusatioun: Bot and if he obstinately contempne both the said Admonitiouns, then aucht the first and second Brethren to signifie the Matter to the Ministers and Eldaris in their Sessioun, who aucht to call the Offendar, and before the Complainers accuse him als weill of the Cryme, as of the Contempt of the Admonitioun: If then he acknowledge his Offence, and be willing to satisfie the Brethren befoir offended, and the Sessioun then present, there nedeth no farther Publication of the Offence.

Bot if he declair himself inobedient to the Session, then without Delay the next *Sunday* aucht the Cryme, and the Ordor of Admonitionis passed befoir, be publiklie declaired to the Church, and the Person (without Specification of his Name) be admonished to satisfie in Publique that which he refused to do in Secret: And that for the first. If he offerris himself to the Church befoir the next *Sunday*, the Discretioun of the Ministerie may tak such Ordor, as may satisfie als weill the private Personis that first war offended, as the Church, declairing the Repentance and Submissioun of that Brother, that befoir appeared stubburne and incorrigible.

Bot and if he abyde the second publiſt Admonitioun, when that his Name shall be expresse, and his Offences and Stubburnnes declared; then can no Satisfaction be receaved bot in publiſt, yea, it may not be receaved befoir that he have humbly required the same of the Ministerie and Session of the Church, in their appointed Assemblie.

If he continue stubburne, then the third *Sunday* aucht he to be charged publiklie to satisfie the Church for his Offence and Contempt, under the Pain of Excommunicatioun: The Order whereof shall efter be declaired.

And thus a small Offence or Sclander may justly deserve Excommunicatioun, by reason of the Contempt and Disobedience of the Offendar. If the Offendar schaw himself penitent betwene the first Admonitioun and the second, and satisfie the Ministerie of the Church, and the Brethren that were befoir offended in their Assemblie, then it
may

may suffice that the Minister, at Commandement of the Sessioun, declair the next *Sunday* (without compeiring or expressing of the Person) his Repentance and Submissioun, in these or uther Wordis.

IT was signified unto you befoir, deirlye beloved, that one certan Brother (or Brethren) was noted, or at the least suspected of some Offence wherof he being admonished by one or two, appeared lightlie to regard the same : And theretoir was he and his Offence notified unto the Ministerie in their Assembly, who according to their Deuty and Charge accused him of the same : And not finding in him such Obedience, as the Professioun of ane Christian requireth, fearing that such Offences and Stubburnnes shuld engender Contempt, and infect utheris, they war compelled to notifie unto you the Cryme, and the Proceedingis of the Sessioun, mynding to have sought the uttermost Remedie, incase the Offendar had continued obstinate. Bot seeing that it hath pleased God to mollifie the Hart of our Brother, whose Name we neid not to expresse, so that he hath not onlie acknowledged his Offence, bot also hath fullie satisfied the Brethren that first war offended, and us the Ministerie ; and hath promised to abstene from all Appearance of such Evill, as whereof he was suspected and admonished : We have no just Cause to proceed to onie farther Extremitie, bot rather to glorifie God for the Submissioun of our Brother, and unfainedly pray unto him, that in the lyke Cause we and everie one of us may ~~gave~~ the lyke Obedience.

The Forme of publique Repentance.

IT is first to be observed, That none may be admitted to publique Repentance, except that first they be admitted thereto be the Session and Assemblie of the Ministeris and Eldaris, in the which they aucht sharplie to be examinat, what Feire and Terrour they have of Gods Judgmentis, what Hatred of Sin, and Dolour for the same, and what Sense and Feiling they have of Gods Mercies: In the which if they be ignorant, they aucht diligently to be instructed; for it is bot ane mocking to present such to publik Repentance, as neither understand what Sin is, what Repentance is, what Grace is, nor be whom Gods Favour and Mercie is purchased. After then that the Offender shall be instructed in the Assemblie, so that he have sum Taist of Gods Judgements, bot chiefly of Gods Mercies in Christ Jesus, he may be presented before the publik Church upon a *Sunday* after the Sermon, and before the Prayeris and Psalme, and then the Minister shall say,

Beloved and dearest Brethren, we be reason of our Charge and Ministry, present befor you this Brother, that by the Infirmitie of the Flesh and Craft of Sathan, hes feirfullie fallen from the Obedience of his God, by committing N. of a Crime, &c. (*let the Sin be expressed*) by the which he hes not only offended against the Majestic of God, bot also by the same hes gevin great Sclander and Offence till his holy Congregation: And therefore doeth till his owin Confusion, bot to the Glorie of God and our great Comfort, present

sent himself here before you, to witnes and declair his unfained Repentance, the Thrift and the Caire that he hes to be reconciled with God throw Jesus Christ and with you his Brethren whom he hes offended: And therefore it is requisite, that ye and he understand what Assurance we have to requyre such publik Satisfaction of him, what Profit we aucht to learne in the same, and what Profit and Utilitie redoundes to both of this his Humiliatioun.

That publik Repentance is the Institutioun of God, and not Man's Invention, may be plainly gaddered of the Words of our Maister, commanding, *that if ony have offended his Brother, in what Sort so ever it be, that he shall go to him, and be reconciled unto his Brother*: If the Offence committed against one Brother, requyres Reconciliatioun, the Offence committed against many Brethren, requires the same. And if a Man be charged he Christ Jesusto go to a Man whom he hes offended, and thair be Confessioun of his Offence requyre Reconciliatioun, much moir is he bound to seik a whole Multitude whom he hes offended, and befoir them with all Humility requyre the same: For that Wo which our Maister Christ Jesus pronunceth against every Man that hes offended the least one within his Church remaneth upon every publik Offendar, untill such Tyme as he declair himself willing to remove the same, which he can never do, untill such Tyme as he let the Multitude whom he hes offended, understand his unfained Repentance.

But because that all Men of upright Judgment agree in this, that publik Offences requyre publik

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Repentance, we pass to the second Head, which is, What it is that we have to consider in the Fall and Sin of this our Brother : If we consider his Fall and Sin in him only, without having Consideration of our selfis, and of our owin Corruption, we shall profit nothing, for so shall we bot despise our Brother, and flatter our selfis : But if we shall earnestlie consider what Nature we bear, what Corruption lurketh in it, how prone and readie everie one of us is to such and greater Impietie, then shall we in the Sine of this our Brother, accuse and damne our owin Sines, in his Fall shall we consider and lament our sinful Nature, also shall we joyne our Repentance, Teares and Prayeris with him and his, knowing that no Flesh can be justified before Gods Presence, if Judgement proceed without Mercie. The Profit which this our Brother and we have of this his Humiliation, is, That we and he may be assured, that our God is moir redde to receive us to Mercie, through Jesus Christ his only Sone, then we are to crave it. It is not Sine, be it never so grevous, that shall debar us from his Favour, if we seek to his Mercie : For as all have sinned, and are by themselves destitute of Godis Grace, so is he redde to shew Mercie unto all that unfainedlie call for the same : Yea, he doth not onlie receive such as come, but he by the Mouth of his deir Sone, calleth upon such as be burdened and laden with Sine, and solemnly promiseth that he will refresh them.

We have besides another Commoditie, *to wit,* that if we shall hereafter fall into the lyke or greater (for we stand not by our owin Power, but

but by Grace only) that we be not eschamed in this same Sort to humble our selfis, and confesse our Offence. Now therefore, Brother, as we all praise God in this your Humiliation, beseiking him that it be without Hypocrisie, so it becometh ye earnestly to consider of what Mind, and with what Hart ye present your self heir before this Assemblie. It is not your Sine that shall separate you from your God, nor from his Mercy in Jesus Christ, if ye repent the same: Bot Hypocrisie and Impenitencie, which God remove from you and us, is nowise tolerable before his Presence.

The Offendar aucht to protest before God, that he is sory for his Sine, and unfainedly desyreth God to be mercifull unto him, and that for the Obedience of his deir Sone our Lord Jesus Christ.

The Minister.

WE can only see that which is without, and according to your Confessioun judge, leaving the Secretis of the Hart to God, who only can try and search the same: Bot because unfained Repentance for Sine, and simple Confessioun of the same, ar the mere Giftis of God, we will joyne our Prayeris with youris, that the one and the uther may be granted to you and us.

The Prayer.

ETernal and everliving God, Father of our Lord Jesus Christ, thou that by the Mouth of thy holy Prophets and Apostles has plainlie pronounced, that thou desirest not the Death of ane Sinner, bot rather that he may convert and live, who also has sent thy only Sone to suffer the cruell Death of the Croce, not for the Just, but for such as find themselves oppressed with the Burden of Sine, that by him, and his Advocati- on, they may have Acces to the Throne of thy Grace, being assured, that before thee they shall find Favour and Mercy: We are (1) convened, O Lord, in thy Presence, and that in the Name of this same our Lord Jesus thy deir Sone, to accuse before thee our Sines, and before the Feit of thy Majesty, to crave Mercy for the same: We most humbly beseeche thee, O Father of Mercies, *First*, That thou wilt touch and move our Harts by the Power of thy holy Spirit, in such Sort, that we may come to ane trew Knowledge of our Sines: Bot cheifly, O Lord, it will please thee to move the Hart of this our Brother N. &c. who as he has offended thy Majesty, and ane great Number of this thy holy Congregation, by his grevous and publik Sine, so doeth he not refuse publikly to acknowledge and confesse the same, as that this his Humiliatioun given to the Glory of thy Name presently doeth witness. Bot because, O Lord, the external Confessioun without the Do- lour of the Hart availeth nothing in thy Presence,

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(1) The ordinary Copies have *assembled*:

we most humblie beseeche thee, that thou wilt so effectually move his Hart, and ouris also, that he and we without Hypocrisie, damning that which thy Law pronunceth unjust, may atteine to some Sense and Feiling of thy Mercy, which thou hast abundantly shawen unto Mankynd in Jesus Christ our Lord.

Grant, O Lord, unto this our Brother, the Repentance of the Hart, and sincere Confession of the Mouth, to the Praise of thy Name, to the Confort of thy Church, and to the Confusion of Sathan. And unto us grant, O Lord, that albeit we cannot live altogether cleine of Sine, yit that we fall not in horrible Crymes to the Dishonor of thy holy Name, to the Sclander of our Brethren, and Infamy of thy holy Evangel, which we professe. Let thy godly Power, O Lord, so strengthen our Weaknes, that nether the Craft of Sathan, nor the Tyranny of Sine, draw us utterly from thy Obedience. Give us Grace, O Lord, that by Holines and Innocencie of Lyfe, we may declare to this wicked Generatioun, what Difference there is betwixt the Sones of Light, and the Sones of Darknes, that Men seeing our gud Workis, may glorify thee, and thy Sone Jesus Christ, our ony Saviour and Redemer, to whom with thee, and the holy Spirit, be all Honor, Praise and Glory, now and ever. *Amen.*

The Prayer finished, the Minister shall turne him to the penitent Brother, and in full Audience shall say,

YOU have hard, Brother, what is your Duetie towards the Church, which ye have offended, *to wit*, that willingly ye confesse that Cryme that you have committed, asking God Mercie for the same, and so that ye may reconcile your self to the Church, which ye have offended. You have hard also the Affection and Care of the Church towards you their penitent Brother, notwithstanding your grevous Fall, *to wit*, that we all heire present joyne our Sines with your Sine: We all repute and esteime your Fall to be our owen: We accuse our selfis no less then we accuse you: Now finally, we joyne our Prayeris with youris, that we and ye may obtene Mercy, and that by the Means of our Lord Jelus Christ: Let us, therefore, Brother, have this Confort of you, that ye wil openlie and simplie confesse your Cryme, and give to us ^(m) Attestation of your unfained Repentance.

The Penitent shall then openlie confesse the Cryme whatsoever it be, and shall desyre Gods Mercie, and pray the Church to call to God for Mercie with him, and unfainedly desyre that he may be joyned againe to their Society and Number.

If the Penitent be confounded with Shame, or such ane one as cannot distinctlie speik to the Confort and Instruction of the Church, the Mini-

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(m) Some Copies have a Testimony.

fter shall mak Repetition, that every Head may be understood by it self, and thereafter shall ask the Penitent, if that be his Confession, and if so he beleveth: His Answer affirmative being received, the Minister shall ask the Congregation, if they judge any farther to be requyred for their Satisfaction and Reconciliation of that Brother. No Contradiction being made, the Minister shall shall say to the Penitent,

We have hard, deir Brother, your Confession, for the which, we from our Hartis praise God; for in it the Spirit of Jesus Christ hath confounded the Devill, and broken down his Head and Power, in that, that you, to the glorie of God, have openly damned your self and your Impiety, imploring Grace and Mercie for Christ Jesus his Sones sake. This Strenth, Submission and Obedience cannot proceed from Flesh and Blude, but is the singular Gift of the holy Ghost: Acknowledge therefore, it to be gevin unto you by Jesus Christ our Lord: And now tak Heed, lest at any Tyme ye be unmyndfull of this great Benefit, which no doubt Sathan doth invy, and will assaile by all Means possible, that you may abuse it: He will not cease to tempt you to fall againe in such, or Crymes more horrible: Bot resist the Devill, and he shall flee from you: Live in Sobrietie, be instant in Prayer, commend your self unfainedly to God, who as he is faithfull, so shall he give to us Victorie over Sine, Death and Sathan, and that by Means of our Head and Soveraigne Champion Jesus Christ, to whom be all Praise, Glory and Honour now and ever. *Amen.*

Ane Admonition to the Church.

IT is your Dewtie, Brethren, to tak Example of this our penitent Brother: First, that ye be unfainedlie displeased in your owen Harts for your Sines: Secondarily, that with this our Brother ye accuse them in the Sight of God, imploring Grace and Mercie for your Offences committed: And last, if any of you shall after this publikly offend, that ye refuse not with the like Reverence to satisfie the Church of God, offended in you. Now only resteth, that ye remit and foryet all Offences which ye have conceived heretofore by the Sinne and Fall of this our Brother: Accept and embrace him as ane Member of Christ's Body; let none tak upon him to reproche or accuse him for any Offences, that before this Hour he hath committed. And that he may have the better Assurance of your good Will and Reconciliation, prostrate your selfis before God, and render him Thanks for the Conversion and Repentance of this our Brother.

The Thanksgeving.

HEavenly Father, Fountaine of all Mercy and Consolation, we confesse our selves unworthy to be counted amongis thy Children, if thou have respect to the Corruption of our Nature: But seeing it hath pleased thy Fatherly Goodnes, not only freely to chuse us in thy deir Sone our Lord Jesus Christ, by his Death to redeme us,

by his Evangel to call us, and by his holy Spirit (which both are thine) to illuminate us ; but also that thou hast commanded thy Word and holie Evangel to be preached, to the end that the Penitent shall have an Assurance of the Remission of their Sines, not onlie for a Tyme, bot even also oft as Men from sorrowfull Hartis shall call for thy Grace and Mercie. In Consideration of this thy fatherly Adoption and ineffable Clemencie shawen upon us, we cannot bot praise and magnifie thy Fatherlie Mercie ; an Testimonie whereof we not onlie feile in our selfe, but also see the same evidentlie in the Conversion of this our Brother, whom Sathan for an Tyme held in Bondage, bot now is set at Freedome by the Power of our Lord Jesus Christ, and is returned againe to the Societie of his Bodie. Grant unto us, heavenlie Father, that he and we, may more and more be displeased for our Sines, and proceed in all Manner of gud Workis, to the Praise of thy holy Name, and Edification of thy Church, by Jesus Christ our Lord and only Saviour. *So be it.*

The Thankesgiving being finished, the Minister shall requyre of the Penitent, if that he will be subject to the Discipline of the Church, in case that he after offend : Who answering that he will, the Minister shall say in maner of Absolution.

IF thou unfainedly repentis thy former Iniquity, and beleves in the Lord Jesus, then I in his Name pronounce and affirme that thy Sines are forgiven, not only on Earth, but also in Heaven

according to the Promises annexed with the preaching of his Word, and to the Power put in the Ministerie of his Church.

Then shall the Eldaris and Deacons with Ministers (if anie be) in the Name of the hole Church, take the reconciled Brother by the Hand, and embrace him, in Signe of full Reconciliation.

Then after shall the Church sing the CIII. Psalmes, so much as they think expedient : And so shall the Assemblie, with the Benediction be dimissed.

Chap. III.

The Forme of Excommunication.

After that all Admonitions, both private and publict be past, as before is said, then must the Church proceed to Excommunication, if the Offender remain obstinate. The *Sunday* therefore after the thrid publick Admonition, the Minister being before charged by the Session or Elders, shall thus signify unto the Church after the Sermon.

It is not unknowen unto you, with what Lenity and Carefulnes the Ministerie and the whole Church, by private and publick Admonitions, hath sought N. &c. to satisfie the Church, and to declare himself penitent for his grevous Crymes and Rebellion, by the which he hath offended Gods Majestie, blasphemed his holie Name, and offended his Church, in whom to this Day we

finde nothing bot Stubburnnes; we cannot therefore of Conscience wink anie longer at the Disobedience of the saide N. lest that his Example infect and hurt uthers: We are compelled therefore in the teare of God to give the said N. into the Hands and Power of the Devill, to the Destruction of the Flesh, if that by that Meane he may be brought to the Consideration of himself, and so repent and avoide that fearfull Condemnation that shall fall on all inobedient in the Day of the Lord Jesus: And lest that onie shuld think that we do this of manlie Presumption, without the Assurance of the Scriptures, ye shall shortly hear what Commandement and Authoritie we have so to do.

First. We have the Commandement of our Maister and Saviour Jesus Christ, to holde such for Ethniks and Publicanes, as will not hear the Voyce of the Church: But plaine it is, that this obstinate N. hath contemptuoussie refused all wholesome Admonitions, and therefore we not one or two but the whole Church, must holde him as a Publicane, *that is*, as one cut off from the Bodie of Jesus Christ, and unworthie of anie Societie with him, or with the Benefites of his Church, till his new Conversion and his receaving againe.

Secundarily. We have the Command of the Apostle S. Paul, and that fearful Sentence, which he, being absent, did notwithstanding pronounce against the Incest, with his sharpe Rebuke to the *Corinthians*, because that with greater Zeale and Expedition they expelled not from amonges them that wicked Man. And if anie thinke that the Offence of this foir-named Obstinate is not so haynous,

nous, as that of Incest; let such understand, that Mercie and Favour may rather be graunted til anie uther Sine, then to the Contempt of holosome Admonitions, and of the just and laughfull Ordinances of the Church: For uther Sines, how haynous so ever they be (so be it that they deserve not Death) as by unfeaned Repentance they ar remitted before God; so upon the same humblie offered unto the Church, Order may be taken, that the Offender may be conforated, and at lenth restored to the Societie of the Church againe: But such as proudlie contempne the Admonition of the Church, private or publike, declare themselves stubburne, rebellious, and altogether impenitent, and therefore most iustlie ought they to be excommunicate.

The Precept of God gevin under the Law, to expell from the middes of Gods People, such as were leproous, without Exception of Persons, is to us an Assurance that we ought to expell from the Societie of Christs Body such as be striken with spiritual Leprosie, for the one is no lesse infective and dangerous then is the uther. Now seeing that we know Excommunication is Gods Ordinance, let us in few Words understand the Utility and Use of the same.

By it first the Church is purged of open wicked Doers, which is no small Commodity, considering that we feight in the middes and Eyes of this wicked Generation, which seiketh in us nothing more than occasion of Sclander. *Secondarily.* By it is the Church and every Member of the same reteaned in Obedience and Feare, whereof all have need, if the Frailtie of our Flesh shall be
right-

rightly considered. *Thridly.* By it we exercise ane singular Worke of Charity, whill that we declare our selves carefull to kepe the Flock of Christ in Purity of Maners, and without Danger to be infected: For as it war a Worke both uncharitable and cruell to joyne together in one Bed, Persones infected with pessilent or uther contagious and infective Sores, with tender Children, or with such as war hole, so it is no lesse Crueltie to suffer amonges the Flock of Jesus Christ, such obstinat Rebelles: For trew is that Sentence of the Apostle, *A little Leaven corrupteth the whole Masse.* But lest that we shuld seme to usurpe Power owir the Church, or to doe any Thing without the Knowledge and Consent of the whole Body; for this present we delay the Sentence, willing such as have any Thing to object in the contrair, to propone the same the nixt Session Day, or eles to signify the same to some of the Ministeris or Eldaris, that Answer may be gevin thereto, and in the meane Tyme we will call to God for the Conversion of the Impenitent.

A Prayer for the Obstinat.

ETernall and everliving God, Father of our Lord Jesus Christ, whose verie Property is to shaw Mercie, and to restore Life, even when to Man's Judgement Death hath gottin Dominion over thy Creatures: For thou first soght, called, accused and convicted our Father *Adam* after his Transgression, and being so dead in Sine, and Thrall to Sathan, that he could ne-
ther

ther confesse his Offence, nor yit ask Mercy for the same, thou by thy free Promises of Mercy and Grace, gave unto him a new Lyfe and Strenth to repent. The same Ordor must thou kepe, O Lord, with all thy chosen Children of his Posteritie: For in Mannis corrupt Nature there can be no Obedience, whill that thou by Operation of thy holy Spirit worke the same. And therefore we most humbly beseeke thee, for Jesus Christ thy Sones sake, pitifullie to look upon this thy Creature, who ones was baptized in thy Name, and hath professed himself subject to thy Religioun, and unto the Discipline of thy Church, whome Sathan, alas, now so blyndeth, that obstinately he contemneth the one and the uther. We have followed, O Lord, the Reule prescribed unto us by thy deir Sone our Lord Jesus Christ, in admonishing and threatning him, bot hidderto have profited nothing concerning him and his Humiliation.

But, O Lord, as thou alone knowes, so may thou alone change and mollifie the Harts of the proud and impenitent: Thou by the Voce of thy Prophet *Nathan* wakened *David* from his dedlie Securitie: Thou without anie Prophet bet down the Pryde of *Manasses* in the Prison, after he had scheded the Blood of thy Servandis, and had replenished *Jerusalem* with all kynd of Impietie: Thou turned the Hart of *Peter* at the Look of thy deir Sone our Lord Jesus Christ, etter that feirfullie with horrible Imprecationis, he had thrise openlie denyed him.

O Lord, thy Mercies without Measure endure for evir, to the which we efter long Travell do
re.

remit this obstinat and impenitent ; earnestlie desiring thee, O Father of Mercies, first so to peirse his Hart with the Feir of thy severe Judgements, that he may begin to understand, that thus contemning all holesome Admonitions, he provokis thy Wraith and Indignation againes himself. Open his Eyis, that he may see how feirful and terrible a Thing it is to fall into thy Hands : And thereafter mollifie and oynt his Hart by the Unction of thy holy Spirit, that he may unfeanedly convert unto thee, and geve unto thee that Honour and Obedience that thou requirest in thy holy Word ; and so to our Comfort, that now morne for his Rebellion, that he may subject himself to the just Ordinance of thy Church, and avoide that feirfull Vengeance that most assuredly shall fall upon all the inobedient. These thy Graces, O heavenly Father, and farther, as thou knowest to be expedient for ns, and for thy Church universall, we call for according as we are taught to pray be our Soverane Maister Christ Jesus, saying, *Our Father*, &c.

THe secund *Sunday* efter the Sermon and publick Prayeris, the Minister shall in Audience of the hole Church ask the Eldars and Deacons, Who man sit in an eminent and proper Place, that there Answer may be hard.

The Minister.

HAth *N.* whom the last Day we admonished under the Pain of Excommunicatioun to satisfie the Church for his publick Sclander and
Con

Contempt of the Ministerie, be himself, or be any uther offered his Obedience unto you?

They shall answere as the Truth is, yea, or nay.

IF he hath sought the Favour of anie within the Ministerie with Promile of Obedience, then shall farther Proces be delayed, and he commanded to appeir before the Sessioun in there nixt Assemblie, where Ordor may be takin for his publict Repentance, as in the former Head is expressed: If he have not labored to satisfie the Church, then shall the Minister proceed and say, It cannot be but dolorous to the Bodie, that anie one Membre thereof shuld be cut off and perish: And yit it aucht to be more feirfull to the Membre then to the Bodie, for the Membre cut off can doe nothing but putrifie and perish, and yit the Bodie may reteine Lyfe and Strenth. Bot the Rebellioun of this Obstinat may proceed in one Part from Ignorance; for it may be that he understandeth not what Excommunication is, and what is the Danger of the same: I shall therefoir in few Wordis opin the one and the uther.

Lawghfull Excommunication (for the Thundringis of that *Romane Antichrist* at hot Vanity and Wynd) is the cutting off from the Body of Jesus Christ, from Participatioun of his holy Sacraments, and from publict Prayeris with his Church, by publike and solemn'd Sentence, all obstinat and impenitent Personis, efter dew Admonitionis:

Which

Which Sentence lawghfullie pronounced on Earth, is ratified in Heavin, by bynding of the same Sinnes that they bynd on Earth. The Danger hereof his greater then Man can suddanly espy; for seeing that without the Body of Jesus Christ, there abydeeth nothing bot Death and Damnation to Mankynd, in what Estait shall we judge them to stand, that justly are cut off from the same?

Yea, what horrible Vengeance hangeth upon them and their Posteritie, notable and severe Punishmentis, may instruct us: *Cain* the Murtherar was not accursed in his awin Person only, bot that same Malediction rang in his Posteritie, and upon all that joynd therewith, till that all Mankynde was destroyed by Water, Eight Persons reserved. *Cham* lykewyse was accursed in his Sone *Canaan*, the Severity whereof proceded evin to the Extermination (n) of that hole Race and Nation.

The sempil Word of our Maister Jesus Christ caused the Figg-tree suddanly to wither. At the Voyce of *Peter*, *Ananias* and *Sapphira* war striken to Death. The same God and Lord Jesus, with the Power of his holie Spirit that then was potent and just, workis evin now in the Ministry of his Church, the Contempt whereof he will in no wyse suffer unpunished. And therefoir ye that have Acquittance or Familiarity with the foir-named Obstinat, declair unto him these Dangeris, and will him not to tempt the uttermoist. And thus yit again let us pray to God for his Conversion.

(n) This Word is changed in the later Copies to *rooting out*.

Let the former Payer be publicly said.

THe thrid *Sunday*, let the first Question be proponed by the Minister, to the Eldaris and Deaconis, concerning the Submission of the Obstinat, so oft admonished, as was proponed the second. If Repentance be offered, let Order be takin, as is befoir said, with a Charge to the Church to prayse God for the Conversion of that Brother. If Repentance be not offered, then shall the Minister expone, wherein the Person that is to be excommunicat hath offended, how oft, and by whom he hath bene admonished, als weil privatelie as publicly, and shall demand of the Eldaris and Deaconis if it be not so: Whose Answer received, the Minister shall ask the hole Church, if they think that such Contempt shuld be suffered amonges them: And if then no Man mak Intercession for the Obstinat, the Minister shall proceed, and say,

Of very Conscience we are compelled to do that which to our Harteis is most dolorous, *to wit*, to geve over in the Handis of the Devill, this soir-named obstinat Contemner N. whom ones we esteimed a Membre of our Body, and that not onlie for the Cryme that he hath committed, bot much rather for his proud Contempt and intolerable Rebellioun; lest that our Sufferance of him in this his Impietie, shuld not only be imputed unto us, bot also that he shuld infect uthers with the same Pestilence: And therefore, we man use the last Remedie, how grevous that ever it be unto us: And yit I desire you for more ample

De-

Declaratioun of your Chiristian Charity towards him, ye pray with me unto God, now for the last for his Conuersioun.

*The last Payer before the Excommuni-
cation.*

OMnipotent, eternall and mercifull Father; who for that good-will that thou bearest unto us in Jesus Christ thy deir Sone, wilt not the Death and Destruction of a Sinner, but rather that he, by Inspiration and moving of thy holie Spirit, convert and live, who also doest witness the Vertew and Strenth of thy Word to be such, that it causeth the Mountains to schaik, the Rockes to tremble, and the Floods to drie up: Behald, we thy Children and People here prostrat before thee, most humblie beseik thee, in the Name of thydeire Sone our Lord Jesus Christ, that thou wilt move and peirse the Hart of our impenitent Brother, whom Sathan so long hath indured and hardened, let it please thy Majestie be the Vertew of thy holie Spirit, that thou wilt mollifie the same. Expell his Darknes, and by the Light of thy Grace that thou wilt so illuminat him, that now at lenth he may feil, *First*, how greuously he hath offended againis thy Majestie: And *secondarily*, againis thy holie Church, and Assemblie: Give him thy Grace to acknowleg, accuse and damne als weil befoir us whom he hath offended, as befoir thy Presence, this his proud Contempt, lest that we, by the same provoked, be compelled, with all our Greifis, to cut him off thy

thy mysticall Bodie, whom we, O Lord untean-
edly desire to retene within thy Church, as a
lyvely Member of thy deir Sone our Lord Jesus :
Heir us, merciful Father, call back again this our
impenitent Brother that now tendith to eternal
Destruction ; that we al, who befoir thy Presence
evin for his Rebellion do murne, may receave him
again with Gladnes and Joy, and so render Prayse
and Honour unto thee befoir this thy holie Con-
gregatioun.

We grant our selfis, O Lord, unworthy whom
thou should heir, because we cease not to offend
thee by our continual Transgression of thy holy
Precepts. Look not upon us, mercifull Father,
in this our corrupt Nature, but look thou to thy
deir Sone, whom thou of thy mere Mercie hast ap-
pointed our Head, great Bishop, Advocat, Me-
diator, and onlie Propitiator, in him and in the
Merites of his Death. We humblie beseeche thee
mercifullie to behald us, and suffer not not the
most innocent Blude of thy deir Sone, sched for
us, and for this our impenitent Brother, to be
prophaned by the Tyranny and Slight of Sathan.

Bot by the Vertew of the same, let this our im-
penitent Brother be broght to unteaned Repen-
tance, that so he may escaip that feirfull Condem-
natioun, in the which he appeireth to fall : This
we ask of thee, O heavenly Father, in the Bold-
nes of our Head and Mediator Jesus Christ, pray-
ing as he hath taught us, *Our Father, &c.*

*If after this Prayer the Obstinat compeir
not to offer his Repentance, then shall
the Minister proceed, and say,*

B Rethren, seing that as ye have hard this obstinate and impenitent Person N. hath so grievously offended against God, and against this his holy Congregation, who by no Means, as ye may perceave, can be broght to Repentance, whereof it is evident by the Word of God, that he is fallin from the Kingdome of Heaven, and from the blessed Society of the Lord Jesus.

And we, albeit with Dolour of our Harts, may now execute that which the Commandement of Jesus Christ, and the Praëise of his Apostle schaweth that of our Office we aucht to do, *to wit*, that we shall publicly declair and pronounce such to have no Society with us, as declair themselves obstinat and rebellious agains all holsome Admonitions, and the blessed Ordinances of his Church: And that we may do the same, not of our awin Authority, bot in the Name and Power of our Lord Jesus Christ, befoir whom all Kneis are compelled to bow, let us humblie fall down befoir him, and on this Maner pray, and pronnuce this Sentence.

*The Invocation of the Name of Jesus
Christ to excommunicat the impeni-
tent, together with the Sentence of
Excommunication.*

O Lord Jesus Christ, the only and eternall King of all the chosen Children of thine Heavinely Father, the Head and Law-giver of thy Church, who by thy awin Mouth hast commanded that such Offendars as proudlie contemne the Admonitiouns of thy Church, shall be cast out from the Societie of the same, and shall be reputed of thy Professouris as prophane Ethnicks: We willing to obey this thy Precept, which also we have receaved be Institution of thy Apostile, ar here presently convened in thy Name, to excommunicate and cast furth from the Societie of thy holie Bodie, and from all Participatioun with thy Church in Sacramentis or Prayeris, N. which Thing we do at thy Commandement, and in thy Power and Authoritie, to the Glorie of thy holy Name, to the Conservation and Edification of this thy Church, in the which it hath pleased thee to place us Ministers, and to the extreme Remedie of the stubburne Obstinacie of the fore-named Impenitent: And because thou hast promised thy self evir to be with us, bot especially with such as uprightly travel in the Ministry of thy Church, whom also thou has promised to instruct and guyde by the Dictament of thy holie Spirit.

We most humbly beseeche thee so to governe and assist us in the Execution of this our Charge, that

whatsoever we in thy Name do here pronounce on Earth, that thou wilt ratifie the same in the Heav-
 vin. Our Assurance, O Lord, is thy exprest Word. And therefore, in Boldnes of the same, here I in thy Name, and at the Commandement of this thy present Congregation, cut off, seclude, and excommunicat from thy Body, and from our Societie, N. as a Person sclanderous, proud, a Contemnar, and a Member, for this present, altogether corrupted and pernicious to the Bodie. And this his Sin (albeit with Sorrow of Hart) by vertew of our Ministerie, we bynde and pronounce the same to be bound in Heaven and Earth. We farther geve over in the Handis and Power of the Devill the said N. to the Destruction of his Flesh, straitlie charging all that professe the Lord Jesus, to whose Knowledg this our Sentence shall cum, to repete and hald the said N. accursed, and unworthie of the familiar Societie of Christians: Declaring unto all Men, that such as herefter befoir his Repentance shall hant, or familiarlie accompanie with him, ar Partakaris of his Impiety, and subject to the lyke Condemnation. This our Sentence, O Lord Jesus, pronounced in thy Name, and atthy Commandement, we humblie desire thee to ratifie according to thy Promise. And yit, Lord, thou that camest to save that which was lost, look upon him with the Eys of thy Mercie, if thy good Pleasure be; and so peirsethou his Hart that he may feile in his Breist the Terroures of thy Judgementis, that by thy Grace he fruitfully may be converted to thee, and so damning his awin Impiety, he may be with the lyke Solemnitie receaved within the Bosome of thy Church

Church, from the which this Day, with Greif and Dolour of our Hartis he is ejected.

Lord, in thy Presence, we protest that our awin Affections move us not to this Severitie, but onely the Hatred of Sin, and Obedience that we geve to thy awin Commandement. And therefore, O heavenlie Father, we crave the perpetuall Assistance of thy holie Spirit, not onlie to brydil our corrupted Affections, bot also so to conduct us in all the Course of our hole Lyfe, that we nevyr fal to the like Impietie and Contempt, bot that continuallie we may be subject to the Voce of thy Church, and unto the Ministers of the same, who trewlie offer to us the Word of Lyfe, the blessed Evangel of thy onlie belovyt Sone Jesus Christ, to whom with thee and the holie Spirit be all Prayse, Glorie and Honour, now and ever.
So be it.

The Sentence pronounced, and the Prayer ended.

THE Minister shall admonish the Church, that all the faithfull hald the Excommunicat as an Ethnike, as before is said, that no Man use his familiar Companie: And yet that no Man accule him of onie uther Cryme than of such as he is convicted of, and for the which he is excommunicat, bot that everie Man shall secretlie call to God for Grace to be granted to the Excommunicat. Such as have Office in the Ministerie may upon Licence required of the Church, speik with the excommunicat, so long as Hop resteth of his

Conversion: But if he continue obstinate, then aught all the faithful utterly to abhor his Presence and Communication. And yet aught they more earnestly to call to God, that Satan in the End may be confounded, and the Creature of God freed from his Snares by the Power of the Lord Jesus. And with the accustomed Benediction, the Assemblie shall be dismissed, after they have sung the CI. *Psalme*, or one Portion thereof, as it shall please the Congregation.

Chap. IV.

The Ordour to receive the Excommunicat againe to the Societie of the Church.

First, we must observe that such as deserve Death for the Cryme committed, never be admitted to the Societie of the Church, untill such Time as either the Magistrate punish according to the Law, or elles pardon the Cryme, as before we have said: But such as for urther Offences, and for there Contempt are excommunicat, may be received when they shall earnestlie seike the favouris of the Church. They must begin at the Ministerie, the Eldars and Deaconis, who must expone there Repentance to the Minister or Ministers in their Assemblie: A Day may be appointed to the Excommunicat to present himself before them. The Signes of his Repentance ought to be diligentlie inquired, as what hath bene his Behavi-

dur since the Tyme of his Excommunication, what he will offer for Satisfaction to the Church and unto whom he hath expounded the Griefe and Dolour of his Hart. If the Excommunicat be found penitent and obedient in all Things, the Minister the next *Sunday* may geve Advertisement to the hole Church of his Humiliation, and command them to call to God for Increase of the same. The next Session Day the Minister may appoint to the Excommunicat such Satisfaction as they think most expedient, to the which if the Excommunicat fullie agree, then may the said Ministerie appoint unto him a certane Day when he shall fulfill the same.

For this is principally to be observed, that no excommunicat Person may be receavid to the Societie of the Church again, until such Time as he hath stand at the Church Dure, at the least moe *Sundays* than one: Which Dayis being expirid, and the hole Satisfaction complete, some of the Eldars shall passe to the Excommunicat, efter that the formar Prayer of the Minister in the Pulpit be ended, and shall present him to an certan Place appointed for the Penitents, where he shall stand in the same Habite, in the which he maid Satisfaction, untill the Sermon be ended: And then shal the same Eldars that broght him into the Church, present him to the Minister, with these or the lyke Wordis.

This Creature of Godis, N. that for his Wick- ednes and obstinat Rebellion hath bene excommu- nicat from the Bodie of Jesus Christ, bot now by the Power of the Spirit of God, is called back again by Repentance, so far as the Judgement of Man

can perceave, for he hath not only craved the Favours of the Ministrie, that he might be receaved into the Bodie of the Church again, bot also most obediently hath subjected himself to all that we have commanded, for trial of his Humiliatioun: And therefoir we present him befoir you, to be examinat.

And if his Repentance be sufficient, to be receaved again to the Bodie of the Church; then shall the Minister render Thanks, first to God, for that Part of his Humiliation, and also desire the Church of God to do the same with him. Therefter he shall addresse him to the Person excommunicat, and first shall lay befoir him his Sin; theretter the Admonitions that war gevin unto him to satisfie the Church for the same; and last, his proud Contempt and long Obstinacie, for the which he was excommunicat: And of every one he shall require his peculiar Confession, with Acculation of himself, and Detestation of his Impietie: Which being receaved, he shall render Thanks to God as followeth.

WE thank the Mercie and Goodnes of God, through Jesus Christ our Lord, for this thy Conversion, N. into the which thou hast not so much alchamed thy self, as that thou hast confounded and ovrcome Sathan, by whose Venoum and deceaveable Entilements thou hitherto hast bene rebellious to the holsome Admonitions of the Church: And yit becaule we can bot only see that which is externall, we will joyne our Prayers with thine, that thy Humiliation may proceed from the Hart.

Let the Prayers appoynted to be said in the receaving of the Penitent. (m) be said also here: Which ended let the Church and the Penitent be admonished as there is expremed; except that the Cryme of his Excommunication must evir be aggredged and mentionat.

The Prayer conteining his receaving to the Church.

Lord Jesus Christ, King, Teacher, and our eternal Preist, who with the Preaching of thy blessed Evangel hes joyned the Power to bynd and lowse the Sinnes of Men, who hes also pronounced, that whatsoevir by thy Ministers is bound on Earth, shall be bound in the Heavin, and also that whatsoever is lowsed by the same, shall be lowsed and absolved with the in the Heavin: Look, O Lord, mercifullie upon this thy Creature, N. &c. whom Sathan of long Tyme hath haldin in Bondage, so that not onlie he drew him to Iniquitie, bot also that he so hardened his Hart, that he despised all Admonitiouns; for the which his Sin and Contempt we war compelled to excommunicat him from our Bodie. Bot now, O Lord, seeing that the Spirit of our Lord Jesus Christ hath so far prevaled in him, that he is returned to our Society, it wil pleise thee, for the Obedience of our Lord Jesus, so to accept him, that his formar Inobedience be never laid to his Charge, bot that he may increase in all Godlines, till that Sathan finally be trodden under his Feit and

and ours, by the Power of our Lord Jesus Christ, to whom with the and the holy Spirit be all Honor and Glorie now and evir. *So be it.*

The Forme of Absolution.

IN the Name and Authoritie of Jesus Christ, I the Minister of his blessed Evangel, with Consent of this hole Ministry and Church, absolve thee N. from the Sentence of Excommunication, from the Sin by thee committed, and from al Censures led againes thee for the same of before, according to thy Repentance, and pronounces thy Sin to be loosed in Heavin, and thee to be receaved again to the Societie of Jesus Christ, to his Bodie the Church, to the Participatioun of his Sacramentes, and finally, to the Fruition of all his Benefits, *In the Name of the Father, the Sone, and the holy Spirit. So be it.*

The Absolution pronounced, the Minister shall then call him Brother, and geve him Admonition, to watch and pray, that he fall not in the lyke Tentation; that he be thankfull for the Mercie shawin unto him, and that he shaw the Fruictis of his Conversion in Lyfe and Conversation.

Thereftir the hole Ministerie shall embrace him, and such uthers of the Church as be nixt unto him: And then shall a Psalmc of Thankisgeving be song.

This Ordour may be enlarged or contracted as the Wisdom of the discreit Minister shall thinke expedient: For we rather shaw the to Way the Ignorant, than prescribe Ordor to the Learned that cannot be amended.

Ane

Ane Prayer.

PReserve the publick Face of thy Church, with-
in this Realme, O Lord: Dilait the King-
dome of thy Sone Jesus Christ universally:
And so farther disclois and brek down the Tyran-
nie of that *Romane* Antichrist, by the Power of thy
Sone our Lord Jesus Christ. So be it. Anno 1567.

Rom. 16.

*Soli sapienti Deo per Jesum Christum gloria in
perpetuum. Amen.*

*This Book is thoght necessar and profitable for the
Church, and commanded to be Printed be the
General Assemblie. Set furth be John Knox
Minister, and sighted be us, whose Names follow,
as we war appointed by the said general Assem-
blie.*

John Willok.
M. John Craig.
Robert Pont.
John Row.

David Lindefay.
Guilielmus Christisonis.
James Greg, &c.

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S O M E

Acts of Assembly

Concerning

Excommunication

A N D

Publick Repentance.

I. *Assembly, July 1568. Sess. 4.*

ANent the Excommunication of Papists, and Separation of them from the Societie of Christ's Bodie, after due Admonition refusing to joyne themselves to the Kirk: It is concludeit, that after they have receaveit sufficient Admonitions, according to the Order establishit, in particular Kirks, and they yit remaining obstinate; they shall be declareit publickly, in all
Con-

Congregations necessar, to be excommunicate ou
of the Societie of Christis Bodie.

II. *Assembly*, March 157 $\frac{2}{3}$ *Sess.* 5.

A Nent excommunicate Persons, for nonad-
hering to the established Religion, and who
wer not joynit thereto of before; yit not the less
presently of their awin free Will submitis them-
selves, and requires to be receavit in the Society
of the faithful. The Kirk ordains the saids Per-
sons to be receavit be the Minister, in low and
humble Habit with Sackcloath, observing the Or-
dor prescryvit in the Book of Excommunication
in all uther Poynts.

III. *Assembly*, March 157 $\frac{2}{3}$ *Sess.* 6.

O Rdains all and fundrie Superintendants, and
Commissionars to plant Kirks to proceed
summarly to Excommunication against all Papists
within their Provinces: And that within eight
Days after they be admonisheit to joyne them-
selves to the Religion presently established with-
in this Realme, be hearing of the Word of God,
and partaking of the Sacraments, and to subscribe
and give their Oath according to the Act of Par-
liament, * and Acts agreit upon betwixt my
Lord Regent's Grace, secret Council, and the
Kirk.

IV. *As-*

* *Jam.* VI. Parl. 3. Cap. 45 and 47.

IV. *Assembly, July 1569. Sess. 3.*

ANent Persons guilty of capital Crymes summoned be Superintendants ; or Ministers, Elders and Deacons of reformat Kirks, to compeir to this Assembly or any uther hereafter ; and the saids Persons fund not compeirand : The Kirk ordaines the said Superintendants or Ministers, to proceed to Excommunication against them, and to notifie to the supream Magistrate so many as for their Offences are alreadie excommunicate, that further Punishment may be execute.

V. *Assembly, March 15⁶⁹/₇₀. Sess. 2.*

THe Kirk ordaines sic Persons as are convict of Incest or Adulterie, and has not stubbornly contemnit the Admonitions of the Kirk, nor sufferit the Sentence of Excommunication for their Offences, shall make publick Repentance in Sack-cloath at their awin Kirks, bairheadit, ond bairfutit, three several Dayes of preaching ; and after the said third Day, to be receavit in the Society of the Kirk in their awin Claiths : the uthers that has been excommunicate for their Offences shall present themselfis bairheadit and bairfutit sax preaching Dayes, and the last after Sermon to be receavit in their awin Claiths, as said is.

VI. *Assembly, March 15⁶⁹/₇₀. Sess. 3.*

A Nent Homicides, incestuous Persons and Adulterers not fugitive from the Laws, but continually suing to be receavit be the Kirk to publick Repentance : After lang Reasoning and mature Deliberation, the haill Brethren presently assembleit, concludit that all sic Persons humbly suing, shall be receavit, to give the Signs of their Repentance in their awn Kirks, according to the Order appointit before : At quhilk Time the Minister shall publickly notifie their Crimes, that thereby the civil Magistrates may know the Crymes and pretend no Ignorance thereof.

Give they be excommunicate for their Offences, they shall stand bairheadit at the Kirk Doore every preaching Day betwixt the Assemblies, seclused from Prayers before Sermon ; and then enter in the Kirk, and sit in the publick Place bairheadit all the Time of the Sermons, and depart before the latter Prayer. The uthers that are not excommunicat, shall be placeit in the publick Place, where they may be knawn from the rest of the People, bairheadit the Time of the Sermons, the Minister remembring them in his Prayer the Time after Preaching. All the saids Persons ar to bring their Minister's Testimonial to the next Assembly of their Behaviour,

VII. *Assembly, August 1573. Sess. 7.*

G Reit Men offending in sic Crymes as deserves Sack-cloath they sould receave the samen as well as the puir.

No Superintendants nor Commissioners with Advyce of any particular Kirk of their Jurisdiction, may dispense with the Extremitie of Sack-cloath prescrivit be the Acts of General Assemblie for any pecunial Sum *ad pios usus*.

VIII. *Assembly, October 1576. Sess. 7.*

A Ne Man that commits baith Adulterie and Incest, sould be doubly punischit. Relapse in Adulterie double punischit.

IX. *Assembly, October 1576. Sess. 8.*

A Nent the Form of Repentance of Fornicators, the Kirk and Commissioners present hes votit and concludit that ane of the Dayes of their Appearance to make Repentance for their Offence on a *Sunday* at ten Houres Beforenoon in Time of Preaching, in presence of the Congregation. And that double Fornicators receive double Punishment for their Offence.

X. *Assembly, July 1570. Sess. 2.*

P Enitents that for their Offences resorts to the General Assemblie, either to receive Injunctions for to schaw Signs of their Repentance, or that sould present themselves before the same, in Linnen-cloaths, and receive farther Injunctions; that they be warnit to compeir the second Day of the Assembly peremptorie.

XI. *Assembly, March 157 $\frac{1}{2}$. Sess. 3.*

Forsuameikle as it hes been ordainit be the General Assemblies, that all Adulterers, Murtherers, incestuous Persons and uthers Committers of hainous Crymes, first sould present themselfis to the General Assembly, there to re-save their first Injunction; and at the next thereafter following to present themselves in Linnen-cloaths, &c. And forsuamikle as divers of the said Offenders, partly are far distant from the Places of General Assemblies; uthers, for Pover-tie and deidlie Feids, may not, nor dare not travel through the Countrie to present themselves before the saids Assemblies. For thir Causes and uthers Considerations moveing, the Kirk presently assemblit, hes statute and ordainit, that all sic Offenders shall be called hereafter, be the Superintendants and Commissioners of Provinces, to com-peir before them in their synodal Conventions, to be halden be them twyce in the Year, there to receive and tak their Injunctions; conform to the Order useit before the General Assemblies in all Sorts.

XII. *Assembly, February 158 $\frac{1}{2}$. Sess. 10.*

ANent the Form of Repentance prescryvit for Adulterers, Homicids and uther Crymes; quhereof the Satisfaction, of before be Acts of the Kirk, was made before the Synodall Assembly: Sieing in many Parts of the Countrey the Penitents at sic Tymcs of the Year when synodall Assemblies are halden, are in lawful Trafecking out of the Country. It is found expedient in
Tymes

Tymes coming, quhere Presbytries are weill orderit and establisht be Judgement of the synodall Assembly, that the saids Penitents shall perform, universallly through the Realm, their Satisfaction before the Presbytries, in such Form as they were accustomit before the Synodals: Utherwayes where the Presbytries are not yet constitute be the Judgement of their synodal Assembly, the accustomit Order to be keepit.

XIII. *Assembly, August 1590. Sess. 14.*

BEcause great Sclander lyes upon the Kirk throw manifold Murthers, notorious Adulteries and Incests; and the Parties being under Process oft times evites the Kirk, and schifts from Place to Place quhairthrough the Process cannot weill be brought to a finall Sentence: Dureing all the quhilk Tyme the Sclanders continues and increases. *Quæritur*, Quhither Parties falling into sic horrible and odious Crymes may summarly, upon the Notoritie of the Cryme, be excommunicate or not? Answerit to the said Question, *Affirmative*.

XIV. *Assembly, May 1592. Sess. 22.*

ANent the Forme and Order of Excommunication to be used againes notorious Murtherers, the Assemblie hes concludit that the Order containit in the Buik of Excommunication be keepit and followit out according to the Tenor thereof.

XV. *Assembly, June and July 1595. Sess. 8.*

HIs Heines Commissioners presentit Articles from his Majestie, craving the same to be read and answerit, as followis.

1. His Majestie craves that there be an Act made ordaining that quhasomever at ony Tyme fall practise any treasonable Interprise or Conspiracie againis his Majesties Persone or Estate, being fund and declarit culpable thereof be Law, fall lykwyse incurr the Sentance of Excommunication thairfore, that thairby an inseperable Union may be betwixt the twa Swords.

Humble Answers of the General Assemblie to the fore-said Articles.

1. Quhair an Ordinance is cravit to be made againis Practisers of ony treasonable Enterpryse or Conspiracie againis his Heines Persone or Estait, being fund culpable thairof be the Law, that they thairfore sal incurr the Sentance of Excommunication. The General Assemblie agrieth thairto, *legitima cognitione ecclesiastica præeunte.*

XVI. *Assembly, March 159². Sess. 7.*

THat nane falling in publick Sclander be receavit againe in the Fellowship of the Kirk, except his Minister have some appearand Warrant in Conscience, that he hes baith an feeling of Sin, and Apprehension of Mercy. And for this Effect that the Minister travel with him be Doctrine and private Instruction, and bring him heirto; and specially in the Doctrine of Repentence, quhilk being neglectit the publick Place of Repentance is turned in ane mocking.

T H E

THE
Second Buik
OF
DISCIPLINE,
OR
Heids and Conclusiones
OF THE
POLICIE of the KIRK,

Agreed upon in the GENERAL
ASSEMBLY 1578. inserted in
the Registers of Assembly 1581.
sworn to in the NATIONAL
COVENANT, revived and ratified
by the Assembly 1638. and by
many other Acts of Assembly. And
according to which the Church Go-
vernment is established by Law,
An. 1592 and 1690.

I Cor. XIV. 40.

Let all Things be done honestly, and by Order.

EDINBURGH,
Printed by James Watson His Majesty's Printer.

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T H E
 Second Buik
 O F
DISCIPLINE;
 O R
 Heidis and Conclufiones
 Of the
POLICIE of the KIRK.

Chap. I.

Of the Kirk and Policie thereof in generall, and quherein it is different from the civill Policie.

THE Kirk of God is sumtymes largelie takin, for all them that professe the Evangill of Jesus Christ, and so it is a Company and Fellowship not onely of the Godly, but also of Hypocrites professing always outwardly ane true Religion. Uther

The Kirk is takin in three different Senses.

B b b 3 Tymes

760 *The second Buik of Discipline:*

Tymes it is takin for the Godlie and Elect onlie, and sumtymes for them that exercise spiritual Function amongis the Congregation of them that professe the Truth.

The Kirkis
Jurisdiction
is of
God, and
is groundit
on the
Word.

2. The Kirke in this last Sense hes a certaine Power grantit be God, according to the quhilk it uses a proper Jurisdiction and Governement, exerciseit to the Comfort of the hole Kirk. This Power Ecclesiasticall is an Authoritie grantit be God the Father, throw the Mediator Jesus Christ, unto his Kirk gatherit, and having the Ground in the Word of God; to be put in Execution be them, unto quhom the spirituall Government of the Kirk be lawfull calling is committit.

It is exerci-
sit be the
Ministeris
and Office-
beiraris.

3. The Policie of the Kirk flowing from this Power, is an Order or Forme of spirituall Government, quhilk is exercisit be the Members appoyntit there to be the Word of God: And therefore is gevin immediatly to the Officebeararis, be quhom it is exercisit to the Weile of the hole Bodie. This Power is diverslie usit: For sumtyme it is severally exercisit, chiefly by the Techaris; sumtyme conjunctly be mutuall Consent of them that beir the Office and Charge, efter the Forme of Judgement. The former is commonly callit *potestas ordinis*, and the uther *potestas jurisdictionis*. These two kinds of Power have both one Authority, one Ground, one finall Cause, but

A doubill
Forme of
Usage of
the Kirkis
Power.

ut are different in the Manner and
Forme of Execution, as is evident be the
speiking of our Master in the 16 and 18
of *Matthew*.

4. This Power and Policie Ecclesiasti-
call, is different and distinct in the awin
Nature from that Power and Policie,
quhilk is callit the civill Power and ap-
pertenis to the civill Government of the
Common Welth: Albeit they be both
of God, and tend to one End, if they
be rightlie usit, *to wit*, to advance the
Glorie of God, and to have godlie and
gud subjectis.

The Differ-
ence be-
twix the
spiritual
and civil
Jurisdicti-
one.

5. For this Power ecclesiasticall flowes
immediatlie from God, and the Mediator
Jesus Christ, and is spirituall, not having
a temporall Heid on Earth, bot onlie
Christ, the onlie spirituall King and Go-
vernour of his Kirk.

6. It is a Title falslie usurpit be Anti-
christ, to call himselfe Heid of the Kirk,
and aucht not to be attribute to Angel
nor Man, of what Estait that ever he be,
saying to Christ the onlie Heid and Mo-
narch of the Kirk.

A Note of
Antichrist.

7. Therefore this Power and Policie of
the Kirk, sould leane upon the Word im-
mediatlie, as the onlie Ground thereof,
and sould be tane from the pure Foun-
taines of the Scriptures, the Kirk hearing
the Voyce of Christ the onlie spirituall
King, and being rewlit be his Lawes.

The Word
of God the
Ground of
the Kirkis
Policie.

Christ is
the onlie
Lord of his
Kirk; and
Men are
Office-
beiraris.

8. It is proper to Kings, Princes and Magistrates to be callit Lordis, and Dominators over their Subjectis, whom they govern civilly, bot it is proper to Christ onlie to be callit Lord and Master in the spirituall Government of the Kirk, and all uthers that beiris Office therein, auch not to usurp Dominion therein, nor be callit Lordis, bot onlie Ministeris, Disciples, and Servantis. For it is Christis proper Office to command and rewill his Kirk universall, and every particular Kirk throw his Spirit and Word, be the Ministerie of Men.

Ecclesiasti-
call Office-
beiraris
subject to
the civil
Magistrat,
and ci-
vill Magi-
stratis sub-
ject to the
spiritual
Jurisdicti-
on. Ane
Person
cannot ex-
erce both
Jurisdicti-
ons.

Notwithstanding, as the Ministeris and uthers of the Ecclesiasticall Estait ar subject to the Magistrat civil, so aucht the Person of the Magistrat be subject to the Kirk spiritually, and in ecclesiasticall Government. And the Exercise of both these Jurisdictiones cannot stand in one Person ordinarlie. The civil Power is callit the Power of the Sword, and the uther the Power of the Keyes.

The spiri-
tual and ci-
vill Juris-
diction sta-
tir.

10. The civil Power sould command the spiritual to exercise and doe their Office according to the Word of God: The spirituall Rewlaris sould requyre the Christian Magistrate to minister Justice, and punish Vyce, and to maintaine the Libertie and Quietnes of the Kirk within their Boundis.

11. The Magistrate commandes exter-
nall Things for externall Peace and Quy-
etnes

etnes amongis the Subjects: The Minister handles externall Things onlie for Conscience cause.

12. The Magistrat handles externall Things onlie, and Actions done befor Men: Bot the spirituall Rewlar judges both inward Affectionis and externall Actionis, in respect of Conscience, be the Word of God.

13. The civill Magistrat craves and gettis Obedience be the Sword, and uther externall Meanis. Bot the Ministerie,* be the spirituall Sword, and spirituall Meanis.

14. The Magistrat neither aucht to preich, minister the Sacramentis, nor execute the Centuris of the Kirk, nor yet prescribe any Rewll how it sould be done; bot command the Ministeris to observe the Rewll commandit in the Word, and punish the Transgressouris be civill Means: The Ministeris exerce not the civill Jurisdiction, bot teich the Magistrat how it sould be exercit according to the Word.

15. The Magistrat aucht to assist, maintain and fortifie the Jurisdiction of the Kirk. The Ministeris sould assist their Princes in all Thingis agreiable to the Word, providing they neglect not their awin Charge be involving themselves in civill Affairis,

The civil Magistrat aucht to exerce no Part of the spirituall Office-beiraris Charge, nor prescribe Rewlis thairto.

The Jurisdiction of the Kirk sould be assisted be the Magistrat.

Final-

* The Copie in Spottiswood's History hath the Minister,
An old Manuscript hath, the Ministeris.

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Ministers
subject to
the Magi-
strat, and
Magistrats
subject to
Kirk Disci-
pline.

Finally, as Ministeris are subject to the Judgement and Punishment of the Magistrat in externall Things, if they offend: So aucht the Magistratis to submit themselves to the Discipline of the Kirk, gif they transgresse in Matteris of Conscience and Religioun.

Chap. II.

Of the Pairtes of the Policie of the Kirk, and Persons or Office-beiraris to whom the Administration is committit.

Two Sortis
of Personis
in the
Common
Welth.

AS in the civill Policie the hail Common Welth consistis in them that ar Governours or Magistratis, and them that ar governit or Subjects. So in the Policie of the Kirk sum ar appointit to be Rewlaris, and the rest of the Members thereof to be rewlit, and obey according to the Word of God, and Inspiratioun of his Spirit, always under one Heid and chiefe Governour, Jesus Christ.

Quharin
the Kirk
Policie
consistis.

Threefold
Office-
beiraris in
the Kirk.

2. Againe, the hail Policie of the Kirk consisteth in three Things, viz. in Doctrine, Discipline, and Distribution. With Doctrine is annexit the Administration of Sacramentis. And according to the Pairtes of this Division, arisis a threefold

fald Sort of Office-beiraris in the Kirk,
to wit, of Ministeris or Preachers, Eldaris
or Governours, and Deaconis or Distri-
buteris.

3. And all these may be callit be ane generall Word, Ministers of the Kirk. For albeit the Kirk of God be rewlit and governit be Jesus Christ, who is the onlie King, hie Priest, and Heid thereof, yit he useis the Ministry of Men, as the most necessar Middis † for this Purpose. For so he hes from Tyme to Tyme, befor the Law, under the Law, and in the Tyme of the Evangell for our great Confort raisit up Men indewit with the Giftis of his Spreit, for the sprituall Government of his Kirk, exercising be them his awin Power, throw his Spreit and Word to the Beilding of the same.

Christ us-
eth the Mi-
nistrie of
Men in his
Affaires.

4. And to take away all Occasion of Tyrannie, he willis that they sould rewl with mutuall Consent of Brether, and Equality of Power, every one according to thair Functiones.

They sould
rewl with
mutual
Consent

5. In the new Testament, and Tyme of the Evangell, he hes usit the Ministry of the Apostles, Prophetis, Evangelistes, Pastouris and Doctoris in the Administratioun of the Word: The Elderschip for gude Order, and Administratioun of Discipline: The Deaconschip to have the Cure of the ecclesiasticall Gudis.

6. Sum

† An old Manuscript hath, *as maist necessar Servandis for his Purpose.*

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Ordinar
and extra-
ordinar
Functiōnes
in the Kirk.

6. Sum of thir ecclesiasticall Functiōnes ar ordinar, and sum extraordinar or remporarie. There be three extraordinary Functiōnes, the Office of the Apostle, of the Evangelist, and of the Prophet, quhilk is ar not perpetuall, and now have ceisit in the Kirk of God, except quhen it pleasit God extraordinarily for a Tyme to steir sum of them up againe. There are foure ordinar Functiōnes or Offices in the Kirk of God, the Office of the Pastor, Minister or Bishop; the Doctor; the Presbyter or Eldar; and the Deacon.

7. Thir Offices ar ordinar, and aucht to continue perpetuall in the Kirk, as necessar for the Government and Policie of the same, and no moe Offices aucht to be receivit or sufferit in the trew Kirk of God, establisht according to his Word. ‡

Ambitious
Titles
aucht to
be rejectit.

8. Therefore all the ambitious Titles inventit in the Kingdome of Antichrist, and in his usurpit Hierarchie, quhilkis ar not of ane of these foure Sorts, together with the Offices depending thereupon, in ane Word aucht allutterlie to be rejectit.

Chap.

† An old Manuscript hath, *be his Word.*

Chap. III.

How the Persones that beir ecclesiasticall Functiones, ar admitted to thair Office.

I. **V**Ocation or Calling is common to all that sould beir Office within the Kirk, quhilk is a lawfull Way, be the quhilk qualifiet Persones ar promotit to any spirituall Office within the Kirk of God: Without this lawful Calling it was never leisum to any Person to medle with any Function Ecclesiasticall.

Vocation
of Office-
beiraris
within the
Kirk.

2. There are twa Sorts of Calling, ane extraordinar be God himself immediatlie, as war of the Prophetis and Apostiles, quhilk in Kirks establisht, and well already reformat hes no Place.

Twa Sorts
of Calling.

3. The uther Calling is ordinar, quhilk besydes the Calling of God, and inward Testimonie of a gude Conscience, hes the lawfull Approbation and outward Judgment of Men, according to Godis Word, and Order establisht in his Kirk. Nane aucht to presume to enter in any Office ecclesiasticall without he have this Testimony of a good Conscience before God, who only knows the Hartis of Men.

4. This ordinar and outward Calling, hes twa Parts, Election and Ordination.

Election.

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Election is the chusing out of a Person or Persons maist able to the Office that vaikes; be the Judgement of the Elderschip and Consent of the Congregation, to whom the Person, or Persons beis appointed. The Qualities in generall requisite in all them wha sould beir Charge in the Kirk, consist in Soundnes of Religion, and Godlines of Lyfe, according as they ar sufficiently set furth in the Word.

Qualities.

Na Intrusion.

5. In this ordinar Election * it is to be eschewit, that na Person be intrusit in ony of the Offices of the Kirk, contrar to the Will of the Congregation to whom they ar appointed, or without the Voce of the Elderschip. Nane aucht to be intrusit, or placeit † in the Places alreadie plantit, or in any Rounge that vaikes not, for any warldlie Respect: And that quhilk is callit the Benefice aucht to be nothing else, but the Stipend of the Ministers that ar lawfullie callit. ‡

Ordination.

6. Ordinatione is the Separatione and Sanctifying of the Persone appointit to God and his Kirk, * eftir he be weill tryit and fund qualifiet. The Ceremonies of Ordinatione are Fasting, earnest Prayer,

Ceremonies.

* An old Manuscript and some printed Copies have, in the Order of Election.

† An old Manuscript hath, or enterit in the Places; the Copie which is in Spottiswood's History, or placed in the Ministry in Places.

‡ An old Manuscript hath, callit and electit.

* The old Manuscript hath, be God and his Kirk. Spottiswood hath, by, &c.

Prayer, and Imposition of Hands of the Elderschip.

7. All thir, as they must be raisit up be God, and be him made able for the Wark quhairto they ar callit; so aucht they knaw their Messlage to be limitit within Gods Word, without the quhilk Bounds they aucht not to passe. All thir sould tak these Titils and Names onlie (leif they be exaltit and puft up in themselfis) quhilk the Scriptures gevis unto them, as these quhilks import Labour, Travell and Wark; and ar Names of Offices, and Service, and not of Idlenes, Dignitie, warldlie Honour or Preheminance*, quhilk be Christ our Maister is expresse reprovit and forbidden.

Styles and
Titils.

8. All these Office-beararis sould have their awin particular Flockis amongst whom they exercise their Charge, and sould mak Residence with them, and tak the Inspection and Oversight of them, every ane in his Vocation. And generallie thir twa Things aucht they all to respect the Glorie of God, and edifieing of his Kirk, in discharging their Dewties in their Callings.

Particular
Flocks and
Residence.

The End
of the Mani-
fistrie.

Chap. IV.

Of the Office-beararis in particular, and first of the Pastoris or Ministeris.

Pastors,
Ministers
or Bif-
chops.

1. **P**astors, Bischops, or Ministers, are they wha are appointit to particular Congregationes, quhilk they rewll be the Word of God, and over the quhilk they watch. In respect whair of, sumetyme they ar callit Pastors, becaus they seid their Congregation; sumetyme *Episcopi*, or Bischops, becaus they watch over their Flock; sumetymes Ministers be reason of their Service and Office; and sumetymes also Presbyters or Seniors, for the Gravity in Manners, quhilk they aucht to have in taking Cure of the Spirituall Government, quhilk aucht to be most deir unto them.

A certain
Flocke.

2. They that ar callit unto the Ministerie, or that offer themselvis thereunto aucht not to be electit without ane certain Flock be assignit unto them.

Lawfull
Calling.

3. Na Man aucht to ingyre himselfe, or usurpe this Office without lawfull Calling.

Nane may
leave the
Ministrie.

4. They that ar anis callit be God, and dewlie electit be Man, eftir that they have anis acceptit the Charge of the Ministerie,

nistrrie, may not leive their Functions:
The Desertours sould be admonishit, and
in case of Obstinacie finallie excommuni-
cate.

5. Na Pastor may leive his Flock, with-
out Licence † of the provinciall or Nati-
onall Assemblie, quhilk gif he do estir
Admonition not obeyit, let the Censures
of the Kirk stryke upon him.

Not his
Flock
without
Licence.

6. Unto the Pastors apperteinis Teach-
ing of the Word of God, in Season and
out of Season, publickly and privatelie,
alwayes travelling to edifie and discharge
his Conscience, as Gods Word prescryves
to him.

Quhat per-
teins to the
Dewtie
of Pastors.
The teach-
ing of the
Word.

7. Unto the Pastors onlie apperteins
the Administration of the Sacramentis, in
lyke Manner as the Administration of the
Word: For baith ar appointit be God
as Meanes to teach us, the ane be the
Ear, and the uther be the Eyes and uther
Senses, that be baith. Knowledge may be
transferrit to the Mynde.

Admini-
stration of
the Sacra-
ments.

8. It apperteinis be the same Reason
to the Pastors to pray for the People, and
namely for the Flock committed to his
Charge, and to blesse them in the Name
of the Lord, who will not suffer the Bles-
sings of his faithfull Servants to be fru-
strat.

Prayer

9. He aucht also to watch over the
Manners of his Flock, that the better he

watchful-
nes.

C c c 2

may

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may apply the Doctrine to them in reprehending the dissolute Persons, and exhorting the Godlie to continew in the Feir of the Lord.

Excom-
municati-
on.

10. It apperteines to the Minister estir lawfull proceeding ‡ be the Elderschip, to pronounce the Sentence of binding and lowsing upon any Person, according unto the Power of the Keyes grantit unto the Kirk.

Mariage.

11. It belongs to him lykewyse, estir lawfull Proceeding in the Matter be the Elderschip, to solemnizate Mariage betwix them, that ar to be joynit therein; and to pronounce the Blessing of the Lord upon them, that enter in that holie Band in the Feir of God.

Publick
Denuncia-
tions.

12. And generallie all publick Denunciations that ar to be made in the Kirk before the Congregation, concerning the Ecclesiasticall Affaires belong to the Office of a Minister: For he is as a Messenger and Herauld betwix God and the People in all these Affairs.

Chap.

‡ An old Manuscript hath, *It apperteinis to the Minister be lawfull preconsiding with the Eldership, &c.*

Chap. V.

*Of Doctors and thair Office, and
of the Schoolis.*

1. **A**Ne of the twa ordinar and per-Doctor.
petuall Functions that travell in
the Word, is the Office of the Doctor,
quha also may be callit Prophet, Bischop,
Elder, Catechizar, *that is*, Teicher of the
Catechisme and Rudiments of Religi-
one.

2. His Office is to open up the Mynde His office;
of the Sprit of God in the Scriptures sim-
plie, without sic Applications as the Mi-
nisters usis, to the End that the Faithfull
may be instructit, and sound Doctrine
teichit, and that the Purity of the Gospell
be not corruptit throw Ignorance or evil
Opinions.

3. He is different from the Pastor, not His Diffe-
onely in Name, but in Diversity of Gifts. For
to the Doctor is gine the Word of Know-
ledge, to open up be simple Teiching the
Mysteries of Faith; to the Pastor the
Gift of Wisedome, to apply the same be
Exhortation to the Manners of the Flock,
as Occasion craveth.

4. Under the Name and Office of a Schoolis
Doctor, we comprehend also the Order and Col-
in Schooles, Colledges, and Universities ledges.
quhilk hes bene from Tyme to Tyme

cairfullie maintainit, als weill amang the Jewes and Christians, as amangs the prophane Nations.

He sould assist the Pastor in Government.

5. The Doctor being an Elder, as said is, sould assist the Pastor in the Government of the Kirk, and concurre with the Elders his Brethren in all Assemblies; be reason the Interpretation of the Word, quhilk is onlie Judge in ecclesiasticall Matters, is committit to his Charge.

But aucht not preich or minister the Sacramentis.

6. Bot to preich unto the People, to minister the Sacraments, and to celebrate Mariages, perteinis not to the Doctor, unlesse he be utherwyse callit ordinarily: Howbeit the Pastor may teich in the Schoolis, as he wha hes also the Gift of Knowledge oftentimes meit therefore, as the Examples of *Polycarpus* and uthers testifie.

Chap. VI.

Of Elders, and their Office.

The Word Elder differentlie taken.

1. **T**He Word *Eldar* in the Scripture, sumetyme is the Name of Age, sumetyme of Office. When it is the Name of ane Office, sumetyme it is taken largely, comprehending als weill the Pastors and Doctors, as them who ar callit Seniors or Elders.

The Office of ane Elder is perpetuall and spirituall.

2. In this our Division, we call these Eldars, whom the Apostles call *Presidents*

dents or Governours. Their Office as it is ordinar, so is it perpetuall and alwayes necessar in the Kirk of God. The Elderschip is a spirituall Function, as is the Ministrie. Eldars anis lawfully callit to the Office, and having Gifts of God meit to exercise the same, may not leive it again. Albeit sic an Number of Eldars may be chosen in certane Congregations, that ane Pairt of them may reliefe anuther for a reasonable Space, as was among the Levites under the Law in serving of the Temple. The Number of the Eldars in every Congregation cannot weill be limitit, but sould be according to the Bounds and Necessitie of the People.

3. It is not necessar that all Elders be also Teichars of the Word, albeit the chief aucht to be sic*, and swa ar worthie of double Honour. What Manner of Persons they aucht to be, we referre it to the expresse Word of God, and namely the Canons written be the Apostle Paul.

Not necessar that all Elders be Teichars.

4. Their Office is als weill severallie, as conjunctlie, to watch diligently upon the Flock committit to thair Charge, baith publickly, and privately, that na Corruption of Religion, or Manners enter therein.

Their Office.

5. As the Pastors and Doctors sould be diligent in Teiching and sawing the Seid of the Word, so the Elders sould be

C c c 4

cair-

* The Copie in Sportiswood's History and several Manuscripts have, *albeit chieflie they aucht to be sic*.

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cairfull in seeking the Fruit of the same in the People.

6. It apperteines to them to assist the Pastor in Examination of them that cumis to the Lords Table: *Item*, in visiting the Sick.

7. They sould cause the Actes of the Assemblies, als weill particular as general, to be put in Execution cairefullie, †

8. They sould be diligent in admonishing all Men of their Dewtie according to the Rewl of the Evangell. Things that they cannot correct be privat Admonitions, they sould bring to the Assemblie of the Elderschip.

9. Thair principall Office is to hald Assemblies with the Pastors, and Doctors who ar also of thair Number, for establishing of gude Ordor, and Execution of Discipline. Unto the quhilks Assemblies all Persones ar subject that remain within thair Bounds.

Chap. VII.

Of the Eldarschips, and Assemblies, and Discipline.

Of what
Persones
Presbytries
consist.

ELderschips and Assemblies are commonlie constitute of Pastors, Doctors, and sic as we commonlie call Elders, that labour not in the Word and Doctrine, of

† An old Manuscript hath, *als weill particular, as provincial or general.*

of quhom, and of whais severall Power hes bene spokin.

2. Assemblies ar of four Sortis. For ai-^{Four Sortis of Assemblies.}
ther ar they of particular Kirks and Congregations ane or ma, or of a Province, or of ane hail Nation, or of all and divers Nations professing one Jesus Christ.

3. All the ecclesiasticall Assemblies^{Jurisdiction.} have Power to convene lawfully togidder for treating of Things concerning the Kirk, and pertaining to thair Charge. They have Power to appoynt Tymes, and Places to that Effect; and at ane Meiting to appoint the Dyet, Time and Place for anuther.

4. In all Assemblies ane Moderator^{Moderator his Office.} sould be chosen be common Consent of the hail Brethren convenit, who sould propone Matters, gather the Votes, and cause gude Ordor to be keipit in the Assemblies. Diligence sould be taken, chiefly be the Moderator, that onlie ecclesiasticall Things be handlit in the Assemblies, and that there be na Medling with ony Thing pertaining to the civill Jurisdiction.

5. Every Assembly hes Power to send^{Visitation.} furth from them of their awin Number, ane or moe Visitours to sic how all Things beis rewlit in the Bounds of thair Jurisdiction. Visitation of mac Kirks is na ordinar Office ecclesiastick in the Person of ane Man, naither may the Name of a Bischop be attribute to the Visitor onlie,

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onlie, naither is it necessar to abyde alwayes in ane Mans Person, but it is the Part of the Elderschip to send out qualife-it Persons to visit *pro re nata*.

The End
of Assem-
blyes.

6. The finall End of all Assemblies is first to keip the Religion and Doctrin in Puritie, without Error and Corruption. Next, to keip Cumelines and gude Ordor, in the Kirk.

Their A&ts.

7. For this Orders Cause, they may make certane Rewls and Constitutions appertaining to the gude Behaviour of all the Members of the Kirk in thair Vocation.

They may
abrogat
and alter.

8. They have Power also to aborogate and abolish all Statutes and Ordinances concerning ecclesiastical Matters that are found noysome and unprofitable, and agrie not with the Tyme, or ar abusit be the People.

Discipline.

9. They have Power to execute ecclesiastical Discipline and Punishment upon all Transgressors, and proud Contemners of the gude Order and Policie of the Kirk, and swa the hail Discipline is in thair Hands.

Particular
Elder-
ships.

10. The first Kynde and Sort of Assemblies, although they be within particular Congregations, yit they exerce the Power, Authoritie and Jurisdiction of the Kirk with mutuall Consent, and therefore beir sumtyme the Name of the Kirk. When we speik of the Elders of the particular Congregations, we mein not that
every

every particular Parish Kirk can, or may have their awin particular Elderschips, specially to Landwart, bot we think thrie or four, mae or fewar particular Kirks, may have ane common Elderschip to them all, to judge thair ecclesiasticall Causes. Albeit this is meit that some of the Elders be chosen out of every particular Congregation, to concurre with the rest of their Brethren in the common Assemblie, and to take up the Delations of Offences within their awin Kirks, and bring them to the Assemblie. This we gather of the Practise of the primitive Kirk, where Elders or Colleges of Seniors were constitute in Cities and famous Places.

11. The Power of thir particular Elderschips, is to use diligent Labours in the Boundis committit to thair Charge, that the Kirks be kept in gude Order, to inquire diligently of nauchtie and unruly Persons, and to travell to bring them in the Way againe, aither be Admonition or Threatning of Gods Judgements, or be Correction.

Thair Power and Dewtie.

12. It pertainto the Elderschip to take Heid, that the of Word God be purely preichit within their Bounds, the Sacraments rightly ministrat, the Discipline rightly mantenit, and the ecclesiasticall Gudes uncorruptlie distributit.

13. It belangs to this Kynde of Assembly, to cause the Ordinances made be the

Assem-

Assemblies provincially, nationall, and generall, to be keipit, and put in Execution. To mak Constitutions quhilk concerne τὸ πρέπον in the Kirk, for the decent Order of these particular Kirks ‡ where they governe : Provyding they alter no Rewls made by the general or provincially Assemblies, and that they mak the provincially Assemblies foresein of these Rewls that they sall mak, and abolish them that tend to the Hurt of the same.

14. It hes Power to excommunicat the Obstinat.

15. The Power of Election of them who beir ecclesiasticall Charges, perteines to this Kynde of Assemblie, within thair awin Bounds, being well erectit, and constitute of many Pastors and Elders of sufficient Abilitie.

16. By the like Reason their Deposition also perteins to this Kynde of Assemblie, as of them that teich erronious and corrupt Doctrine ; that be of sclanderous Lyfe, and efter Admonition desist not ; that be gine to Schisme or Rebellion against the Kirke, manifest Blasphemie, Simonie, Corruption of Brybes, Falsett, Perjurie, Whoredome, Thift, Drunkenness, Feghting worthy of Punishment be the Law, Usurie, Dancing, Infamie, and all uthers that deserve Separation fra the Kirk : These also who are fund altogether

‡ An old Manuscript hath, *Paroch Kirks*.

gither unsufficient to execute their Charge
sould be deposit. Quhairof uther Kirks
wald be advertisit, that they receive not
the Persons deposit.

17. Yit they aucht not to be deposit,
wha throw Age, Sicknes, or uther Acci-
dents, becum unmeit to do thair Office;
in the quhilk Case thair Honour sould
remain to them, their Kirk sould mantein
them; and uthers aucht to be provedit to
do thair Office.

18. Provinciall Assemblies we call law-<sup>Provinci-
all Assem-
blies,</sup> full Conventions of the Pastors, Doctors,
and uther Eldaris of a Province, gatherit
for the common Affaires of the Kirkes
thereof, quhilk also may be callit the Con-
ference of the Kirk and Brethren.

19. Thir Assemblies are institute for<sup>Causes of
thair Insti-
tution.</sup> weightie Matters to be intreatit be mutu-
all Consent and Assistance of the Brethren
within that Province, as Neid requyres.

20. This Assemblie hes Power to<sup>Thair Pow-
er.</sup> handle, order, and redresse all Things
omittit or done amisse in the particular
Assemblies. It hes Power to depose the
Office-beirers of that Province for gude
and just Causes deserving Deprivation.
And generallie thir Assemblies have the
hail Power of the particular Elderschips
whair of they ar collectit.

21. The nationall Assemblie quhilk is<sup>The Gene-
rall Assem-
blie.</sup> generall to us, is a lawfull Convention of
the hail Kirks of the Realm or Nation,
where it is usit and gatherit for the com-
mon

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mon Affaires of the Kirk; and may be callit the generall Eldership of the haill Kirk within the Realme. Nane ar subject to repaire to this Assemblie to vote bot ecclesiasticall Persons to sic a Number as shall be thocht gude be the same Assemblie: Not excluding uther Persons that will repaire to the said Assemblie to propone, heir and reason.

The Causes of Institution thair of.

22. This Assemblie is institute, that all Things aither omittit, or done amisse in the provinciall Assemblies, may be redressit and handlit: And Things generally serving for the Weil of the haill Bodie of the Kirk within the Realme may be foirsein, intreatit, and set furth to Godis Glorie.

The Duties requirit of it.

23. It sould tak Cair, that Kirks be plantit in Places quhair they are not plantit. It sould prescrive the Rewill how the uther twa Kynds of Assemblies sould proceed in all Things.

24. This Assemblie sould tak Heid, that the spirituall Jurisdiction and civill be not confoundit to the Hurt of the Kirk: That the Patrimonie of the Kirk be not consumit * nor abusit: And generallie concerning all weighty Affaires that concerne the Weil and gude Ordor of the haill Kirks of the Realm, it aucht to interpone Authoritie thairto.

Generall Councils.

25. There is besydes these, an uther mair generall Kynde of Assemblie, quhilk is of all Nations and Estaits of Persons with-

* An old Manuscript hath, *diminishit or abusit.*

within the Kirk, representing the universall Kirk of Christ: Quhilk may be callit properlie the Generall Assemblie or Generall Councell of the haille Kirk of God.

These Assemblies wer appoyntit and callit together, specially when ony great Schisme or Contraverſie in Doctrine did aryſe in the Kirk, and wer convocat at Command of godlie Emperours being for the Tyme, for avoyding of Schismes within the universall Kirk of God: Quhilk becauſe they apperteine not to the particular Eſtate of ane Realme, we ceis further to ſpeik of them.

Chap. VIII.

Of the Deaconis and thair Office, the laſt ordinar Function in the Kirk,

1. **T**HE Word *Διάκονος* ſumtymes is Deaconis, largely takin, comprehending all them that beir Office in the Miniſtrie and ſpirituall Function in the Kirk: Bot now, as we ſpeik, it is taken only for them, unto whom the Collection and Diſtribution of the Almes of the faithfull and eccleſiaſticall Gudes does belang.

2. The Office of the Deacons ſa takin, Thair Office and Power. is an ordinar and perpetuall eccleſiaſticall Function.

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Function in the Kirk of Christ. Of what Properties and Dewties he ought to be that is callit to this Function, we remit it to the manifest Scriptures. The Deacon aucht to be callit and electit as the rest of the spirituall Officers, of the quhilk Election was spoken befoir.

They ar
not of the
Presbytrie
or Session.

3. Thair Office and Power is to receive, and to distribute the haill ecclesiasticall Gudes unto them to whom they ar appoyntit. This they aucht to do according to the Judgement, and Appoyntment of the Presbyteries or Elderschips (of the quhilk the Deacons ar not) that the Patrimonie of the Kirk and Pair be not convertit to privat Mens Usis, nor wrangfullie distributit.

Chap. IX.

Of the Patrimonie of the Kirk, and Distribution thair of.

The Kirks
Patrimo-
nie.

I. **B**E the Patrimonie of the Kirk, we mein whatsumever Thing hath bene at any Tyme before, or shall be in Tymes cuming gevin; or be Consent or universall Custome of Countries professing the Christian Religion, applyit to the publique Use and Utilitie of the Kirk. Swa that under the Patrimonie we comprehend all Things gevin, or to be gevin to the Kirk and Service of God, as Lands,

Lands, Biggings, Possessions, Annual-rents, and all sic lyke, wherewith the Kirk is dotit, aither be Donations, Foundations, Mortifications, or ony uther lawfull Titles, of Kings, Princes, or ony Persons inferiour to them; together with the continuall Oblations of the Faithfull. We comprehend also all sic Things as be Lawis or Custome, or Use of Countries hes bene applyit to the Use and Utilitie of the Kirk; of the quhilk Sort ar Teinds, Manfes, Gleibs and sic lyke, quhilks be common and municipall Lawis and universall Custome ar possessit be the Kirk.

2. To tak ony of this Patrimonie be unlawfull Meinis, and convert it to the particular and profane Use of ony Person, we hald it ane detestable Sacrilege befor God.

3. The Gudes ecclesiasticall aucht to be collectit, and distributit be the Deacons, as the Word of God appoynts, that they who beir Office in the Kirk be providit for without Cair or Solitude. In the Apostolicall Kirk, the Deacons wer appoyntit to collect and distribute quhatlum-evir was collectit of the Faithfull to distribute unto the Necessitie of the Saints; sa that nane lackit amang the Faithfull. These Collections war not onlie of that quhilk was collectit in Manner of Almes, as sume suppose; bot of uther Gudes, moveable and unmoveable, of Lands and Possessions, the Price quhairof was

Sacrilege.

The Deacons suld collect the Kirks Gudes, and distribut the liberal Gifts of the Faithfull.

brocht to the Feit of the Apostles. This Office continuit in the Deacons Hands, quha intromettit with the haill Gudes of the Kirk, ay and whil the Estate therof was corruptit be Antichrist, as the ancient Canons beir Witnes.

To quham
the Patri-
monie of
the Kirk is
to be distri-
but.

4. The same Canons mak Mention of ane fourfald Distribution of the Patrimonie of the Kirk, quhairof ane Part was applyit to the Pastor or Bischop for his Sustentation and Hospitalitie, anuther to the Elders and Deacons, and all the Clergie; the third to the Puir, sick Persons and Strangers; the fourth to the Uphald and uther Affaires of the Kirk, speciallie extraordinar. We adde hereunto the Schules and Schuile-maisters also, quhilk aucht and may be weill susteinie of the same Gudes, and ar comprehended under the Clergie. To wham we joyn also Clerks of Assemblies als weill particular as generall; Syndicks or Proctors of the Kirk Affaires, Takers up of Plalmes, and sic lyke uther ordinar Officers of the Kirk, sa far as they ar necessar.

Chap. X.

Of the Office of a Christian Magistrat in the Kirk.

1. **A**lthough all the Members of the Kirk be halden every ane in their Vocation, and according therto to advance the Kingdom of Jesus Christ as far as lyes in their Power; yit chiefly Christian Princes, and uther Magistrates, ar halden to do the same: For they ar callit in the Scripture Nourishers of the Kirk, for sameikle as be them it is, or at least aucht to be manteinit, fosterit, uphalden, and defendit agains all that wald procure the Hurt thereof.

The Dewties of the Christian Magistrate.

2. Sua it perteinis to the Office of a Christian Magistrat, to assist and fortifie the godly Proceedings of the Kirk in all Behalfes; and namely to sie that the publique Estait and Ministrie thereof be manteinit and susteinit as it apperteins, according to Godis Word.

To assist the Kirk.

3. To sie that the Kirk be not invadit nor hurt be false Teichers and Hyrelings, nor the Rowmes therof be occupyit be dumb Dogs, or idle Bellies.

To keep out false Teichers.

4. To assist and manteine the Discipline of the Kirk; and punish them civilly, that will not obey the Censure of the

To maintein the Discipline.

same, without confounding alwayis the ane Jurisdiction with the uther.

Provision
of Mini-
strie,
Schuils and
Puir.

5. To sie that sufficient Provision be made for the Ministrie, the Schules and the Puir: And if they have not sufficient to awaite upon their Charges, to supplie their Indigence even with their awin Rents, if Neid require. To hald Hand als weill to the saving of their Persons from Injurie and opin Violence; as to their Rents and Possessions, that they be not defraudit, robbit, nor spuilziet thereof.

The Patri-
monie of
the Kirk.

6. Not to suffer the Patrimony of the Kirk to be applyit to profane and unlawfull Uses, or to be devorit be idle Bellies, and sic as have na lawfull Function in the Kirk, to the Hurt of the Ministry, Schules, Puire, and uther godly Uses, quhairupon the same aucht to be bestowit.

The Juris-
diction of
the Kirk.

7. To mak Lawis and Constitutions agreeable to Gods Word, for Advancement of the Kirk, and Policie therof; without usurping ony Thing that pertains not to the civil Sword, bot belongs to the Offices that ar meirlic Ecclesiasticall, as is the Ministrie of the Word and Sacramentis, using of ecclesiasticall Discipline and the spirituall Execution therof, or ony Part of the Power of the spirituall Keyis, quhilks our Maister gave to the Apostles, and thair trew Successours. And although Kings and Princes that be godlie, sumtymes be their awin Authority, whan the

the Kirk is corruptit and all Things out of Ordor; place Ministers, and restore the trew Service of the Lord, efter the Examples of sum godly Kings of *Juda*, and divers godly Emperours and Kings also in the Licht of the new Testament: Yit quhair the Ministrie of the Kirk is anes lawfullie constitute, and they that are placeit do thair Office faithfullie, all godlie Princes and Magistratis aucht to heir and obey thair Voice, and reverence the Majestie of the Son of God speiking be them.

Chap. XI.

Of the present Abuses remaining in the Kirk, quhilks we desyre to be reformat.

1. **A** Sit is the Dewtie of the godlie Magistrat to mantein the present Libertie quhilk God of his Mercie hes grantit to the Preaching of his Word, and the trew Administration of the Sacraments within this Realm: Sa is it to provyde, that all Abuses quhilks as yit remaine in the Kirk, be removit, and utterly takin away.

The Magistrate aucht to remove all Abuses.

2. Thairfoir first the Admission of Men to papisticall Titles of Benefices, sic as serve not, nor have na Function in the

Unlawfull Titles.

reformat Kirk of Christ, as Abbots, Commendatoris, Prioris, Prioreffis, and uther Titles of Abbyis, quhais Places are now for the maist Pairt be the just Judgement of God demolishit and purgit of Idolatrie, is plaine Abusion, and is not to receive the Kingdom of Christ amangs us, bot rather to refuse it.

Chapters,
Convents,
Abayis,
Deans, &c.

3. Siclyke that they that of auld wer callit the Chapters and Convents of Abbayis, cathedrall Kirks, and the lyke Places, serve for nathing now, bot to set Fewes and Tacks, if ony Thing be left of the Kirk-lands and Teinds, in Hurt and Prejudice thair of, as daily Experience teiches, and thairfoir aucht to be utterly abrogat and abolishit. Of the lyke Nature ar the Deanes, Archdeanes, Chantors, Subchantors, Thesaurers, Chancellars, and uthers having the lyke Titles flowing from the Pape and Canon Law onlie, wha have na Place in the reformat Kirk.

Annexati-
on.

4. The Kirks also quhilks ar unitit together, and joynit be Annexation to thair Benefices, aucht to be separatit and dividit, and gine to qualifiēt Ministers, as Gods Word craves.

Vote in
Parlia-
ment.

5. Neither aucht sic Abusers of the Kirks Patrimony to have Vote in Parliament, nor sit in Councell under the Name of the Kirk and Kirk-men, to the Hurt and Prejudice of the Libertie thair of, and Lawes

of the Realm made in Favouris of the re-
formit Kirk.

6. Meikle less is it lawfull, that ony <sup>Pluralitie
of Kirks.</sup> Person amang these Men sould have fyve,
sax, ten or twenty Kirks, or mae, all
having the Charge of Saules *: And
bruike the Patrimonie thair of, either be
Admission of the Prince, or of the Kirk;
in this licht of the Evangell; for it is
but Mockage to crave Reformation,
where sic lyke hes Place.

7. † And albeit it was thocht gude, for
avoyding of greater Inconvenientis, that
the auld Possessors of sic Benefices quha
had imbracit the trew Religion, suld in-
joy be Permission the twa Pairt of the
Rentis quhilks they possessit of befoir in-
during thair Lyfetye: Yit it is not to-
lerabil to continew in the lyke Abuse, to
geve thaise Places and uthers Benefices of
new to als unmeit Men or rather unmeit-
ar, quha ar not myndit to serve in the
Kirk, bot leif an idle Lyfe as uthers did
quha bruikeit them in the Tyme of Blind-
nes.

D d d 4 8. And

* The Copy in Calderwood's History, that printed Anno
1621. in 4to. and that printed in 8vo. Anno 1682. have;
all *carrying the Charge of Soules*. An old Manuscript hath, and
have the Charge of thair Saules. The Copy in Spottiswood's
History hath, all *having the Cure of Soules*.

† This Paragraph is not in the Copy which is in Calder-
wood's History; neither is it in the Copy printed in 4to. Anno
1621. nor in that printed in 8vo. Anno 1682. But it is in the
Church Registers and other Manuscripts, and in Spottis-
wood's History.

8. And in sa farr as in the Order takin at *Leith* in the Zeir of our Lord 1571. it appeires that sic may be admittit, being found qualifiet; Either that pretendit Order is agains all gude Ordor, or else it must be understood not of them that be qualifiet in worldly Affaires or to serve in Court; bot of sic as are qualifiet to teich Godis Word, having thair lawfull Admission of the Kirk.

Bischops.

9. As to Bischops, if the Name *ΕΠΙΣΚΟΠΟΣ* be properly takin, they ar all ane with the Ministers, as befoir was declairit. For it is not a Name of Superioritie and Lordship, bot of Office and Watching. Yit because in the Corruption of the Kirk, this Name (as uthers) hes bene abusit, and yit is lykelie to be; we cannot allow the Fashion of thir new chosin Bischops, neither of the Chapiters that ar Electors of them to sic Offices as they ar chosen to.

No Lordship.

10. Trew Bischops sould addiect themselves to ane particular Flock, quhilk sindry of them refuses; neither sould they usurpe Lordship over their Brethren and over the Inheritance of Christ, as these Men doe.

Visitation onlie be Appoyntment of the Presbyterie.

11. Pastors, in sa far as they ar Pastors, have not the Office of Visitation of mae Kirks joynit to the Pastorship, without it be gine them. It is a Corruption, that Bischops sould have farder Boundis

to visit, nor they may lawfullie †. Na Man aucht to have the Office of Visitation, bot he that is lawfully chosin be the Presbytrie thereunto. The Elderschips being well establisht, have Power to send out Visitors ane or mae, with Commission to visit the Bounds within thair Elderschip: And sicklyke eftir Compt takin of them, either continew them, or remove them from tyme to tyme, to the quhilks Elderschips they shall be alwayes subject.

12. The Criminall Jurisdiction in* the Person of a Pastor, is a Corruption.

13. It agries not with the Word of God that Bischops sould be Pastors of Pastors, Pastors of monie Flocks; and yit without ane certain Flock, and without ordinar Teiching. It agries not with the Scriptures, that they sould be exemit fra the Correction of their Brethren, and Discipline of the particular Elderschip of the Kirk, where they shall serve; neither that they usurpe the Office of Visitation of uther Kirks, nor ony uther Function besyde uther Ministers, bot sa far as fall be committit to them be the Kirk.

14. Heirfoir we desyre the Bischops that now ar, either to agrie to that Order that Gods Word requyres in them,
as

† The Copy in Spottiswood's History hath, *than they may conveniently overtake.*

* The Copy printed in 8vo. Anno 1682. which is said to have been printed from the Presbytery Book of Haddingtown, hath, *civil Jurisdiction.*

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as the generall Kirk will prescryve unto them not passing that Bounds either in ecclesiasticall or civill Affaires ; or else to be deposit fra all Function in the Kirk.

How far
Pastors
may help
their Prin-
ces.

15. We deny not in the mein tyme, bot Minilters may and sould assist their Princes when they are requyrit, in all Things agreiable to the Word, quhither it be in Councell or Parliament, or utherwayis, provyding alwayis they neither neglect their awin Charge, nor throw Flatterie of Princes, hurt the publick Estait of the Kirk. Bot generallie, we say no Person, under whatsumever Title of the Kirk, and specially the abusit Titles in Papistrie, of Prelates, Convents, and Chapters, aucht to attempt ony Act in the Kirks Name, either in Councell or Parliament, or out of Councell, having na Commission of the reformat Kirk within this Realme.

Na Papisti-
cal Juris-
diction.

16. And be Act of Parliament it is providit, that the papisticall Kirk and Jurisdiction sould have na Place within the same, and na Bischop nor uther Prelate in Tymes cuming sould use ony Jurisdiction flowing from his Authoritie. And again that na uther ecclesiasticall Jurisdiction sould be acknowledged within this Realm, bot that quhilk is, and shall be in the reformat Kirk, and flowing therfra.

Chapters
unlawful.

Sa we esteim halding of Chapiters in Papisticall Manner, aither in Cathedrall Kirks, Abbayis, Colledges, or uther conventuall Places, usurping the Name and

and Authority of the Kirk, to hurt the Patrimonie thair of, or use any uther Act to the Prejudice of the same, sen the Zeir of our Lord 1560. to be Abusion and Corruption, contrar to the Libertie of the trew Kirk and Lawis of the Realme, and thairfor aucht to be annullit, reducit, and in all Tyme cuming allutterlie dischargit.

17. The Dependances also of the papisticall Jurisdiction ar to be abolisht, of the quhilk Sort is the minglit Jurisdiction of the Commissars, in sa far as they meddle with ecclesiasticall Matters, and have na Commission of the Kirk thairto, but wer erectit in Tyme of our Sovereignis Mother, whan Things wer out of Order. It is an absurd Thing that sindry of them having na Function of the Kirk, sould be Judgis to Ministers, and depose them from their Roumis. Thairtoir they either wald be dischargit to medle with ecclesiasticall Matters, or it wald be limitit to them in quhat Matters they might be Judges, and not hurt the Libertie of the Kirk.

18. They also that of befoir wer of the ecclesiastical Estait in the Papis Kirk, or that ar admittit of new to the papisticall Titles, and now ar tollerat be the Lawes of the Realme to possess the twa Part of thair ecclesiasticall Rents, aucht not to have any farther Libertie bot to intromet with the Portion assignit and grant-

Commissars meddling with ecclesiasticall Matters, not to be suffered.

They quha be Law possess the twa Part of thair ecclesiasticall Rents aucht not to dispone them,

grantit to them for thair Lyfetymes :
And not, under the abusit Titles quhilks
they had, to dispone the Kirk Rentis,
set Tackes and Fewes thair of at
thair Pleisure, to the grit Hurt of the
Kirk, and puir Lawbourers that dwell
upon the Kirk-lands, contrar to all good
Conscience, and Ordor.

Chap. XII.

Certain speciall Heids of Reformation quhilk we crave.

I. **Q**Uhatsumever hes bene spokin of
the Offices of the Kirk, the sever-
rall Power of the Office-beirars,
their conjunct Power also, and last of the
Patrimonie of the Kirk ; we understand it
to be the right Reformation, which God
craves at our Hands, that the Kirk be
orderit according thairto, as with that
Order quhilk is most agreeable to the
Word. Bot because sumthing wald be
touched in particular, concerning the
Estait of the Countrey, and that quhilk
we principally seik to be reformat in the
same, we have collectit them in thir Heids
following.

Pastors for
severall
Kirks.

2. Seeing the haille Countrey is dividit in
Provinces, and thir Provinces again are di-
vydit in Parishes, als weill in Land-wart, as
in Townes ; in every Parish and reasonable

Con-

Congregation there wald be placit ane or mae Pastors to seid the Flock, and no Pastor or Minister alwaies to be burdenit with the particular Charge of mae Kirks or Flockes then ane alanerly.

3. And becanse it will be thocht hard to finde out Pastors or Ministers to all the Paroch Kirks of the Realm, als well in Landwart as in Townes, we think be the Advice of sic, as Commission may be gine to be the Kirk and Prince, Parishes in Landwart or small Villages, mae be joyned twa or three or mae, in sum Places together, and the principall and maist commodious Kirks, to stand, and be repairit sufficiently, and qualifit Ministers placit thereat; and the uther Kirks, quhilk ar not fund necessar, may be sufferit to decay, their Kirk-yards alwaies beand kept for buriall Places: And in sume Places where Neid requyres ane Parish, where the Congregation is owir great for ane Kirk, may be dividit in twa or mae.

Small Parochines unitit, and great anes dividit.

4. Doctors wald be appointit in Universities, Colledges, and in uther Places neidfull, and sufficiently provided for; to opin up the Meining of the Scriptures, and to have the Charge of Schules, and teich the Rudiments of Religion.

Doctors for Universities.

5. As for Elders there wald be sume to be Censurers of the Manners of the People, ane or mae in every Congregation; bot not an Assembly of Elders in every particular Kirk, bot only in Townes

and

and famous Places quhere Resort of Men of Judgement and Habilitie to that Effect may be had, quhere the Eldars of the particular Kirks about may convene together, and have a common Eldership and assembly Place amang them, to treat of all Things that concernes the Congregations of which they have the Oversight.

Places
meit for
conveining
particular
Sessions.

6. And as there ought to be Men appointit to unite and divyde the Parishes, as Necessity and Commodity requyres: Sa wald there be appointit be the generall Kirk, with Advyce † of the Prince, sic Men as feir God, and knaw the Estait of the Countries, that were able to nominate and desyne the Places, quhere the particular Elderships should convene, taking Consideration of the Diocesles as they were dividit of auld, and of the Estait of the Countries and Provinces of the Realme.

Provincial
Assem-
blies.

7. Lykewise concerning Provinciaill and Synodall Assemblies Consideration wer easie to be taken, how mony and in quhat Places they were to be halden, and how oft they sould convene, aucht to be referrit to the Libertie of the general Kirk, and Order to be appoyntit therein.

Generall
Assemblies
thair Pow-
er to con-
vene.

8. The nationall Assemblies of this Countrey, callit commonlie the Generall Assemblies, aucht alwayes to be reteinit in their awin Libertie, and have their awin Place. With Power to the Kirk,
to

to appoynt Tymes and Places convenient for the same, and all Men als weill Magistrats, as Inferiours to be subject to the Judgement of the same in ecclesiasticall Causes, without any Reclamation or Appellation to ony Judge, civill or ecclesiasticall within the Realm.

9. The Libertie of the Election of Persons callit to the ecclesiasticall Functions, and observit without Interruption swa lang as the Kirk was not corruptit be Antichrist, we desyre to be restorit and reteinit within this Realm. Swa that nane be intrusit upon ony Congregation, either be the Prince or ony inferiour Person, without lawfull Election and the Assent of the People owir quham the Person is placit; as the Practise of the Apostolical and Primitive Kirk, and gude Order craves.

Election of
spiritual
Office-
beiraris.

Intrusion
forbidden.

10. And because this Order, quhilk Gods Word craves, cannot stand with Patronages and Presentation to Benefices usit in the Paipes Kirk: We desyre all them that trewlie feir God earnestly to consider, That for swa meikle as the Names of Patronages and Benefices, together with the Effect thairof have flowit fra the Paip and Corruption of the Canon Law only, in sa far as thereby ony Person was intrusit or placit owir Kirks having *curam animarum*. And for swa meikle as that Manner of Proceeding hes na Ground in the Word of God, but is

Patrona-
ges.

con-

contrar to the same; and to the said Libertie of Election, they aucht not now to have Place in this Licht of Reformation. And therfore quhasumever will embrace Gods Word, and desyre the Kingdome of his Son Christ Jesus to be advancit, they will also embrace, and receive that Policie and Order quhilk the Word of God, and upright Estait of his Kirk craves, otherwise it is in vaine that they have profest the same.

Patronages without Cure.

11. Notwithstanding as concerning uther Patronages of Benefices that have not *curam animarum*, as they speak: Such as ar Chaplanries, Prebendaries foundit upon temporall Lands, Annuals, and sic lyke, may be reservit unto the ancient Patrones, to dispone thairupon, quhan they vaike, to Schulis and Bursars, as they are requyrit be Act of Parliament. ‡

Kirk Rent.

12. As for the Kirk Rents in generall, we desyre that Order be admittit and mentainit amangis us, that may stand with the Sinceritie of Gods Word, and Practise of the Purity of the Kirk of Christ. *To wit*, that as was before spoken, the haill Rent and Patrimonie of the Kirk, exceptand the small Patronages before mentionat may be dividit in four Portions: Ane thereof to be assignit to the Pastor for his Intertainment, and Hospitalitie: An uther to the Eldars,

Division thereof.

Dea-

‡ Jam. VI. Parl. 1. Cap. 12. Afterward ratified Jam. VI. Parl. 12. Cap. 161.

Deacons and uther Officers of the Kirk, sic as Clerks of Assemblies, Takers up of the Psalmes, Beadels and Keipers of the Kirk, sa far as is necessar; joyning therewith also the Doctors of Schules, to help the ancient Foundations where Neid requires: The third Portion to be bestowit upon the puir Members of the Faithfull, and on Hospitals: The fourth for Reparation of the Kirks, and uther extraordinar Charges as ar profitable for the Kirk; and also for the Common Weil, if Neid requyre.

13. We desyre therefore the ecclesiastical Gudes to be upliftit, and distributit faithfullie to quham they appertein, and that be the Ministerie of the Deacons, to quhais Office properlie the Collection and Distribution therof belangs; that the Puir may be answerit of their Portion thereof, and they of the Ministry live without Care and Solitude: As also the rest of the Treasurie of the Kirk may be reservit, and bestowit to their richt Uses. Gif these Deacons be electit with sic Qualities as Gods Word craves to be in them, there is na Feir that they sall abuse themselvis in their Office, as the prophane Collectors did of before.

To be collectit and distributit be the Deacons.

14. Yit because this Vocation appeires to many to be dangerous; let them be oblisht as they wer of auld to a yeirlic Count to the Pastors and Elderschip; and gif the Kirk and Prince think expedient

They ar oblisht to ane Couns.

let Cautioners be obliſhit for their Fidelitie, that the Kirk Rents on na wayes be dilapidat.

Uther Collectors diſchargit.

15. And to the effect this Order may tak Place, it is to be provydit, that all others Intromettors with the Kirk Rent, Collectors general or ſpeciall, whether it be by Appointment of the Prince, or itherwaies, may be denudit of farther Intromiſſion therewith; and ſuffer the Kirk Rents in Tyme cumming to be hailie intromettit with be the Miniſtrie of the Deacons, and diſtribute to the Uſe before mentionat.

Tacks ſet with Diminution re-ducit.

Teinds.

16. And alſo to the effect, that the eccleſiaſticall Rents may ſuffice to theſe Uſes, for the quhilk they ar to be appointit; we think it neceſſar to be deſyrit, that all Alienations, ſetting of Fewes or Tacks of the Rents of the Kirk, als weil Lands as Teinds, in Hurt and Diminution of the auld Rentals, be reducit and annullit and the Patrimony of the Kirk reſtorit to the former auld Libertie. And lykewiſe, that in Tymes cumming the Teinds be ſet to nane, bot to the Labourers of the Ground, or els not ſet at all, as was agriet upon, and ſubſcribit be the Nobilitie of before *.

Chap.

* See Chap. 8. of the firſt Book of Discipline, which was ſubſcribed by many of the Nobility. See alſo, the Proceedings of the General Aſſemblic about the Policie of the Kirk. N^o. IV. §. 3. to be printed in the third Volume.

Chap. XIII.

*The Utilitie that sall flow fra this
Reformation to all Estaites.*

1. **S**Eing the End of this spirituall Government and Policie, quhair of we speik, is that God may be glorified, the Kingdom of Jesus Christ advancit, and all who are of his mysticall Bodie may live peaceable in Conscience: Therfore we dar bauldly affirme, that all these who have trew Respect to thir Ends, will even for Conscience cause gladly agrie and conforme themselves to this Order, and advance the same, sa far as in them lyes, that their Conscience being set at Rest, they may be replenishit with spirituall Gladnes in giving full Obedience to that quhilk Godis Word and the Testimonie of their awin Conscience does crave, and in refusing all Corruption contrar to the sam.

2. Nixt we sall becum an Example and Paterne of gude and godly Order to uther Nations, Countries and Kirks professing the same Religion with us, that as they have glorified God in our contineuing in the Sinceritie of the Word hitherto, without any Errours, Praise be to his Name: So they may have the lyke Occasion in our Conversation, when as we

The second Buik of Discipline.

conform our selfis to that Discipline; Pollicie and gude Order, quhilk the same Word and Purity of Reformation craveth at our Hands; utherwise that fearfull Sentence may be justlie said to us, *The Servant knawing the Will of his Maister, and not doing it, &c.*

3. Mairover, gif we have any Pitie or Respect to the puir Members of Jesus Christ, who so greatly increase and multiplie amanges us, we will not suffer them to be langer defraudit of that Part of the Patrimonie of the Kirk, quhilk justly belongs unto them: And by this Order, if it be deuly put to Execution, the Burden of them shall be taken off us to our great Comfort, the Streits shall be cleansed of thair Cryings and Murmurings; swa as we shall na mair be an Skandall to uther Nations as we have hitherto bene for not taking Order with the Puir amanges us, and causing the Word quhilk we profess to be evill spokin of, giving Occasion of Sclander to the Enemies, and offending the Consciencies of the sempil and godly.

4. Besydes this, it shall be a great Ease and Commoditie to the haill common People, in relieving them of the beilding and uphalding of thair Kirks, in bigging of Brigges and uther lyke publick Warks: It shall be a Relief to the Labourers of the Ground in Payment of their Teinds; and schortlie in all these Things, whereinto they

they have bene hitherto rigorously handlit be them that were fallie callit Kirkemen, thair Tacklmen, Factours, Chalmerlanes and Extortionars.

Finally, to the Kings Majestie and Common-weill of the Countrey, this Profite shall redound; That the uther Affaires of the Kirk beand sufficientlie provydit according to the Distribution of the quhilk hes bene spokin; the Superplus beand collectit in the Treasurie of the Kirk, may be profitablie imployit, and liberalie bestowit upon the extroordinar Support of the Affaires of the Prince and Common-weill, and speciallie of that Part quhilk is appoyntit for Reparation of Kirks.

Sa to conclude, all beand willing to apply themselves to this Order, the People suffering themselves to be rewlit according thereto; the Princes and Magistrates not beand exemit, and these that ar placit in the ecclesiasticall Estait richtlie rewl- ing and governing, God fall be glorifiet, the Kirk edifiet, and the Bounds thereof inlargit, Christ Jesus and his Kingdome set up, Satan and his Kingdom subvertit, and God fall dwell in the Middis of us, to our Confort, through Jesus Christ, who togither with the Father and the Holy Ghost, abydes bleffit in all Eternity, *Amen.*

Endis the Buik of Policie.

Acts



Acts of Assemblie

Concerning the

BOOK of POLICIE.

I. *Assemblie*, April 1581. *Sess.* 9.

FOrswameikle as Travells hes bene taken in the forming of the Policie of the Kirk, and diverse Sutes made to the Magistrate for Approbation thair of; quhilk albeit as yit hes not takin the happie Effect quhilk gude Men wa'd crave, yit that the Posteritie sould judge weill of the present Age, and of the Meining of the Kirk: The Assemblie hes concludit that the *Buik of Policie* agrier upon in diverse Assemblies before sould be registrate in the Acts of the Kirk, and to remaine thairin *ad perpetuam rei memoriam*; and Copies thair of to be taken be everie Presbyterie.

II. *Assemblie, August 1590. Sess. 10.*

FOrswameikle as it is certaine that the Word of God cannot be keepit in the awin Sinceritie without the holie Discipline be had in Observance: It is thairfore be common Consent of the haill Brethren and Comissioners present concludit, that quhasumever hes borne Office in the Ministrie of the Kirk within this Realme, or that presentlie beirs or sall heirefter beir Office therin, sall be chairgit be every particular Presbyterie quhair thair Residence is, to subscriyve the Heids of Discipline of the Kirk of this Realme, at Length set down and allowit be Act of the haill Assemblie in the *Buik of Policie*, quhilk is registrate in the Registers of the Kirk, and namelie the Heids contravertit be the Enemies of the Discipline of the reformat Kirk of this Realme, betwix and the nixt synodall Assemblies of the Provinces, under the Pain of Excommunication to be execute againes the Non-subscriyvers; and the Presbetrie quhilk sall be fund remiss or negligent herein to receive publick Rebuke of the haill Assemblie. And to the effect the said Discipline may be knowne as it aucht to be by the haill Breither, it is ordaynit that the Moderator of ilk Presbyterie sall receive fra the Clark of the Assemblie ane Copie of the said Buik, under his Subscription upon the Expenses of the Presbyterie, betwix and the first Day of *September* nixt to cum, under the Pain to be opinlie accusit in Face of the haill Assemblie.

III. *Assemblie, Julii 1591. Sess. 4.*

ANent the Subscription of the *Buik of Policie* injoynit in the last Assemblie, in respect the greatest Part of the Presbyteries as yit hes not satisfiet the Ordinance of the Kirk; the Assemblie hes ordaynit the former Act to be observit and execute betwix and the nixt Assemblie, and the Moderator of everie Presbyterie to sic to the Execution therof, under the Pain of 40 Pound to be imployit to the Use of the Puir, besyde the publick Rebuke in the opin Assemblie.

IV. *Assemblie, 1638. Sess. 21.*

CONcerning Kirk Sessions, provincial and nationall Assemblies. The generall Assemblie considering the great Defection of this Kirk and Decay of Religion, by the Usurpation of the Prelates, and their suppressing of ordinary Judicatories of the Kirk; and clearly perceiving the Benefit which will redound to Religion by the Restitution of the said Judicatories: Remembering also that they stand obliged by their solempne Oath and Covenant with God, to return to the Doctrine and Discipline of this Kirk as it was profest 1580, 1581, 1590, 1591. which in the *Book of Policie* registrate in the Books of the Assemblie 1581. and ordained to be subscribed 1590, 1591. is particularlie exprest; both touching the Constitution of the Assemblies, of their Members, Ministers and Elders, and touching the Number, Power and

and Authoritie of these Members in all Matters Ecclesiasticall. The Assemblie findeth it necessary to restore, and by these Presents restoreth all these Assemblies unto their full Integritie in their Members, Priviledges, Liberties, Powers and Jurisdictions, as they were constitute in the forsaide *Book of Policie*.

The Proceedings of the General Assemblie about the Policie of the Kirk, are left to the third Volume, where they shall be printed after the *Propositions concerning Church Government*; together with the Acts of Assemblie, from the Reformation 1560. to the 1722. concerning the Government of the Church; the Office, Power and Duty of the Officers of the Church; and concerning the Constitution and Power of the Judicatures of the Church, with the Method and Form of their proceeding.

FINIS.



Confessio Fidei ECCLESIAE SCOTICANÆ; Latine reddita,

Ut exteræ nationes sciant Scotos, religionem vere christianam, a pontificiorum erroribus repurgatam, ab ecclesia Scoticana receptam creditam, comitiorum actis confirmatam, regisque & universorum civium publica professione approbatam, ad extremum spiritum defensores, atque in ea constanter perseveraturos; regemque suum serenissimum in ea defendenda, in libertate patriæ asserenda, & in justitia administranda, bonorum & vitæ summo discrimine propugnaturus, jurejurando se obstrinxisse.

NOs universi & singuli subscribentes profitur, postquam de religionis controversiis diu multumque apud nos deliberatum esset, cunctis ad lydium veritatis divinæ lapidem accuratius examinatis, in veritatis certa persuasione, per Dei verbum & Spiritum sanctum, animos

animos nostros acquiescere: ideoque corde credimus, ore profiteamur, consignatis chirographis testamur & constanter asserimus, Deo teste invocato, & universo genere humano in conscientiam appellato, hanc unicam esse fidem & religionem christianam Deo acceptam, hominique salutarem, quæ nunc ex immensa Dei misericordia per evangelii prædicationem mundo patefacta, a multis ecclesiis gentibusque clarissimis, præsertim ab ecclesia *Scotiana*, rege nostro serenissimo tribusque regni hujus ordinibus, ut æterna Dei veritas & unicum salutis nostræ fundamentum recepta, credita & propugnata est; explicata etiam uberius, in Fidei confessione, plurimis comitiorum publicorum actis confirmata, regisque serenissimi & universorum hujus regni civium publica multorum jam annorum professione approbata. Cui nos Confessioni cultusque divini formulæ, ut veritati divinæ certissima sacrarum autoritate subnixæ, lubentissimis animis in singulis assentimur: Omniaque ideo contraria de religione dogmata aversamus; præsertim vero papismum universum & singula ejus capita, quemadmodum hodie Dei verbo confutata & ab ecclesia *Scotiana* damnata sunt. Nominatim detestamur antichristi istius *Romani* in sacras scripturas, in ecclesias, in magistratum politicum, & in hominum conscientias sacrilege vendicatam autoritatem: nefarias omnes de rebus adiaphoris leges, libertati christianæ derogantes: impium de sacrarum literarum, de legis, de officii Christi, de beati evangelii imperfectione dogma: perversam de peccato originis, de naturæ nostræ impotentia & in legem divinam contumacia, de justificatione per solam fidem

fidem: de imperfecta nostra sanctitate & obedientia legi præstanda; de natura, numero & usu sacramentorum doctrinam: quinque adulterina sacramenta; omnesque ritus, ceremonias falsasque traditiones genuinorum sacramentorum administrationi, citra auctoritatem verbi divini, accumulatas: crudelem de infantibus ante baptismum morte præreptis sententiam: districtam & absolutam baptismi necessitatem: blasphemam de transubstantiatione, & corporali præsentia Christi in coenæ dominicæ elementis, cujus etiam impii fiant participes, atque orali ejusdem manducatione doctrinam: juramentorum perjuratorumque gratiam faciendi arrogatam potestatem: matrimonii in verbo Dei interdictis permissionem: crudelitatem erga innocentes matrimonii nexu solutos: diabolicam missam: sacrilegum sacerdotium: abominandum pro vivorum mortuorumque peccatis sacrificium: hominum indigetationem seu canonizationem, angelorum mortuorumque invocationem; crucis, imaginum reliquiarumpue venerationem; in creaturarum honorem dicata fana & altaria, dies sacratos, vota nuncupata: purgatorium; pro defunctis deprecationem: ignotæ linguæ in precibus sacrisque usum, sacrilegas supplicationum pompas, blasphemiam litaniam: mediatorum turbam, ordinum ecclesiasticorum multiplicem varietatem, auricularem confessionem: incertam & desperationis plenam pœnitentiam, generalem & ancipitem fidem: peccatorum per satisfactiones humanas expiationem, justificationem ex operibus, opus operatum, operum supererogationem, merita, indulgentias, peregrinationes & stationes, aquam lustralem; campanarum baptismationem,

exor-

exorcismos; bonas Dei creaturas cruce obsignandi, lustrandi, ungendi, conjurandi & consecrandi superstitionem: politicam ipsius monarchiam, impiam hierarchiam: tria vota solennia, variasque raturæ sectas: impia & sanguinaria concilii *Tridentini* decreta, omnesque atrocissimæ istius in Christi ecclesiam conjurationis populares & fautores: denique inanes omnes adversatur allegorias, omnesque ritus & signa, traditiones omnes, præter aut contra auctoritatem verbi Dei ecclesiæ obtrusas, & doctrinæ hujus ecclesiæ veræ reformatæ repugnantes. Cui nos ecclesiæ reformatæ, in doctrinæ capitibus, fide, religione, disciplina, & usu sacramentorum, ut vita illius sub Christo capite membra, libentes nos aggregamus. sancte promittentes magnumque & terrendum **DOMINI DEI NOSTRI NOMEN** jurantes, nos in ecclesiæ hujus doctrina & disciplina constanter perseveraturos, & pro cujusque vocatione ac viribus ad extremum spiritum defensuros; sub pœna omnium in lege maledictionum, æternique cum animæ tum corporis exitii periculo in tremendo illo Dei judicio.

Quumque sciamus non paucos, a Sathana & antichristo *Romano* subornatos, promissionibus, subscriptionibus & juramentis se obstringere, & in usu sacramentorum cum ecclesia orthodoxa ad tempus subdole contra conscientiam communicare; versute constituentes, obtento interim religionis velo, in ecclesia verum Dei cultum adulterare & clanculum ac per cuniculos labefactare; tandem per occasionem apertis inimicitiis oppugnare, vana spe propòsita veniæ dandæ a pontifice *Romano*, cujus rei potestatem contra veritatem divinam

sibi

sibi arrogat, ipsi perniciosam, ejusque affectis multo magis exitiosam. Nos igitur ut simulationis erga Deum ejusque ecclesiam & insinceri animi suspicionem omnem amoliamur, **CORDIUM OMNIUM INSPECTOREM** testamur, huic nostræ confessioni, promissioni, juramento & subscriptioni animos nostros usquequaque respondere : nulloque rerum terrestrium momento, sed indubia & certa notitia, ex amore veritatis divinæ per Spiritum sanctum in cordibus nostris inscriptæ, ad eam nos inductos esse ; ita **DEUM** propitium habeamus eo die quo cordium omnium arcana palam fient.

Cum vero nobis constet, per eximiam Dei gratiam huic regno præfectum esse regem nostrum serenissimum, ad ecclesiam in eo conservandam & justitiam nobis administrandam ; cujus incolumitate & bono exemplo, secundum Deum, religionis & ecclesiæ tranquillitas & securitas nitatur : sancte, ex animo, eodem adacti sacramento, eademque pœna proposita pollicemur, & consignatis chirographis promittimus, sacratissimi regis nostri incolumitatem & auctoritatem in beato Christi evangelio defendendo, in libertate patriæ asserenda, in justitia administranda, in improbis puniendis, adversus hostes quoscunque internos sive externos, quovis etiam bonorum & vitæ discrimine, nos constanter propugnaturus. Ita **DEUM NOSTRUM OPTIMUM MAXIMUM** potentem & propitium conservatorem habeamus in mortis articulo, & adventu **DOMINI NOSTRI JESU CHRISTI**, cui cum Patre & Spiritu sancto, sit omnis honos & gloria in æternum. *Amen.*



